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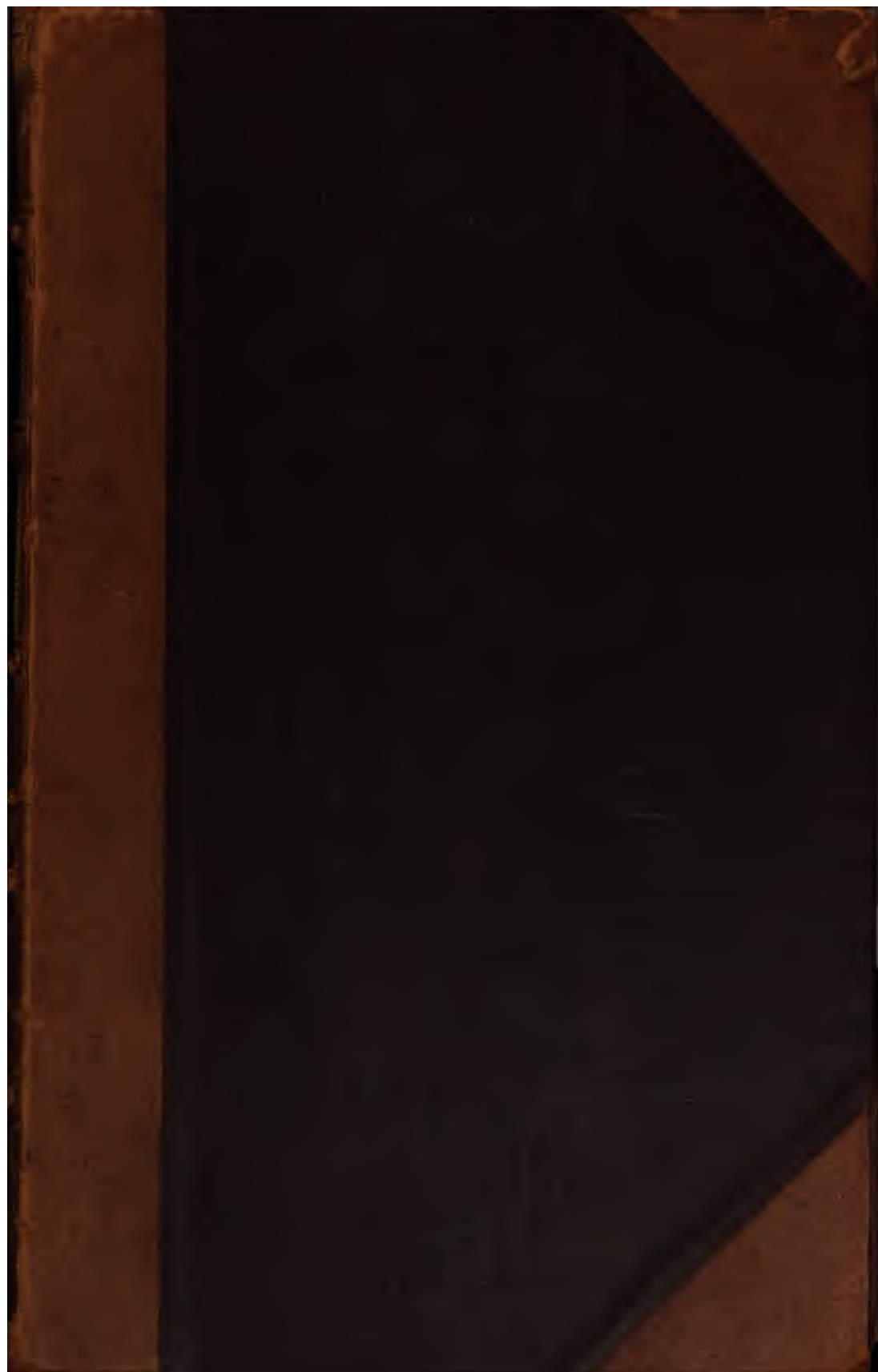
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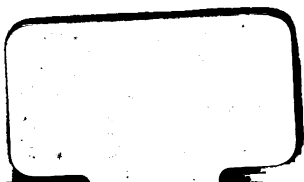
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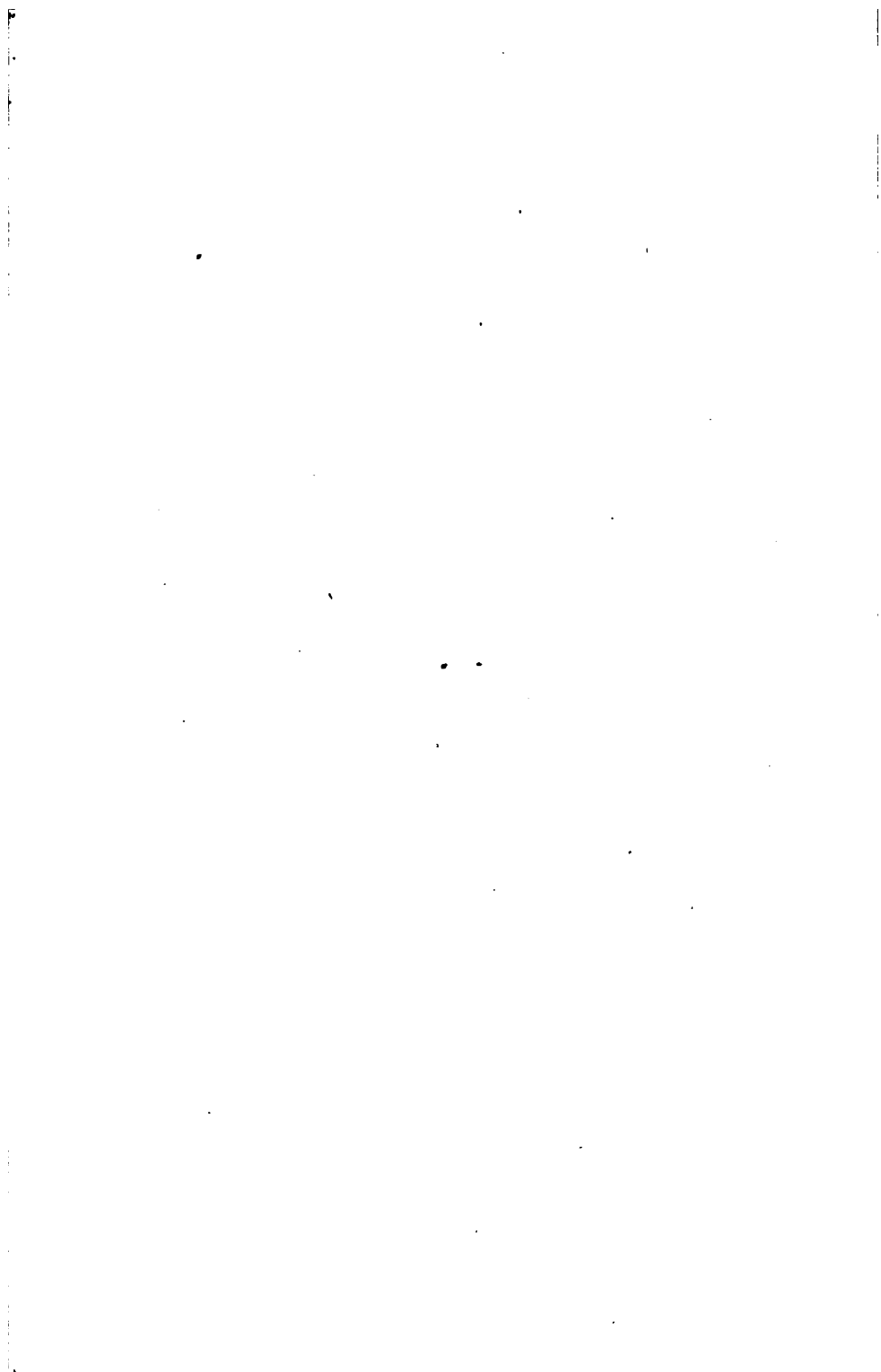
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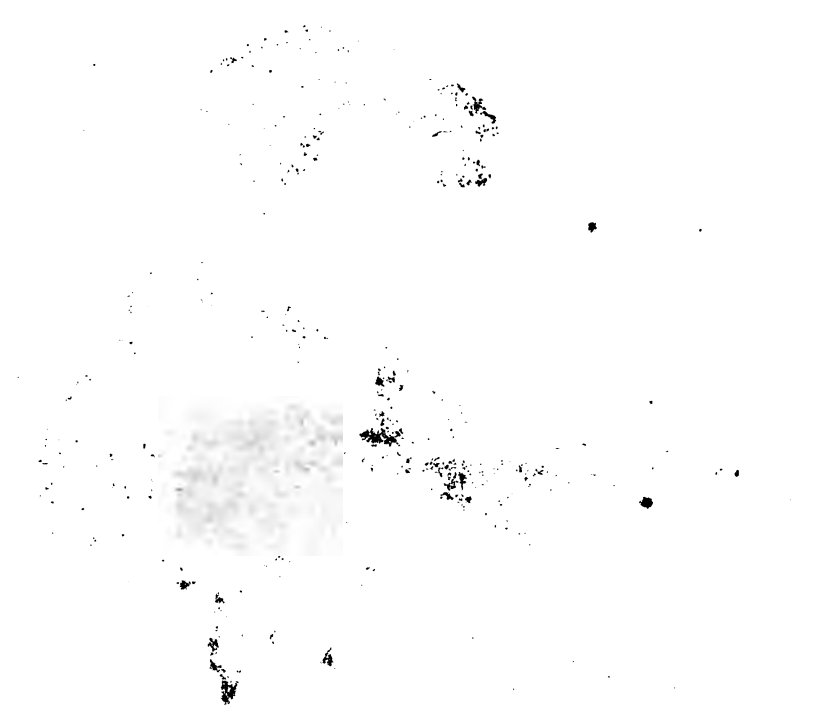
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J. Mayer Sculp.

CALVIN.

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THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

JANUARY 1825.

MEMOIRS OF THE REFORMERS.

CALVIN.

THE zeal of party spirit, the misrepresentation of malice, and the ignorance of prejudice, have produced the same results in the history of churches as of nations. Names, claiming especial reverence in the Christian world, have been abused to the sanction of errors by injudicious friends, or loaded with unmerited invective by bigoted enemies. While, from the joint operation of all these causes, an effect has followed, that can never be sufficiently deplored by lovers of truth and justice; and which has so confused the writings of certain authors by verbal inaccuracies and misapplied terms, that their meaning has been altogether absurd, or only to be elicited by those readers, whose previous acquaintance with the subject under discussion has enabled them to qualify errors and correct mistakes.

Thus in Italian history the appellations of Guelph and Ghibelin, and in English those of Whig and Tory, have not been used with less discrimination by civil writers, than have those of Calvinist, Puritan, Methodist, and the like, by ecclesiastical authors. Few terms have been more misapplied than that of Calvinist. By a species of literary injustice, the great Reformer of Geneva has been made to bear a load of undeserved odium. Divines of good informa-

JAN. 1825.

tion, indeed, have testified to his merits, from a judicious Hooker to a discriminating Horsley. But every sciolist, who has sneered at his memory, has too often found a correspondent feeling in the breast of his readers or hearers. It is not the office of biography to undertake the defence of any system held by the subjects of her labours; but it is a pleasing duty to seek to dispel the mist of prejudice, and show the excellent of the earth in their proper colours. Calvin ranks among the first men of his day for wisdom, erudition, piety, and integrity. Every candid Arminian must make this acknowledgment. On the doctrines of predestination, election, and reprobation, which have in a more particular manner been associated with his name, he spoke and wrote less strongly than many of his contemporaries and successors; they bear by no means a prominent part in his works; and as an apologist and commentator, he is distinguished for the practical tendency of his observations. He withal approved of a reformed Episcopacy, defended the ancient rite of Confirmation, and remonstrated against the proceedings of those who opposed the Protestant Hierarchy of England. Even infidels have been constrained to respect his great talent. "Calvin," says D'Alembert, "who with justice enjoyed high reputation, was

a scholar of the first order. He wrote in Latin as well as is possible in a dead language, and in French with a purity which was extraordinary for his time. This purity, which is to the present day admired by our skilful critics, renders his writings greatly superior to almost all of the same age; as the works of Messieurs de Port Royal are still distinguished on the same account, from the barbarous rhapsodies of their opponents and contemporaries*."

He was born at Noyon on the border of Picardy, July 10, 1509. His parents were Gerard Calvin and Jane Frank, of good character, and competent estate. The former was secretary to the bishop, and much esteemed by his superiors for his solid judgment. After sending his son John, destined to render the family name so illustrious, to a provincial grammar school, he removed him to the French capital, where he prosecuted his studies, first at the academy of La Marche under Corderius, and next at that of Montague under Hispanus, who were both qualified to foster the rising genius of their pupil. Profiting by their instruction, he outstripped his competitors, and soon proceeded from common logic to the liberal arts. If his father wished him to engage in the sacred office, that desire would be strengthened by the religious impressions which he discovered. The chapelry de la Gesine was obtained for him in Noyon cathedral; afterwards the cure of Marteville; which he soon exchanged for Pont L'Eveque, the birth-place of his father, in which he preached for some time; but he was never admitted into the order of priests in the Romish church. This issue was prevented, as well by a change in the mind of his parent, who now began to consider the study of the law as likely

to be more profitable than that of divinity, as by his personal conviction of unjustifiable practices in that communion, in which he had only received what was called the simple tonsure of an ecclesiastic †.

He had a relation named Olivetan, who was attached to the doctrines of the Reformation; a pious and sensible man, of whom little is known but that he translated the Bible into French, and for his reward was poisoned at Rome the year after its publication. It was through the advice of this person, that Calvin paid diligent attention to the perusal of Holy Scripture, as the pure spring of saving knowledge. So that, though he put on the gown of the advocate, he did not neglect the duties of the clergyman. While he studied civil law under Pierre de l'Etoile, president of the parliament of Paris, at Orleans, he embraced every opportunity of spreading religious information, and, according to the testimony of Varillas, succeeded in turning many to a clearer faith. His manner at this period was to read till midnight, and to ruminate on the subject of his lecture when he awoke the next morning; but he accustomed himself to such sparseness in diet, that he is supposed to have injured his constitution.

From Orleans he removed to Bourges; to which city he was attracted, with many students of the day, by the fame of Alciati, a Milanese, and an eminent civilian, whom the French court had invited to read lectures, and who is mentioned with approbation by Thuanus, for his enlargement of mind, in improving the method and refining the language of his particular science. But Providence had higher designs in view for young Calvin. He became warmly attached to Wolmar, professor of

* *Encyclopedie*, Art. Gener.

† Beza, *Vita Calvini*, p. 51. Bayle, v. ii. pp. 554, 260. Dupin, cent. xvi.

Greek in the university of Bourges, and preferred his instructions, to those of the Professor of Civil Law. This enlightened scholar was secretly a Lutheran, and took occasion to encourage Calvin in biblical learning, and to imbue his mind with Protestant sentiment. While his own heart responded to the exhortations and remarks of his friend, he used to preach at the neighbouring village of Liniers through the indulgence of its proprietor. His father dying suddenly in 1532, he returned to Paris, with a full determination to devote himself to theological pursuits. At this period he wrote a tract on Seneca's work "On Clemency." It appears that his design was to give good counsel to his sovereign, Francis I. in a delicate way, knowing that that monarch would read the work, and hoping that its perusal would lead him to discountenance a persecution of the Huguenots, or Protestants, which was carried on by the ascendant party at court.

During his stay at Paris, he formed acquaintance with many inquirers after religious truth, who requested him to become their minister. Nicholas Cope, delivering an oration as Rector of the University on the first of November, the feast of All Saints, was induced by Calvin to speak with more freedom on certain points of divinity, than had been customary; which so much offended both the doctors of the Sorbonne, and the members of the Parliament, that they cited him to appear before them; but as he was on the way, he was advised by some friends not to trust himself in their hands, and returning home, made his escape to Basle, the residence of his father, a reputable physician. They then sent officers to apprehend Calvin, who had time to drop from the window by his sheets; but they ransacked his study, and

seized many letters, which brought suspicion on his correspondents.

Margaret de Valeis, sister of Francis I. and Queen of Navarre, patronized the reformed, and succeeded for a while in allaying the storm raised against them. This gifted and amiable princess sent for Calvin, and entertained him kindly in her palace. She was an instrument of God in that trying season, to counteract in some measure the advice given to her brother by his Chancellor and others of his council, wrote some tracts which displeased the bigots, and preserved many Protestants, among whom was a kinsman of Melancthon. Calvin did not consider the friendship of this personage sufficient to protect him from the snares of his adversaries, but repaired to Saintonge, where he became familiar with Lewis du Tillet, a worthy canon of Angoulesme, at whose desire he drew up some short Christian Exhortations, which were read by several priests to their congregations. From Angoulesme he went to Poitiers, and secretly instructed the well-disposed, administering the sacrament in caves or retired gardens*.

Returning to Angoulesme, he visited Jacques le Fevre of Estaples, who had been persecuted by the Sorbonnists, when professor of mathematics at Paris, and had retired to Nerac in Gascony, a town under the jurisdiction of the queen of Navarre. The venerable man received him with cordiality and paternal affection; and seeing his zeal, foretold his eminence as a reformer of the church. Such interviews are worthy of particular record, though of minor character as incidents; for while the young soldier is animated to martial enterprise by the conversation of the veteran warrior, lasting impressions are made on the minds of

* Mairbourg, Hist. de Calv. p. 59.

youthful Christians by counsels of aged believers in the church militant, by which they are excited to contend earnestly for the faith once delivered to the saints, to endure hardness, and war a good warfare as fellow-soldiers of Christ.

Le Fevre was one of the most interesting of the early Reformers. His penetration enabled him to foresee that some great revolution was coming upon Europe; but he could not rise so superior to early habits, as to throw off some of the puerilities of the Romish worship, and his natural timidity hindered him from coming forward as he ought to have done. Nothing, however, delighted him so much as to witness the zeal of his religious juniors. "William," said he one day, taking by the hand Farel, who was afterwards minister at Geneva, "the world will be changed, and you will live to see it!" Queen Margaret sent him word that she would dine with him at his cottage at Nerac. She brought with her some learned persons, in whose society she took great delight, and a pleasing and edifying conversation was sustained; but in the midst of the repast, the aged professor burst into tears. "O Jacques!" said her majesty, "you ought to be in good spirits to-day, now I am come to dine with you." "Madam, I am a hundred and one years of age; as to immoral acts, I bless God, I have been graciously preserved from them; but—but, there is one thing, my queen, one thing that lies on my conscience—which yet, I trust, may be forgiven me!"—"Come, come," she rejoined, "tell me what it is." "Madam, how shall I stand before the bar of God! I, who have preached the holy Gospel of his Son to so many, who have followed my doctrine, and have met a thousand torments, and death itself, with constancy—while I, their teacher, fled—fled from persecution—and have lived

to this advanced age, though it ought to have been my earnest desire to fear death in no shape, and privately withdrew myself, and basely deserted the post allotted me by my God." When the queen and her friends had comforted the weeping patriarch by assurances of the divine forgiveness of unfaithfulness, both from reason and example, he added, "Then nothing remains for me now, but to depart hence to God, if it be his pleasure, as soon as I have made my will; nor ought I to delay, for I think God has called me. I appoint you, Madam, my heir; all my books I bequeath to your chaplain, M. Gerrard; my clothes, and whatever else I have, I leave to the poor; the rest I commend to God." "Why, Jacques," said Margaret, smiling, "what shall I get by being your heir?"—"The office, Madam, of distribution to the poor." "Be it so!" replied the amiable princess; "and here I solemnly declare, that this inheritance is more pleasing to me, than if my brother, the King of France, had nominated me to all his possessions." The old man's countenance brightening, he said, "Now, O Queen, I require some rest; may you all be happy together! meanwhile, farewell!" He lay down on a couch, and fell into a gentle doze; after a little time one of the party went to wake him, but his spirit had departed*.

Gerrard de Ronsel, and Corald, an Augustinian, having persisted for about two years in preaching the reformed doctrines at Pavia, under Margaret's protection, were at length dragged out of their pulpits, and borne away to prison: and the King himself became so irritated, on account of papers published against the mass, and affixed to his chamber door, that

* Hub. Thomæ Leodii Annal. L. xi. &c. reb. gest. Frid. II. Elect. Pal. pp. 229, 230.

he ordered a public procession, in which, with his queen and children, he took a part, bare-headed, and carrying a lighted taper, in token of national humiliation for the spread of heresy; and moreover had the infatuation to command, that eight Protestants should be burnt alive in four principal quarters of the city, swearing before all the people, that he would not spare his own children, if he knew them to be infected with those damnable tenets.

Calvin's heart sickened at these sad spectacles, and he resolved to quit the capital, whither he had gone from Angoulesme in 1534, with a view to counteract the propagation of Arian or Socinian sentiments by Servetus, and retire to Orleans. The lady of the provost of that city, dying about this time, requested to be interred without ceremony, and her husband buried her in a private manner by the side of her father and grandfather in the Franciscan church, contenting himself with presenting six crowns to the monks, who it seems expected more. They considered this as a dangerous precedent, tending to encourage the growth of heresy; and to deprive them of certain fees which they claimed for attending corpses to the place of burial. Afterwards, when he felled a wood, and sold the timber, they asked for some trees, which he refused to give them, at which they were still further enraged, and reported that the deceased was damned. To give colour to this report, they were guilty of a scandalous imposture. Stephen of Arras, and some others, stationed a young monk on the roof of the church, with a board in his hand which he was to strike against when they were engaged in their midnight services; having previously bored a hole in the roof that he might hear what was passing below. As soon as the noviciate was perfect in his lesson they exorcised him, but he

continued his noises and made them no answer. They then bade him to give them a sign if he might not speak; on which he redoubled his strokes, in token of the affirmative. All who were not in the secret were greatly alarmed; and the brethren told their friends in the city what had occurred, begging them to attend their devotions, and become ear-witnesses of the fact. When their neighbours were present, the contrivers asked him, whether he were buried there? and then named several persons whose funerals had been lately performed. As soon as they mentioned the provost's lady, he knocked against the board. This inquiry was followed by others, such as, "Was she damned? For what? For covetousness, or pride, or incontinence, or Lutheranism? Would she have her corpse dug up, and carried out of consecrated ground?" He answered, Yes, or No, to these different questions, according as he gave two or three blows upon the wood. When the ghost had signified that she was condemned for heresy, and must be exhumated, they required the townsmen to subscribe a record, and make affidavit of its truth, which they excused themselves from doing for fear of disoblighing their chief magistrate. The Franciscans then removed their vessels and relics to another place, and there said their mass; which caused the Bishop's Official to visit the church, commanding the monks to begin their exorcism, and directing some persons to go upon the roof, and see if they could discover any apparition. The principals in the plot assured him it would be very rash thus to interrupt the spirit. The provost, deservedly indignant, went to court, and laid the whole matter before the King; who, on the protest of the monks against the interference of the magistracy, appointed a special commission from the Parliament of Paris to investi-

gate particulars; the Chancellor Du Pradt, who was Cardinal and Legate, investing them with similar authority. The brethren were now compelled to go to Paris, but no satisfactory answers could be drawn from them. They were confined in separate apartments, and the novice, who had acted the principal part, refused to make any discovery, apprehensive of being murdered by his elders; but assurance being given him that he should not return to the convent, he confessed the whole. The perpetrators were ordered to be taken back to Orleans, and brought before the cathedral, to acknowledge the imposture; but this sentence, mild as it was, passed without execution, lest the government should appear to countenance the reformed doctrines, or offend the order of St. Francis*.

Many such farces were played by the friars, who used to pretend that the spirits of the deceased often troubled this world, to induce their surviving relatives to discharge vows which they had made to the saints, or pay for masses to be repeated, that they might be delivered out of purgatory. Luther had written against these fraudulent practices, and exposed the false doctrines with which they were connected. Calvin also was led by this affair to publish a treatise, entitled, "*Psycho-pannychia*;" by which word is signified, that the soul wakes throughout the whole night of death, with all the consciousness and sensibility necessary to the enjoyment of happiness. He denounced the error of those who believe that the soul sleeps till the day of judgment, whom he called *Hypnologists*, and accused of departing from the sense of Scripture. Because some had objected to his system the silence of the word of God concerning rewards and punishments, excepting

those of a final judgment, he observed, "Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be perverted and preposterous. But we shall follow our Prince, when he comes in the glory of his Father, sitting on the throne of his majesty. In the mean time *that* liveth, which is in us, of or from God, even *our Spirit*, because Christ liveth, who is our life; for it would be absurd, that we should perish while our life existeth. And because our life is in God, it is therefore with God and happy*."

This sentiment seems correct; and perhaps the opposite notion arises from not making the due discrimination between the animal soul, which man has in common with the brute, and the spirit peculiar to him as man. However this be, Archdeacon Blackburne, Bishop Law, and some other divines of the English Church, who seem to have been ensnared by a love of philosophical speculation, have entertained sentiments concerning the sleep of the soul, resembling those against which our Reformer employed his pen. The Archdeacon, in particular, has noticed his treatise with considerable asperity in the "Historical View of the Controversy concerning an Intermediate State." He allows him, however, the honour, of laying the basis of most of the arguments used by theologians who have been considered the more orthodox. Such have declared that notion cheerless, unscriptural, and Sadducean, which would deprive the spirit of a departing Christian (such as Le Fevre) of the sweet hope of an immediate interview with his Saviour.

The persecution continuing in France, Calvin deemed it expedient to leave the kingdom, and

* Sleidan, L. ix.

* Psychop. fol. 35.

fixed on Basle as the place of his retreat. Accompanied by his brother Anthony, and his friend Du Tillet, he took a circuitous route through Lorraine. On their arrival at Metz, they were brought into great difficulties through the perfidy of one of their servants, who contrived to rob them of their money, and being mounted on the fleetest horse made his escape. But borrowing ten crowns from another servant, they were enabled to proceed to Strasburg, and from thence to their place of destination. Here he contracted a friendship for Simon Grynæus and Wolfgang Capito, and prosecuted the study of Hebrew.

His intention was to remain at Basle with all possible privacy; but circumstances soon brought him again into public notice. The French monarch caused great disgust by his cruelties among those German princes who were favourable to the Reformation, which the Emperor, opposed to Francis in his Italian politics, endeavoured to inflame: he therefore sent William de Bellay-Langey, his Chamberlain and Councillor, to whom the management of ecclesiastical affairs was principally confided, to assure them "that the persons proscribed and punished were guilty of seditious practices; that he wished for an accommodation on the subject of religion by a meeting of Parisian and German divines; and that he was particularly desirous of a visit from Philip Melancthon." He also employed him to draw up a tract in Latin and in High Dutch, which was dispersed over France and Germany, declaring that he had merely taken necessary measures against certain Anabaptists, who set up their own fanatic spirit in opposition to Scripture, and despised government. Calvin could not endure this reproach on the professors of a pure faith, and took occasion to publish his "Institutes of the

Christian Religion," with a preliminary dedication to his sovereign, whom he still regarded as a prince open to conviction, but blinded by evil advisers. It is, however, suspected that this publication never met the eye of the monarch.

The Dedication has ever been esteemed a masterpiece of composition. He speaks with the freedom of a man conscious that he is engaged on the side of truth, but at the same time with a tone of respect becoming his station; and forcibly illustrates the enmity which the world will ever entertain against the spirituality of the Gospel. The work itself is divided into four books, and subdivided into eighty chapters. Of the latter, three are preparatory to the study of revelation; two refer to those who depreciate the written word in comparison of private persuasion; five defend the peculiarities of the system usually called Calvinistic; seventeen argue against papal superstitions; and the remaining fifty-three give an able account of the doctrine and practice of the Universal Church of Christ. The longest chapter is, an "Exposition of the Moral Law;" containing abundant proof that there is no necessary connexion between *Calvinism* and *Antinomianism*.

"The third use of the Law," he observes, "which is the principal one, and which is more nearly connected with the proper end of it, relates to the faithful, in whose hearts the Spirit of God already lives and reigns. For although the Law is inscribed and engraved on their hearts by the finger of God; that is, although they are so excited and animated by the direction of the Spirit, that they desire to obey God, yet they derive a two-fold advantage from the Law. For they find in it an excellent instrument to give them from day to day a better and more certain understanding of the Divine will to which they aspire, and to confirm them

in the knowledge of it; as, though a servant be already influenced by the strongest desire of gaining the approbation of his master, yet it is necessary for him carefully to inquire and observe the orders of his master in order to conform to them. Nor let any one of us exempt himself from this necessity: for no man has already acquired so much wisdom, that he could not, by the daily instruction of the Law, make new advances into a purer knowledge of the Divine will. In the next place, as we need not only instruction but also exhortation, the servant of God will derive this farther advantage from the law; by frequent meditation on it he will be excited to obedience, he will be confirmed in it, and restrained from the slippery path of transgression.

"Now, because the Law in regard to the faithful has the force of an exhortation, not to bind their consciences with a curse, but by its frequent admonitions to arouse their indolence, and reprove their imperfection; many persons, when they design to express this liberation from the curse, say that the Law (I still speak of the moral law) is abrogated to the faithful: not that it no longer enjoins upon them that which is right; but only that it ceases to be to them what it was before, no longer terrifying and confounding their consciences, condemning and destroying them. And such an abrogation of the Law is clearly taught by Paul. It appears also to have been preached by our Lord, since he would not have refuted the opinion concerning his abolishing the Law, unless it had prevailed among the Jews. Now as this opinion could not prevail without any pretext, it

is probable that it proceeded from a false interpretation of his doctrine; in the same manner as almost all errors have usually taken some colour from the truth. But lest we ourselves fall into the same error, let us accurately distinguish what is abrogated in the Law, and what still remains in force. When our Lord declares that he came 'not to destroy the Law, but to fulfil it,' and that 'till heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled,' he sufficiently proves that his advent will detract nothing from the observance of the Law; and with sufficient reason, since the express end of his advent was to heal its transgressions. The doctrine of the Law remains therefore inviolable; which by tuition, admonition, reproof, and correction, forms and prepares us for every good work."

This excellent body of divinity was designed by its author as introductory to a larger work. It was issued in 1536, but modified and enlarged by the compiler in successive editions down to 1559. It continued to be the great standard of theology to what was called the Reformed Church on the Continent; and the man who presented himself for ordination to an English Bishop in the early part of the seventeenth century, ignorant of "Calvin's Institutes," would have been considered as obnoxious to only one worse charge of ignorance—that of the Bible itself.

[To be continued.]

BIBLE MEETING AT CARRICK-ON-SHANNON.

MR. EDITOR,

Being confined at home to-day by indisposition, I took up *The Morning Herald* of yesterday, which was lying on my table, when I cast my eye on a paragraph from *The Freeman's Journal*, giving an additional account of the proceedings at the Bible meeting at Carrick-on-Shannon. I could not help lamenting that brevity (so essential at public meetings) should restrain the defenders of the general reading of the Scriptures from mentioning many of the most cogent reasons for indiscriminate reading of that Sacred Book, which the young as well as the old, the ignorant as well as the learned, may find to be "a light unto their feet and a lamp unto their path;" and I speak from my own personal experience.

I was born, Sir, of poor parents, so poor, that they could not afford to send me to school; they taught me to read as well as they were able, in which I have improved myself by degrees. I was sent out at the tender age of twelve years as a shop-boy. The only book I possessed was a small pocket Bible, the gift of my pious grandmother; to which I added, with the first half-crown I could spare, an *Entick's Dictionary*. The persons with whom I had been placed paid no attention to my morals, nor did they enforce the observance of the Sabbath; so that I seldom attended a place of worship, and subsequently for years I never entered the house of God. But I had been made to read my Bible at home, and I venerated the book, and often read it to pass away the time, when left at home by my employers to keep the house while they visited on the Sabbath; but I did not understand it *when I read it*, nor did I take pains to treasure it up in my me-

mory; but the seed was sown; and it remained for Him, whose word it is, to cause it to spring up and bear fruit according to his good pleasure. I reached the age of fifteen, when temptations thick and strong began to assail me from within and without; and what could I have done at a time when my own heart joined in league with the tempter, had it not been for the fulfilment of that promise, that "when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him."

Whatever the temptation was, passages of Scripture, long forgotten, came fresh into my mind, and with such power as to suffuse my cheeks with a blush which I could feel rising upon them! And had it not been for these convictions, brought on by having read the Scriptures, I had many years ago been numbered with the slain; another melancholy proof that ignorance is the ready handmaid to vice, and to those vices in particular that lead so many youths to the chambers of the grave. There are many most important truths which may be read in private, which, as society is now constituted, no minister would ever venture even to hint at in public*; and, therefore, if the Bible is not read in our retirement, we shall be ignorant of many things, without a knowledge of which we cannot please God, nor shall we seek an interest in the Redeemer; for those who believe in him must repent of all their sins; and how can they repent of those sins which they do not know to be such?

And, Sir, I would remind those who say that the Scriptures are difficult to be understood, that they

* See Prov. ii. 16—19; vi. 24—36; vii. 5—27; ix. 13—18, &c.

are quite as difficult to the learned as the unlearned, where both are unenlightened by the Spirit of God; for "the wisdom of this world is foolishness in the sight of God." It is promised, that "the Spirit shall take of the things of Christ and show them unto us." "The Spirit of truth shall lead you into all truth." And our Lord assures us, that his Father is more willing to give his Holy Spirit to them that ask it, than a father is to give bread to his child. Let the poor man kneel over his Bible and pray for the enlightening influence of the Holy Spirit, and then the way-faring man, though a fool as to learning, shall not err therein.

I would ask those gentlemen who oppose the diffusion of the Sacred Scriptures, why any minister, who professes to preach the *truth*, should object to his hearers imitating the Bereans, whom our Lord commends as being more noble than those of Thessalonica, because they searched the Scriptures daily to see if those things were so? Surely it would tend to establish and confirm sound doctrines, and strengthen the hands of those whose preaching accords with the word of God. And I feel persuaded that the eyes of the Roman Catholics, and others, will be opened by the opposition their teachers are making to the dissemination of the Scriptures.

Sir, if a man suspects that the bread he eats is adulterated for gain, has he not a right, if he can, to see the materials of which it is made? Much more, then, if he suspects that the bread of life is adulterated for the same mercenary purpose.

Far, very far be it from me to undervalue learning, for to learning we owe much. But for it, we had not had the Scriptures in our own tongue. But what one set of learned men have done as instruments in the hands of God, other learned men of the present day are

desirous of undoing. But men by wisdom know not God, or Haller had been as good a Christian as Newton; but one was taken and the other left. The Bible, Sir, never robs our churches and chapels of hearers, where the Gospel is preached; but many, on the contrary, would never have attended there but for reading that book, which admonishes us not to forsake the assembling ourselves together, as the manner of some is.

And the more we read the Bible, the more we shall desire to have its sacred truths enforced and explained to us. We do not comprehend every part as soon as we read it, for perhaps the time for its applicability to us is not yet come. But it is recorded, "Then shall ye know, if ye follow on to know the Lord."

The Scriptures afford to every man a portion of meat in due season; but there may be portions of it not intended for me but for others; for there is milk for babes, and meat for strong men. The essentials for faith, doctrine, and practice are written as with a sunbeam; and if more be needful for the sincere believer to know, God will reveal even that unto him.

And, Sir, as to some wresting the Scriptures to their own destruction, it is what is foretold in those Scriptures, that they would prove "a savour of life unto life" unto some, while they proved "a savour of death unto death" to others. But this happened to priests, Levites, Scribes, and Pharisees, as well as to the ignorant and unlearned. Nay, even while the common people heard the Gospel gladly, these learned lawyers and teachers rejected that Gospel, persecuted those who received it, and pronounced them cursed because they knew not the law, mixed up as it was with the traditions of the fathers; which is too much the case in the present day, when men are forbidden to read the

word of God, which is able to make them wise unto salvation, while they are required to place implicit confidence in those who withhold from them the word of life.

If infidels reject the Scriptures, they were such before they read them; or they would not have remained so afterwards. It has not been shown that ever one was made an infidel by reading the word of God; but it has been no uncommon thing for many such to become converts after having read the sacred volume.

May every one who loves the Scripture pray more fervently for its success; and they will have the happiness of this assurance, that the word of God shall prevail until

all its predictions are fulfilled, and Anti-Christ falls like Dagon before the Ark.

Pardon me, Sir, that I, as an unlettered man, should have presumed to address you on so important a subject. Should the whole or any part of what I have written meet your approbation, you will make what use of it you please for the furtherance of the cause in which you are so ably and so arduously engaged.

I am, Sir,
with much deference and respect,
Your constant Reader,
and humble Servant,

J. N.

Hackney, 17th Nov. 1824.

HOPE.

Whene'er the wounded spirit dies,
Oppressed by anxious care,
When troubles fluctuate and rise,
'Tis sweet to kneel in prayer.

Hope cheers us in that solemn hour,
Re-animates the soul,
And bids us shun the tempter's power,
Each sinful thought controul.

Hope leads us to the fount of love,
To streams of pure delight,
And whispers, "Look to Christ above
In sorrow's gloomy night."

See the poor wretch with pallid brow,
And mind unknown to rest—
He wails the past, the awful now,
With agonizing breast.

Hope soothes him in his poignant woes,
And breathes her genial fire;
With peace his throbbing bosom glows,
All former doubts retire.

So view the Christian—mark and trace
The glittering of his eye;
Hope's smiling rays illumine his face,
With tints which cannot die.

With wings of Hope he longs to soar
Beyond this world of night,
And fly to that celestial shore,
Where dwells eternal light.

Futurity, still, still the same,
With hope of sins forgiven,
Fan in his breast a secret flame,
And waft his thoughts to heaven.

THE COTTAGE VISITOR.—No. I.

"In faith and hope the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great
end,

And all of God that bless mankind, or
mend." POPE.

If we follow the footsteps of the incarnate Immanuel through the thorny path of life, we shall find that pity and compassion were blended with every word that he uttered, every action that he achieved, and every pang that he endured. He could weep for the miseries of his persecutors; could drop the sacred tear upon the ashes of his friend, and employ the moments of a suffering existence in hushing the rising sigh, calming the troubled breast, wiping the falling tear, and restoring the afflicted and the distressed to health, to happiness, and peace: and if "that mind be in us which was also in Christ Jesus, we too shall" weep with those that weep, sorrow for the sorrows, and sympathize in the afflictions of the wretched and forlorn among the children of men.

Some there are, indeed, who can hear, unmoved, the voice of indignance and the tale of woe. The finer feelings of humanity have been frittered from their bosoms by the pleasures of the world, and the pursuits of fashionable life. A scene of misery would fill them with disgust, not with compassion; and to disseminate comfort and peace, an employment that affords to a mind susceptible of feeling, and sanctified by religion, the most exalted pleasure, and the most refined delight, appears to them destitute of interest and unworthy their attention. To such characters is applicable the language of the poet,

And soft-eyed Pity and forgiveness bland,
And melting Charity with open hand,
And Mercy stretching out ere Want can
speak,

To wipe the tear from pale Affliction's
cheek—

These ye have never known.

Infatuated creatures! I envy them not their highest enjoyments: enjoyments did I say? Alas! they deserve not the appellation when placed in competition with those which the philanthropic and benevolent mind experiences in the exercise of charity, and in obeying the dictates of humanity; and if experience may be admitted as a proof, I can "set to my seal," that to pass but one day in ameliorating the condition of our fellow-creatures, "exceeds ten thousand days of mirth," or spent in the empty frivolities of fashion.

Possessed of a small but independent fortune, I have long retired from the noise and bustle of the world, to spend the remnant of my days in solitude and retirement. My residence is situated on a gentle eminence in the beautiful vale of E—, in the county of G—, through which the river S— majestically rolls its silver current; it commands in front an almost immeasurable prospect, terminated by the M— hills, which, coloured by the distance, mingle their lofty summits with the skies. At the foot of the eminence stand the straggling cottages that compose the village of D—; a little to the right is situated the village church, embosomed in a cluster of chesnut trees, above which arises the lofty spire, whose glittering vane first receives and last retains the golden beams of the ascending or departing sun. On the other hand is seen the noble park connected with the mansion of the village squire, which, enlivened by the multitudes of grazing deer, the spacious shrubberies, the glassy ponds, the oblique and extended walks, all converging into one point, which is crowned by the elegant mansion itself, renders the prospect beautiful, and almost unique. Indeed words are too feeble to convey any adequate

conception of the scene'; and as the delighted eye rolls from side to side of the almost illimitable view, it alights on many a clustered hamlet, many a cottager's home, and many a consecrated fane, where the name of the Most High is heard, and the Gospel of his Son is proclaimed. Behind the house is a small thicket, through which a little path winds in romantic simplicity, where, "hid from the vulgar gaze," I oft retire to indulge in meditation;—before it a closely shaven lawn sweeps in a gentle declivity, till it is terminated by a little brook, whose murmuring voice is heard as it quarrels with the pebbly foes that obstruct its progress. The house itself is small, but extremely rural; a Chinese rose creeps each side the door, and runs along the veranda in the front, and at the back a branching vine fastens its twisting tendrils on the wall, and wraps it in its spreading leaves; while the gardens, which surround the whole, are clothed in beauty and enveloped in fragrance. Such, then, is the habitation where I hope to linger out the remaining portion of my life, till summoned, I trust, to the possession of a mansion, incorruptible, undefiled, and that fadeth not away, eternal in the heavens.

There was a time when I was blest in the embraces of an amiable wife, and the smiles of a lovely offspring; but, ah! the pleasures of life are fleeting and evanescent; and often when we are happy in the possession of some desired object, it again eludes our grasp, and we lose it perhaps for ever. The destructive shaft of death bereft me of these soothers of my cares, and tore them one by one from my affectionate grasp; but

"Sunk in self-consuming anguish,
Can the poor heart always ache?
No! the tortur'd nerve will languish,
Or the strings of life would break."

He who caused the wound applied the balm. The healing influence of time blunted the edge of my affliction; and though the recollection of these enjoyments of my younger days, which are now fled for ever, will often flash across my mind, yet taught in the school of Christ the important lesson of submission, even the recollection affords me pleasure, and the consolations of the Gospel, like the tree cast into the waters of Marah, changes even the bitter into sweet. Need I then repine? O no! for if the relentless hand of death tore from my aching heart its dearest earthly comforts, it carried with them my attachment to this polluted world, and taught me to "set my affections on things above;" so that my heaviest trials have "worked together for my good."

No sooner, however, had I committed to the dust the mouldering remnants of these blasted joys, than the world lost all its charms for me. The din of business and the bustle of life now became intolerably irksome, and having purchased this cottage, I retired hither about twelve years ago. But even in this peaceful vale the miseries of human life are experienced, and the sympathies of the human bosom are excited; and, conscious that in every situation of life it is both our obligation and our privilege to labour in the cause of Him "whose we are and, whom we ought to serve," I have here endeavoured to "confirm the feeble knees, to lift up the hands which hang down," to pour the balm of consolation into the afflicted bosom, and alleviate the distresses of those

"From wave to wave on sorrow's ocean
tossed."

And I humbly trust there are some now in this land of sorrow and of death, and some uniting in the triumphant chorus of the redeemed, who afford sufficient demonstra-

tion, that I have not "laboured in vain." "Not unto me, not unto me, O Lord; but to thy name be all the glory."

I have met in these "labours of love" some occurrences which I think will prove interesting to the readers of "The Christian Guardian," and in some future numbers shall intrude them on their atten-

tion; for the present I shall take my leave, hoping that both reader and writer may ever bear in recollection the apostolic injunction, "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

G. II.

ON DESPONDENCY.

DESPONDENCY is, I conceive, of two kinds, and arises from two different causes; the one from a deep impression of guilt and aggravated offences, and the other from the power and prevalence of inbred depravity, from its raging and bearing down all the remembrances of conscience, and all checks which an enlightened mind opposes to it. This last is a severe struggle from which few are exempted; especially when first they begin to seek God, and to relinquish former indulgences. The opposition then made to natural corruption has a tendency to irritate and inflame the sensual affections. "Sin," says the Apostle, "taking occasion by the commandment, wrought in me all manner of concupiscence." (Rom. vii. 7.) The enemy, no doubt, by these means also endeavours to harass and alarm the soul, and thus regain it to his thralldom.

But if under these storms the heart continues to struggle and to pant after deliverance, if these workings of depravity are inwardly abhorred, and excite self-loathing and shame before God, it is a happy evidence that the Divine Spirit continues his operations; and that ultimately, though perhaps gradually, victory is insured. It may, perhaps, be inquired, what are the designs of Infinite Wisdom in permitting this awful prevalence of moral evil, and how can it be reconciled with the purity and holiness of the Divine Nature! This

query has often been debated in my mind; and nothing but a train of experience, and a more enlarged view of God's dealings with his people, has enabled me to solve the difficulty. The experienced Christian knows that this painful dispensation answers many valuable purposes—it renders sin bitter and odious—it demonstrates our native enmity, rebellion, and helplessness—it endears the atoning sacrifice of Christ—it proves the glory and sweetness of the promises—it evinces our constant dependance on God for all supplies of grace and strength—it debases our natural pride and self-sufficiency—it excites a compassionate, forbearing temper—it promotes earnestness in prayer, deadness to the world, &c. &c. But when the soul yields to fears and desponding apprehensions, these gracious ends are defeated, and Satan for a time gets the advantage. We are called to maintain the conflict "striving against sin"—to resist the enemy "steadfast in the faith"—to be "strong in the grace that is in Christ Jesus," &c. The "exceeding great and precious promises" are given, that by them "we may be made partakers of the divine nature, and escape the corruption that is in the world through lust." These must be searched after, confided in, and pleaded before God. But a sullen supineness of soul, which relinquishes all hope of relief, greatly dishonours

the faithfulness and compassion of a covenant God, the merit and all-sufficiency of the sacrifice of Jesus, and the grace and consolations of the Divine Spirit. "The joy of the Lord is our strength;" "hope maketh not ashamed," but proves "an anchor of the soul both sure and steadfast." Look then to this "strong hold as a prisoner of hope. If you are "weary and heavy laden," you are the very character to whom the Saviour promises to "give rest." Your guilt, unworthiness, and helplessness, are your best recommendations. Such he seeks, and on such he delights to magnify the power and riches of his salvation.

Examine the experiences of ancient saints, consult the conflict and pleadings of holy Job, the penitential breathings of the Psalmist, and the affecting moans of Jeremiah in his Lamentations, and you will observe each of these take hold of God as infinite in compassion and mercy. David begins his fifty-first Psalm with pleading God's "great goodness," and the

"multitude of his tender mercies." These views melt the heart into holy contrition.

If you are ashamed to bow before the throne of Grace, let your heart be frequently darting up earnest breathings and pleadings; such as, Gracious Lord! subdue these vile corruptions of my heart—display the power of thy grace—rebuke the enemy of soul—give me to see the all-sufficiency of thy sacrifice to remove my guilt—bring me with self-loathing to thy feet—subdue the enmity, pride, and unbelief of my heart! Lord Jesus, thou art my only hope and refuge. If I perish, I will perish at thy feet. Preserve me from dishonouring thee by doubting thy power or willingness to save me. Such aspirations as these will encourage your heart, and no time or place is unseasonable for them. I have uttered these in the crowded street, and sometimes the tears have gushed from my eyes. They are very suitable when composing yourself to sleep, and when first you awake in the morning. A. J. S.

ON AN ASSERTION OF THE CHRISTIAN REMEMBRANCER CONCERNING IMPUTED RIGHTEOUSNESS.

SIR,

WHEN certain individuals take upon themselves to assert, that such and such doctrines are *not* the doctrines of the Church of England, it surely may reasonably be concluded, that those individuals have taken no inconsiderable pains to make themselves thoroughly and intimately acquainted with the STANDARD AUTHORITIES of orthodoxy. I say, this might *reasonably* be concluded; but, however reasonable so, to conclude, the conclusion is not, generally speaking, warranted by facts. Several instances of this kind have occurred within the observation of the writer. But without adverting to any of these, allow me, Mr.

Editor, to refer you to one which, I think, may be considered in point, in a late number of the Christian Remembrancer.

In the number to which I allude, the writer, "*at a venture*" I presume, *asserts*, in his remarks on the expression "merits of Christ imputed to us," made use of by the author of "*Body and Soul*," that the doctrine of *imputed righteousness* is *not* authorized by any of the *formularies* of our Church. If this writer be correct in the assertion he has *ventured* to make, I should be glad if he would refer us to some better explanation of the XIth Article than that contained in the Homily on Salvation, and to which the Article itself refers us

for an explanation. The Homily says: "The true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, &c. IS NOT THAT THIS OUR OWN ACT TO BELIEVE ON CHRIST, OR THIS OUR FAITH IN CHRIST WHICH IS IN US DOETH JUSTIFY US, AND DESERVE OUR JUSTIFICATION FOR US; but the true understanding and meaning is, that although we hear God's word, and believe in Christ; although we have FAITH, hope, charity, &c. and do never so many works thereon, yet we must renounce all the merits of our said virtues of FAITH, hope, charity, &c. as things that be far too weak, insufficient, and imperfect, to deserve remission of our sins and our justification, and therefore we must trust only in God's mercy, &c.—so that OUR FAITH in Christ saith as it were unto us *thus*, It is not *I* that taketh away your sins, but it is *Christ only*, and to *him only I* send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting YOUR TRUST IN CHRIST."

Such, Mr. Editor, is the language of the *Homily*. The writer in The Remembrancer has asserted, that it is by our own "*act of believing*" that we are justified; whereas the Homily affirms the *contrary*. NOT that this "our OWN ACT TO BELIEVE IN CHRIST, or this our FAITH in Christ doth JUSTIFY US." Again—The writer asserts, that it is *not* the *object*, viz. CHRIST, by which we are justified; whereas the Homily, in words as explicit as words can be, directs us to *Christ* as the *only object*; nay, represents our *faith* itself as *directing* us to *Christ only*. "It is not *I*," that is, *faith*, "that taketh away your sins, &c. but it is Christ only, and to him

ONLY I send you, &c. &c. ONLY PUTTING TRUST IN CHRIST."

The XIth Article affirms, "we are ACCOUNTED righteous before God only for the merits of our Lord and Saviour Jesus Christ by *faith*; if to be accounted righteous before God only for the *merits of another*, viz. *Christ*, does not involve the doctrine of imputed righteousness, these words have no meaning. But the doctrine is clearly established in the *Homily* to which we are referred in the Article for an *explanation* as to the manner in which we are justified, and as to the part which *faith* has in procuring it. The Homily, as we have seen, *denies* that "*our faith in Christ which is in us doth justify us*, &c. a justifying righteousness, however, we *must* have, *This* the writer in The Remembrancer will not surely be bold enough to contradict. And as our *Church* affirms that "*this our own act to believe on Christ*" is *not* that justifying righteousness, we are necessitated to seek it in *Christ only*; nay, the Homily itself *directs us to Christ as that righteousness*. If this correspondent of The Christian Remembrancer be so confident that this doctrine is *not* the doctrine of the Church, why has he not introduced into his remarks a few extracts from the *formularies* of the Church to *prove* his point. Random assertions are easily made; but such assertions, probably the writer may be somewhat more than *suspicious*, would secure no support from such extracts; he has therefore prudently avoided them. Those whom he sneeringly styles Evangelicals, have no reason to fear that their *orthodoxy* (that is, their claims to it,) will ever be overthrown whilst they have the Articles and HOMILIES to appeal to.

I am, Sir,
Your obedient Servant,

W.

EXTRACT FROM A SERMON,

PREACHED ON OCCASION OF THE DEATH OF MRS. SARAH BENNET, OF BEWDLEY, IN THE COUNTY OF WORCESTER.

JESUS CHRIST can save the chief of sinners; He can save completely; He can save eternally; "He is able to save them to the uttermost that come unto God by him." These words supported and cheered in the latest moments of life the soul of one now in glory. Though forbidden to say any thing of the creature, I am allowed to say every thing of that grace, which made her patient in agony and victorious over death. "Say nothing of the vile worm; but glorify God in me."

1. In an early stage of her disease, she had many doubts respecting the sincerity of her faith in Christ; but her doubts were such as none but the true and humble Christian feels. It was remarked to her, that her doubts, together with her abasing views of herself; her deep convictions of sin, and her unfeigned desire to love Jesus Christ, were proofs of the work of the Spirit in her heart. It was further remarked to her, that the most holy Christians derived support and consolation at death from the plainest passages of Scripture. These plain texts were then repeated to her: "Come unto me all ye who labour and are heavy laden, and I will give you rest."—"If any man thirst, let him come unto me, and drink."—"Him that cometh unto me, I will in no wise cast out."—"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—"The blood of Jesus Christ cleanseth from all sin."—"Jesus is able to save them to the uttermost, that come unto God by Him." Divine Grace gradually subdued her fears, and enabled her soul to repose on Christ Jesus.

JAN. 1825.

Peace filled her failing heart; joy brightened her pallid countenance; praise sounded from her faltering tongue. And though she retained her humble views of herself, and felt the deepest convictions of sin to the last, yet her peace, and joy, and confidence in Christ, never forsook her.

2. Few persons could be more attached to a family than she was to hers; and the lives of few mothers or wives on account of husbands and children could be more desirable than her life. Yet divine grace gradually loosened her from the most endearing ties, and enabled her to master her feelings as completely as if she had been out of the body. With unruffled calmness she gave up every friend, and with unwavering confidence left her many children in the hand of her heavenly Father. It was not, however, till after many strong conflicts with an affectionate heart, and many strong supplications to the Father of mercies, that she was enabled to triumph over the tenderest feelings of our nature, to converse with her nearest relatives without emotion, and to speak as tranquilly of lying down in the grave as of taking rest in sleep! If on this point she felt at all, it was only when her friends felt too much, and could not so tranquilly resign her to the tomb.

3. Divine grace enabled her to sustain the most excruciating pains with the most extraordinary composure. She was more moved by the little trouble which she gave to others, than by the great agonies which she endured herself. Every moment of sleep, and every pause of pain, were procured by medicine; and even medicine was used with caution, lest its frequent use should diminish or destroy its effect. The greatest part of her life

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at last was agony; the lesser part was troubled sleep. But through divine grace she evermore looked to Christ crucified, and in him she always found peace.

4. Divine grace enabled her to triumph over death. As her last hour drew nigh, she not only viewed death without terror, but even hailed his approach. The sting of death was removed; the grave was the portal of glory; to die was gain. At this time she not only experienced the sweetest recollections of the comfort and edification formerly enjoyed in the public worship of God, but was favoured with the brightest anticipations of triumphant blessedness in worshipping Him before the throne of glory. "I shall soon," said she, "be in a better world! This world is a snare, a sad snare, to the Christian. Have nothing to do with the world! Have nothing to do with the world! Keep close to God! Keep close to God!" For

many days she was slowly dying. For many days death was changing her countenance, and sending her away. Her weakness became extreme; her pains immensely increased: all pitied her agonies, and all prayed for her release. The power of speaking left her, but reason remained bright and vigorous to the last. "If," says a friend, holding her dying hand, "If you still feel the peace of God in your heart; if your soul now reposes firmly and peacefully on Christ, then, though you cannot speak, press my hand." The hand was feebly pressed; and that feeble pressure, louder than words, declared—"Even in the agonies of death, my soul reposes firm; and peacefully on Christ."

Soon afterwards the mortal conflict ceased, and she entered into the joy of her Lord! "Blessed are the dead who die in the Lord! Even so, saith the Spirit, for they rest from their labours."

AMICUS.

L I N E S

WRITTEN ON THE NIGHT OF THE 29TH OF NOVEMBER.

'T is midnight! can I fail to think
Of him, the doom'd, the dying one *
Who treads, Eternity! thy brink,
Whose sand of life is almost run?
God of all mercy! God of Power!
Pardon and strengthen at this hour
Him, who now walks with fainting breath
The valley of the shades of death.
O let thy Spirit now sustain
His agonies of mortal pain!
The travail of his soul appease
Through Him who bore worse pangs than these.
Unhappy man! a thousand eyes
Lament in tears thy bitter lot,
And twice ten thousand prayers arise
From pitying hearts that know thee not;
To-morrow, and the strife is o'er—
Sorrow and shame thou leavest here—
O may'st thou gain that peaceful shore,
Where faith and penitence are dear;
Where sin forgiven proclaims above,
The greatness of Redeeming Love.

J. S***.

* Mr. Fauntleroy.

BIBLE ANECDOTES.

ON Tuesday, 20th of May, 1555, a mariner of Malden, in Essex, named Gregory Crow, with a man and lad, put to sea, intending to go to Kent, for a cargo of fuller's earth; but meeting with foul weather, his boat was driven on a sand-bank, where she bulged, and filled so fast with water, that the little crew were forced to cling to the mast for preservation. The force of the waves carrying away different articles out of the boat, Crow had just time to save his New Testament, which had begun to float, and place it in his bosom. This was a treasure which was very valuable in that day on account of its great scarcity. In about an hour afterwards the ebbing of the tide would have left the boat dry, but she split asunder, and they could not save her. They leapt, therefore, upon the sand, which was at least ten miles distant from the shore, and knowing that in half an hour it would be again covered by the return of the water, knelt down and prayed that they might be seen by some vessel sailing in that direction. Meanwhile the man found Crow's chest, which contained his money, amounting to 5*l.* 6*s.* 8*d.* which he gave his master; but the latter threw it immediately into the sea, saying, "If the Lord is pleased to spare our lives, he will provide for us." They then all three clung to the mast for ten hours, at the end of which time the poor young lad's strength failed, and he dropt into the sea.

At the second ebb, Crow said to his companion, "The best way will be to take down the masts, and when the next flow comes on, to get upon them, and trust to God to wait us in sight of some vessel." The water returned at ten o'clock at night, and bore them off. In the course of the night the man died, overcome with hunger and

fatigue; but Crow continued beating on the water, strengthening himself in the Lord his God, and with great difficulty keeping from sleep.

At length, at six o'clock on the Friday afternoon, he was seen by a ship bound from Lee to Antwerp, belonging to one Thomas Morse, which was compelled by contrary winds to turn somewhat out of its course. The sailors taking him for a buoy, which some fishermen had set to mark a place where they had lain their hooks, begged the captain to let them have some fish; but he ordered the helmsman to keep on his course, and endeavoured to pacify the crew, by telling them, they would only hinder the fishermen, and perhaps get nothing for themselves. The helmsman, having the better view from his elevated station, observed, that he thought it was a man; but they told him to steer on, for it was only a buoy. As the vessel had tacked a little towards him during this conversation, Crow was visited with a gleam of hope; but seeing her beginning to turn from him, desperation seemed to give him power to take off his cap, and hold it as high as he could, moving it to and fro. This caused the helmsman to be more positive in his assertion; and in a little while, the others agreeing with him, the vessel made towards him, and took him up.

As soon as he was aboard, he put his hand into the breast of his shirt, as if to search for something; on which a sailor asked him, if he had his money there? "No," said he; "I have a book here, and I am afraid it is wet;" when he drew out his Testament, which was dried for him. They then wiped the brine from his face, shifted his garments, gave him some refreshment, and laid him down by a fire to sleep. They did not dis-

turb him till eight o'clock the next morning, when the sailors were desirous to hear his story. On their arrival at Antwerp, some merchants on board the vessel acquainted their friends with the circumstance, many of whom came to see the man who threw away his money, but kept his Testament, and gave him cash and clothing for his exigency. The ladies wept much at hearing his tale, admiring the good providence of God; and the principal of the merchants showed him kindness, and presented him with *6l. 10s. more.* "Call upon me," saith Jehovah, "in the day of trouble: I will deliver, and thou shalt glorify me."—*Fox's Martyrs.*

In 1818, a young woman received a Bible from the New York Bible Society. The person who furnished her with it, finding she could not read, and that she was exceedingly desirous to learn, purely in order to read that book, undertook to teach her. Her progress was astonishing, and the practical use she made of what she read in learning, was instruction to her teacher in return. She was ignorant of all other knowledge but what her Bible afforded her, being far from any place of worship. This book, with the assistance of the Holy Spirit, opening her eyes to see the wondrous things it contained, was her only instruction. How pure is the wisdom thus obtained! The wisdom of the world is indeed foolishness in the comparison. The Psalms were her delight. "I learn them by heart; and then," added she, with characteristic simplicity, "when I am at work I can repeat them, and they serve to keep out bad thoughts." She would take her infant boy on her lap, and pressing him, together with her book, to her breast, say, "He shall learn to read this book; he shall not be like his mother. Poor folks can give their

children learning easy enough, if they are industrious and saving."

Going from the house of her teacher one evening, she was overtaken in a violent storm. Her way was nearly a mile through a deep wood, the rain pouring down in torrents, and no light but from the vivid flashes of lightning. Her teacher, being alarmed for her safety, went early in the morning to see after her, and received a powerful lesson and self-reproach for her own want of that realizing sense of the Divine protection in every place, which this simple child of the Bible maintained. "Were you not dreadfully frightened?" was the inquiry. "O no! I got very wet, but I was not frightened; for I knew, He who could make me safe at home, could just as well make me safe in the woods."

With wonderful quickness she also learnt to write; and her first thought was to make herself an extract book to transcribe from the Bible, saying it would help her memory. Thus did she sanctify all her acquirements by the use she made of them. Her first transcript was the 14th chapter of St. John. Early did He, who there promised to prepare a place for His own, come and receive her to Himself. An illness of little more than a week put her in possession, it is believed, of one of the mansions in the Father's house. Her conduct at this time, and the lively hope she evinced in the prospect of futurity, was such as to affect all who visited her. Shortly before her death, she solemnly placed her Bible into the hands of her husband, who could not read, charging him to keep it safely for her two little children, and enjoining him to have them early taught. She then earnestly prayed that God would bless those who had given it to her. "The entrance of thy word giveth light: it giveth understanding unto the simple."—*Sixth Report of the American Bible Soc.*

ON CHRISTMAS AMUSEMENTS, DANCING, &c.

MY DEAR FRIEND,

I FEEL myself called upon, both by inclination and duty, immediately to reply to the query contained in your last Letter. How far it is lawful or expedient for you to allow your children to join in some of those amusements and entertainments which are customary at this season of the year; and especially how far this is one of those times in which dancing may be regarded as lawful?

I confess, that the longer I live the more deeply I feel, that the transition from one year to another is a season very unsuitable for that round of joyous mirth and festive amusement which so generally prevails. We ought, indeed, to be filled with gratitude and thanksgiving to that God, who hath so loved the world as to send his only begotten Son to become man for us men and our salvation. We ought to be deeply impressed with the mercy which has spared us through another year, and protected and provided for us during the whole period of our days; we may well "eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared;" but that we should therefore suppose ourselves justified in engaging in amusements, and indulging in a round of dissipation, which we feel not strictly correct at other seasons of the year, seems to me utterly inconsistent with every principle of Christianity. Surely the incarnation of the Son of God calls for religious joy, and can never justify conformity to worldly customs and maxims. It calls us to communion with God, to draw near to the Table of the Lord; to inquire how far we are interested in the great and glorious events which took place at Bethlehem, and whether the coming of the Lord Jesus Christ into the world shall be effectual to our salvation,

or only increase our guilt and aggravate our doom.

I am well aware, indeed, that at this season our young people return from school; and I am far from wishing, that home should be rendered dull, gloomy, and disagreeable. I am ready, therefore, in my own circle, to encourage cheerful and innocent amusements, to introduce entertaining and instructive books, to encourage philosophical and scientific recreations; and thus to spend at home, for the gratification of my own children and those of my friends, the money which too many employ in countenancing and supporting the destructive amusements of the theatre, &c. But I feel it my duty to take a decided part against the evening parties, the large suppers, and the late hours to which many kind but injudicious friends invite the youth of their acquaintance, as being both unfavourable to health, and deeply injurious to religious feeling.

With respect to dancing, I would remark, that no countenance can be given to the practice as prevailing among ourselves, from the text alluded to in your Letter. "There is," says the wise man, "a time to dance;" a time when gratitude to Almighty God ought to be expressed by the most joyful and significant actions and expressions. Thus Miriam, and the daughter of Jephthah, and the women of Israel, and the daughters of Shilo, and the holy David danced before the Lord; but this dancing was a religious act and ceremony; it was practised exclusively on joyous occasions, such as national festivals or great victories; it was performed in the day-time, in the open air, in highways, fields, and groves; and was totally different from that dancing which prevails among ourselves. No instance is recorded in

Scripture where persons of both sexes united in this exercise; and the only cases in which it appears to have been practised as an amusement, are those of the irreligious families described by Job, and of certain vain fellows devoid of shame, which produced increased impiety and ended in destruction; and of Herodias, which ended in the rash vow of Herod and the murder of John the Baptist.

With respect to the pleas brought forward in behalf of dancing as an innocent recreation, as an elegant amusement, as conducive to health, &c. very few hints may suffice. The very end of any recreation is to fit us for the better discharge of the duties of life. But all my experience has led me to conclude, that dancing unfits for the duties of the family and of the closet: that it occupies much time in preparation, leads to much unnecessary show and expense, tempts many to envious and uncharitable competitions and observations, and very commonly incapacitates the parties who have engaged in it for attention to their proper businesses on the following, or even on many successive days. It appears to me highly unfavourable to health: whether it is the transition from a heated room to a cold and damp atmosphere; whether it is that the exercise has been too violent, or too long continued, or whatever other cause may have been assigned, I have heard and known of so many serious and some fatal diseases produced from engaging heartily in this amusement, that I cannot but regard it as most pernicious to the health. It is, indeed, an elegant amusement; the young people are set off to the best advantage; all parties are desirous of pleasing and being pleased; the passions

are, in consequence, highly excited, attentions are mutually paid, and thus, without the smallest delicacy, which I believe is most strictly guarded against in all respectable society, without any specific intention, or any deliberate consideration, an entanglement is begun, often carried on while the parties are not conscious of any strong feeling themselves, being merely pleased with each other, until at length it issues in matrimonial engagements of a very inexpedient nature, and often with most unhappy consequences.

And now, my dear friend, let me ask you seriously, can you justify it to your own conscience to allow your daughters to be exposed to dangers such as those I have hinted at? You and I know well instances where the consequences to which I allude have actually taken place, and where the parents have, to their dying day, lamented having suffered their children to engage in such amusements. Highly as I respect both you and your partner, and truly as I am convinced your children possess far better principles, and have been favoured with a far better example, than many around, I can see no reason to conclude that they may safely be exposed to those dangers which have cast down so many others.

Allow me in the close to remind you, that, after all, the safe side is to abstain from doubtful ground. If you are not fully convinced, that this, or any other amusement, is safe and lawful, you may rest satisfied that is quite safe, and your bounden duty; to restrain your children from engaging in it until your mind is more fully established.

Believe me to be yours affectionately,

ARCHYTAS.

Sheffield.

**CIRCUMSTANCES PREPARATORY TO THE
BIBLE SOCIETY.**

The statement inserted in your number for December, under the above title, is upon the whole correct, with the exception of a few sentences towards the close.

The Welsh charity schools established by the late Rev. Griffith Jones, Rector of Landowror, have unquestionably been of incalculable benefit to the Principality; and still continue to be so under the auspices and patronage of the present worthy Bishop of St. David's, Dr. Burgess; whose unwearied zeal and pious exertions have greatly benefited that diocese, and promoted the Christian cause generally. These schools, in connection with the ministry of a few faithful clergymen of the Established Church, were the chief means of reviving Christian knowledge in that country. The religious instruction given to many thousands of adults, as well as children, created an unusual demand for Bibles: and this great demand soon produced scarcity, especially among the poor classes.

My late friend, Mr. Charles, of Bala, did what he could towards supplying the poor, while any Bibles were to be had for money. All efforts to procure any more had ceased, when I visited Wales in the year 1791. Some of the steps I then took are recorded in the Rev. Mr. Dealtry's Vindication of the Bible Society, and in

the Rev. Mr. Owen's History of that Society; but more at large in what is appended to "Jonah's Portrait:"—in perusing which, any person may be satisfied what were the *first* steps taken towards the formation of a new Bible Society. In letters to my friends in Wales, I sketched more than one plan for the establishment of a new Society to furnish the Principality with Bibles, and looked no farther; but God did, and provided for the whole world.

Mr. Charles, with others of my Welsh friends, attempted to put one of the plans I had proposed into execution; but owing to the poverty of that country, they failed. Soon after this, Mr. Charles was serving Spafield chapel, and while there, he stated the whole business to his friends in London; and it pleased God to stir them up to undertake a work which shall bless the whole earth, and be had in everlasting remembrance. What Mr. Charles did in this business, may fairly and properly be considered as the *second* step. But who stands first or last is of very little consequence; the glory belongs to God alone; and all that dwell on the earth should join in rendering to Him the highest praises and endless blessing for the New Bible Institution.

THOMAS JONES.

Creaton.

THE CHRISTIAN'S SOLILOQUY ON DEATH.

YES, the momentous period will arrive,
When I must wage that solemn, dreadful war,
In which there's no discharge for sinning man:
Yes, I must conflict, and I too must fall!
But though I fall, yet the rejoicing foe
Shall have no cause for triumph; I shall rise
(O heart-reviving, death-subduing thought)
To life divine through my victorious Head,
Who crush'd the serpent, spoiled the powers of hell,
And first unlock'd the tomb to all his saints.
Celestial hope! thy light-enkindling beam
Illumes the dark'ning prospect of the grave,
Gilds with a smile the pallid face of Death,
And lights the path to immortality.

M. A. L.

NEW YEAR'S MEDITATION.

FROM STURM'S "MORNING COMMUNINGS WITH GOD."

THE goodness of my heavenly Father permits me again to survive the commencement of a new year; yet longer on this earth shall I enjoy his mercy, and possess the opportunity of preparing myself with increased care and fidelity for his celestial kingdom. O how unfortunate should I have been, if with yesterday the period of my trial and probation for eternity had finished! Yet, to my soul's salvation, does the Lord of my days prolong my life a few hours. I have still time to reflect on the days which yesterday fled for ever; those days of salvation, which I have not always wisely and dutifully spent, or at least not constantly employed according to the views of God. No one of them returns; but the sorrowful recollection of them will sooner or later arrive, will represent to me my errors in lively colours, and occasion me unspeakable anguish. How many hours and days of this precious season of trial have I dissipated and lost either in idleness, or culpable enjoyment! O with what bitter remorse shall I hereafter, when my final hour is come, think of this squandered time—how anxiously desire to have it back! But in order to avoid this last grievous torment, I will now devote the first morning of the early year to the retrospection of my past life; I will profit by the present hours in order to make a prudent use of the future term of my pilgrimage.

Yet how can I speak of future days while the passing moments are so uncertain, and I dare scarcely call this immediate minute my own property? No, this instant must be as judiciously employed, as I have to wish that my whole life had been.

This minute is short, but yet long enough to display to me my negligence, my insensibility, and my unthankfulness. Beloved Father, grant me a wise heart to consider the value of time, and a willing heart to use it according to its worth. If I do not prize the minutes of my existence, neither shall I regard hours and days; and yet on one single minute often depends the fate of all the days that are before us. Thou demandest as severe an account of one mis-spent minute, as of the half century which I may have passed to no purpose.

Here my soul trembles. God, my God, be gracious unto me. When all the days of my existence rush into my memory; when thou callest me to a reckoning concerning them, and I am obliged to stand mute; in the last hour of my life; under thy strict decisive judgment, be thou gracious unto me; for Jesus' sake, be thou gracious unto me!

God, thou seest before-hand, how I shall employ this year of which I now hail the first morning. Thou foreknowest the sins which I shall commit, the temptations to which I shall be exposed, and the sufferings which I shall have to endure. In all these various circumstances be thou gracious to me. If I transgress, chastise me not in thy wrath; when I am tempted, let me not be overcome; when I suffer, have compassion upon me. God, be thou my help, my comfort, my aim, and my guide. I recommend myself to thy good guidance. Be my God in life and in death. O God, be thou also my God in eternity.

V. N.

REVIEW OF BOOKS.

Letters from an absent Brother, containing some Account of a Tour through Parts of the Netherlands, Switzerland, Northern Italy, and France.—2 Vols. Pp. 214 & 290. Wilson. 1824.

Letters from North America, written during a Tour in the United States and Canada. By Adam Hodgson. — 2 Vols. Pp. xvi, 405 and 474. Hurst. 1824.

WE seldom meet with volumes of travels of a nature suited to our Publication, and are therefore the more gratified at receiving at once two works which we have perused with great pleasure, and can cordially recommend.

The first of these publications is from the pen of the Rev. D. Wilson; who, as many of our readers are aware, being worn down by incessant labours, was advised, in the summer of 1823, to undertake a continental tour for the benefit of his health. On this tour these Letters were written without the least intention of being seen beyond the family circle. On Mr. W.'s return, he was prevailed upon to print a few copies for the gratification of his personal friends; and in consequence the work came into so many hands, and such urgent requests were made for its publication, that the author was at length compelled to allow these volumes to appear.

It would not be just to subject a work written and published under such circumstances to the ordeal of severe criticism: though even on this ground Mr. W. would have little to fear. We could wish that one or two remarks which may be painful to respectable individuals had not appeared; and yet if these individuals should in consequence be led to consider their own conduct in the light in which it appears to an unprejudiced mind, they may eventually derive important instruction from what at

JAN. 1825.

first sight may appear severe animadversions. There is, however, a more excellent way; and if ministers and aged and experienced Christians would kindly and affectionately communicate their sentiments on sermons, &c. to those preachers whom they occasionally hear, and especially if they would accompany those communications with kind, affectionate, and encouraging commendation as to what is really excellent, they might often render most essential service to large congregations. Whereas many pious and excellent ministers have been pained and discouraged by remarks reaching them at second-hand, often times distorted and exaggerated, and, generally speaking, devoid of all those conciliatory suggestions with which personal communications are usually accompanied. This is frequently the secret spring of dissatisfaction between curates and their principals.

We have felt very considerable interest in perusing these volumes, in consequence of their affording us information from the pen of one on whose judgment we can depend as to the actual religious and moral state of the Continent. We have long wished to ascertain whether, amidst all the abominations and corruptions of the Romish Church, there were not a people who sighed and mourned over the evils which existed; and have often feared, that on some at least of the Continental Protestant churches it might be written, "Ichabod," the glory is departed. On both these points, Mr. W. gives valuable and important information, which may well stimulate us to fervent prayer, to continued and increasing exertion.

The following passages point out the low and debasing superstition in which the greater part of the Roman Catholic Church is sunk.

At Aix, Mr. W. writes :

The pulpit is not remarkable for its architecture; but around the sounding board are these words, "But we preach Christ." Alas! the fact is, they now preach the Virgin Mary; before whose image we saw with our own eyes a woman kneeling with uplifted hands in prayer. The relics of this church are encased in immense shrines of silver gilt, set with precious stones. A priest gravely showed us a nail and several pieces of the wood of the cross; the sponge in which the vinegar was offered to our Saviour; a part of the girdle of our Lord; a link of the chain with which St. Peter was martyred; an arm and some of the hair of John the Baptist; a tooth of St. Thomas; some bones of Simeon, &c. It was with the utmost difficulty I could keep my countenance. I asked the priest if all these things were matters of faith. He replied, "No, but they rested on the most undoubted historical evidence"—which for my part I always thought was the only proper ground of faith as to a matter of fact. Oh, the gross impositions of this corrupt church! May the blessed Spirit of Grace hasten the time when truth shall once more triumph over the Papal, as it did over its Pagan foes!—Pp. 39, 40.

So again at Berghheim:

The Church is here filled with superstitions: a procession of two hundred persons came eighteen miles, yesterday, to sing hymns in honour of the Virgin. The attention of the people at church was very great; their prayer-books are in Latin and German. Under an image of our Lord, we found these words, "Thou who passest by, honour always the image of Christ; but adore not the image, but him whom it represents." It is thus precisely that a heathen priest would have excused his idolatry.—Pp. 41, 42.

Yet, not merely are Roman Catholics depraved and corrupt. The following passage gives a lamentable view of the state of many nominal Protestants:

We are now in the dominions of a Protestant prince; but, oh! what a state of things for a Sunday,—the shops all open—a ball at our inn this evening—music at dinner—public places crowded,—the whole village in motion. This blotting out of the Sabbath from the days of the week is quite frightful—it is like the blotting out of the covenant of mercy between God and man. I have hitherto had to speak against Catholic superstitions—but, alas! the name of Protestantism, what is it? All is as bad here, or worse than in Popish towns, with a criminality infinitely deeper.—P. 56.

Amidst, however, the darkness

which prevails cheering gleams of light break in.

Frankfort.—I learn here some particulars of the conversion of the Catholic priest; he lived near Pforzheim; he became a true Christian by reading the Scriptures. He then began to "preach Christ crucified." The lord of the village and forty-four families, containing between two hundred and three hundred souls, became awakened by God's mercy. The priest was summoned before his superiors for preaching against the Popish ceremonies. At length he and all his flock publicly renounced the church of Rome. The Duke of Baden heard of him, and went to one of his sermons. He was so much affected, that he declared he had seldom heard so edifying a discourse.—Pp. 58, 59.

M. Aloyx Henhöfer (the person mentioned above) was Catholic curé of the communes of Muhlhausen and Steinegg. In proportion as he studied the Sacred Scriptures, with a conscientious desire to fulfil his pastoral duties, his preaching began to savor of the doctrine of Christ; and he gradually proclaimed the Gospel with so much unction and force, that multitudes came from the most distant villages to hear him. He was soon cited to appear before the ecclesiastical authorities at Bruchsal to give an account of his doctrines. It was on this occasion he published the "Confession" to which I have alluded, vol. i. p. 136. In this he declares, that all the time he was curé of Muhlhausen he never said a word contrary to the principles of the Catholic church; and when he preached against the abuse of ceremonies, it was only to combat the error of some of his parishioners, who thought to satisfy their consciences by merely observing the exterior forms of religion. The authorities of Bruchsal deprived him of his living, declaring, that by his "Confession" he had pronounced his own separation. The Baron de Gemmingen, lord of the parish, with all his household, and the curé Henhöfer at the head of forty families, comprising about 220 persons, soon after publicly separated themselves from the church of Rome. They made a profession of their faith in the evangelical doctrines in the Baronial Chapel of Steinegg; and then, as many of them as were adults, received the Holy Communion according to the rites adopted since the reunion of the Lutheran and Calvinistic churches. This affecting ceremony was celebrated in a Catholic country, in the midst of a crowd assembled from all the neighbouring places, with doors and windows open, without the slightest interruption or disturbance—a proof of the excellent temper which pre-

vails between the two communions in the Grand Duchy of Baden.—Pp. 92, 93.

At Darmstadt I hastened to the house of Leander Van Ess, with whom I had been sometime in correspondence in England; he had left the town in the morning early, to go to Cologne, and would not return for a week! A greater disappointment I scarcely ever felt. I saw, however, the study of this excellent man; I sat in his chair; I visited his collection of Bibles; I conversed with his secretary. Leander Van Ess was fifty-one the eighteenth of last month. He has left the university of Marburg, where he was professor, and lives under the Protestant Grand Duke of Hesse Darmstadt—I suppose for the sake of his personal safety. He has had a spitting of blood for four years, which prevents his preaching. He gives himself up to the propagation of the Gospel. He remains a Catholic priest. He has printed fourteen editions of his New Testament; each was of an immense number of copies. He has circulated altogether four hundred and ninety-four thousand eight hundred and sixty, an incredible number. The desire for the Scriptures among the Catholics, priests as well as laity, is greater and greater. Sometimes he circulates seven thousand in a single month. Lately, a priest in one parish sent for two thousand New Testaments; the parish is in the Schwarzwald or Black Forest. The secretary presented me with his picture, and a copy of his New Testament. Oh, what a blessing is such a man! what cannot the grace of God do in the most corrupt church! how charitable should we be in our judgments of individuals! This admirable man, though he calls himself a Catholic, has the spirit of a Reformer. He dwells on nothing but the great and necessary truths of Christianity. There is a firmness and undauntedness in all he does which reminds one almost of Martin Luther. Let us pray that many, many such Catholic professors may be raised up in every part of the Continent—and “the traditions of men” will fall away of themselves.—Pp. 60, 61.

Mr. W. was more fortunate in meeting with the venerable Antistes Hess; but the interesting account is too long for us to insert. The closing passage must not be omitted:

When he took leave of my wife, he presented her with one of his smaller works, and prayed that peace and grace might be with her, and that her sons and her daughter might be her comfort and support. He then added, “We shall never meet again in this world, but we shall meet in another, to be with Jesus:

that is our proper country; there is peace—holiness, and joy.”—P. 103.

The following prayer from the Latin Prayer Book of Great St. Bernard induces a hope that more spiritual religion may be found among the monks of that benevolent institution than is usually apprehended:

“Come, Holy Spirit, and send from Heaven a ray of thy light. Come, thou father of the poor, thou giver of gifts, thou light of the world, the blessed comforter, the sweet guest of the soul, and its sweet refreshment; thou, our repose in labour, our coolness in heat, our comfort in affliction! Oh, most blessed Spirit, fulfil the hearts of thy faithful people! Without thy influence there is nothing in man which is not weakness and guilt. Oh, cleanse that which is sordid; bedew that which is dried up; heal that which is wounded; bend that which is stubborn; cherish in thy bosom that which is cold; guide that which is wandering; and grant unto thy servants, putting their trust in thee, the merit of thy righteousness; grant them final salvation, grant them everlasting joy! O Lord, hear my prayer, and let my cry come unto thee!”—Pp. 90, 91.

We are compelled most reluctantly to close our extracts; the following, though abused as it has recently been by the Antibiblical faction and made the basis of an attack on the Bible Society, must not be omitted.

I am sure we have little idea in England of the state of things abroad. We amazingly overstate the comparative amount of good effected by our societies;—the world is still “dead in trespasses and sins,”—vast tracts of barren Protestantism, or untilled and fruitless Popery, stretch all around us.—O, for that heavenly dew which only can soften, penetrate, and sanctify the soil!—the value of our religious advantages in England is more than ever impressed on my mind. Oh, a Sunday at home, what a blessing! The importance also of the Holy Scriptures (and of the Bible Society), and of dwelling on the plain, practical, necessary truths of the Gospel, strikes me in a most forcible manner.—Pp. 69, 70.

Through the whole of this tour, Mr. W. appears as the minister of Christ ought ever to appear, intent upon his grand object. ‘The first thing,’ says a critic, ‘that Mr. Wilson looks at and writes about

in every place, is the pulpit.' Be it so; and what then? 'The pulpit,' says the pious Herbert, 'is the parson's joy and throne.' And, surely, if the soldier dwells on posts and fortifications, and the artist on statues and paintings, Mr. Wilson deserves any thing rather than censure for his notice of pulpits, libraries, schools, and sermons.

Mr. Hodgson's publication communicates an interesting, and, we believe, a faithful view of the state of religion, morals, &c. in America, though the far greater proportion of the work is employed on other topics. There is none of that indiscriminate abuse, and those illiberal insinuations, concerning the customs, manners, &c. of the Americans, with which we frequently meet; but, on the contrary, much which is calculated to raise their general character and conduct in our estimation, and to convince us of what we have long suspected, that a great part of the treatment so frequently complained of by our countrymen, is fairly to be attributed to their own haughty, and assuming, and unconciliating manners, and their own want of that true politeness of which they maintain the Americans are destitute. In this point of view we especially recommend the careful perusal of this work to all who may have occasion to visit the Western Continent, or who are disposed to emigrate, either to the United States or Canada.

We are, however, especially struck with the contrast presented between the state of religion in the new and the old Continents, as exhibited in these volumes of Mr. Hodgson and Mr. Wilson. That much is still defective in America, that many large districts are grievously neglected, and that the theories of those who would pour contempt on establishments, can derive from this quarter little support, plainly appears; but still religious

light and knowledge more generally prevail among the descendants of our forefathers than in any other part of the world, excepting only our highly favoured land; and this exception can scarcely be made with reference to some of the older states. Religion seems more generally the result of study and reflection in America, than among ourselves. Standard and excellent works on divinity seem more extensively circulated and read, and the consequence is that the views and impressions are often deeper and more accurate. The following extracts will be read with interest:

I was highly gratified by my visit to Elliot—this garden in a moral wilderness; and was pleased with the opportunity of seeing a missionary settlement in its infant state, before the wounds of recent separation from kindred and friends had ceased to bleed; and habit had rendered the missionaries familiar with the peculiarities of their situation.

The sight of the children also, many of them still in Indian costume, was most interesting. I could not help imagining, that, before me, might be some Alfred of this western world, the future founder of institutions, which were to enlighten and civilize his country; some Choctaw Swartz or Elliot, destined to disseminate the blessings of Christianity, from the Mississippi to the Pacific, from the Gulf of Mexico to the Frozen Sea. I contrasted them in their social, their moral, and their religious condition, with the straggling hunters, with their painted faces, who occasionally stared through the windows; or, with the half-naked savages, whom we had seen in the forests a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war-whoop, or making the woods thrill with their savage yells. But they formed a yet stronger contrast with the poor Indians, whom we had seen on the frontier—corrupted, degraded, and debased by their intercourse with English, Irish, or American traders.

It was not without emotion that I parted, in all human probability for ever, from my kind and interesting friends, and prepared to return to the tumultuous scenes of a busy world; from which, if life be spared, my thoughts will often stray to the sacred solitudes of Yaloo Busha, as to a source of the most grateful and refreshing recollections. I was almost the first person from

a distance, who had visited this remote settlement; and was charged with several letters to the friends of the missionaries. I believe they had pleasure in thinking that I should probably in a few weeks see those, the endearments of whose society they had renounced for ever in this world: it seemed to bring them nearer the scenes to which they had recently bid a last adieu. I felt a strange emotion, in being thus made a link of communication between these self-devoted followers of our blessed Lord, and the world which they had for ever quitted; and when I saw with what affection they cherished the recollection of many, whose faces they expected to see no more in this life, I turned with peculiar pleasure to our Saviour's animating assurance—"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or lands, for my sake and the gospel's, but he shall receive a hundred fold now in this time, and in the world to come life everlasting."—Vol. i. pp. 236—238.

Here, as at Concord, I found two large handsome volumes of Scott's Bible. The following morning (Sunday) I attended the Episcopal Church. It was so lined with *Christmas*, either winding round the pillars, or hung in festoons round the gallery, that it resembled a grove. The subject of the sermon was an exposition or vindication of the Liturgy; and my heart warmed when I heard the minister enumerate, among its claims to the affectionate regard of the congregation, "the opportunity which it afforded them of worshipping in the very words in which saints had, for centuries, breathed their devotions in the land of their fathers, and of still offering their incense in the same censer with their brethren in Britain, that brighter star in the firmament of the Reformation." In the afternoon, I attended the Presbyterian, or Scotch Calvinistic Church, when we had an excellent sermon. At the close of the service, the minister announced that it was the wish of many of the congregation, that the following Friday should be set apart for prayer and fasting; and that it was expected it would be observed by the members of the church. I felt that I was among the descendants of the Puritanic exiles (for such were many of them rather than emigrants), and I could not but breathe an earnest wish that the spirit of an Elliott might still linger in the land which preserved these vestiges of more devotional times.—Vol. II. p. 120, 121.

A longer residence in the principal cities of the United States, and a more intimate acquaintance with their inhabitants, have given me a better opportunity than I had previously enjoyed, of forming the estimate you request from me of the present state of

religion and morals on this side of the Atlantic. You must, however, make great allowance for errors in so difficult and delicate an undertaking, and will receive with peculiar caution, on such a subject, any general conclusions deduced from the observations of an individual traveller. You may, however, consider the favourable representations which I made, in a letter from Boston last autumn, with respect to opportunities of public worship, and the prevalence of evangelical preaching, as applicable to all the principal towns and cities from Portland to Savannah.

But churches are not religion; nor are the ministrations of a pastor an unerring criterion of the piety of his hearers. In a country, however, in which contributions to places of public worship are, for the most part, voluntary, a liberal dissemination of sacred edifies is a very favourable symptom; while a large number of faithful ministers, and the frequent occurrence of extensive congregations listening attentively to unwelcome truths from pastors appointed by their own election, and dependant on them for support, afford something more than a vague presumption of the existence of no inconsiderable degree of vital piety in the community.

My favourable impressions were strengthened as I proceeded, by noticing the attention generally paid on the Atlantic coast to the external observance of the Sabbath; by meeting continually with Bibles, and other religious books, in the steam-boats and houses of entertainment; and by witnessing the efforts so frequently apparent for the diffusion of religious truth.

Theological institutions for the education of ministers, well-endowed, and respectable, often arrest the attention of the traveller as he passes along the road; while a very little intercourse with society convinces him that associations of a more private nature, for preparing indigent young men for missionary services, together with Bible Societies, Missionary Societies, and Sunday School and Tract Societies, are liberally scattered.

I felt neither disposed nor called upon to deprive myself of the pleasure I derived from these favourable indications, by reflecting that they were no accurate measure of the *degree* in which personal religion prevails. I was quite aware, that in many cases, and especially where there is no establishment, churches are sometimes multiplied by the very dissensions of a congregation; that a proportion of the active effort engaged in the promotion of religious objects, is often very little connected with Christian principle; and that respect for external forms may survive the extinction of a devotional spirit. But at the same time, I felt persuaded, that although a

love of popularity may enrol the worldly in the list of contributors to religious societies, or engage them as public advocates in a sacred cause, still that diligent performance of the routine of official duties, and those self-denying and persevering efforts, to which religious societies are usually indebted both for their origin and prosperity, imply, in most cases, the existence of a higher principle, and spring from a purer source.

My subsequent experience has convinced me that I was not incorrect in the persuasion in which I indulged myself as I passed along, that I was always in the vicinity of some, at least, who were united in Christian sympathy with the whole church-militant on earth, and were travelling to a better country, amidst the hopes and fears, the trials and consolations, which chequer the lot, and form the character of the Christian in every quarter of the globe. Sometimes, in the course of my route, as you will have observed in my letters, some little incident would give peculiar force to this persuasion, or the surrounding scenery impart to it a particular interest.

At Boston I had the pleasure, as I have already mentioned, of an interview with the venerable Dr. Worcester, and received much interesting intelligence from the Missionary Board, and its excellent treasurer, Mr. Evarts. There I found an association of young men, who have set apart a portion of their income for the establishment of a missionary press at Jerusalem; and there I heard of a society of young ladies, who meet together once a week, and devote the proceeds of their evening's sewings, or other work, to some charitable purpose; and of another society of young labouring men, each of whom devotes a given number of hours each week to the cultivation of a particular field, the produce of which is sent as their joint subscription to the Board of Missions. There also I had the gratification of seeing Henry Martyn, in an American dress, going forth in the character of a departed saint, to advance in the West, the cause in which he himself fell so early and lamented a sacrifice in the East; to fan, in the very scenes where his beloved Henry Brainerd had laboured, the missionary zeal which that eminent man had kindled; and to animate every succeeding American missionary by an affecting proof, that a ray of fervent piety, though emanating from the solitudes of an American forest, may penetrate even the cloisters of Cambridge, and revive a fainting bosom in the deserts of Persia, or Hindostan.—Vol. II. pp. 211—217.

The evils and miseries of slavery are well pointed out by Mr. H. and many striking anecdotes are

introduced which we are compelled reluctantly to omit. The following observations we insert as a specimen of clear views and right feeling:

I cannot describe my feelings when sitting by the side of a fellow-creature and talking to him of his own price! Often did a little verse, with which our English children are familiar, recur to my recollection, with some sense, I hope, of the gratitude which it ought to inspire:

“I was not born a little slave,

To labour in the sun,

And wish I were but in my grave,

And all my labour done.”

Highly as I have ever appreciated the privilege of claiming as my native country the most favoured corner of the globe, I think I never entertained so strong a sense of this blessing as since more extended observation has enabled me to *feel* its magnitude by comparison with other countries; and, especially, since I have had the opportunity of contemplating a class of my fellow-creatures excluded from the benefits of the social compact—not voluntarily relinquishing a portion of their natural liberty to secure the free enjoyment of the remainder, but forcibly, and for ever, deprived of all;—who see in law but a legalized oppressor, and in civil institutions a shelter, indeed, to those who repose under their shadow, but a hostile combination of physical and moral power against the proscribed and helpless victims beyond their pale. I pity the planters, who would many of them gladly put an end to this unhappy system, if they knew how to accomplish it.

And yet there *is* a bondage from which all our national privileges may be insufficient to secure us—as real, although less obvious, as galling, but not so transient, as the captivity of the poor negro whom we commiserate;—a bondage which will press upon us with its heaviest chains at that awful hour of dissolution when the African will burst *his* manacles for ever. And there *is* a *freedom*, which connects many a despised slave with the spirits of just men made perfect; a freedom, which their benevolent advocates in a land of liberty may overlook.

“He is the free man whom the Truth makes free,

And all are slaves besides.”

And of him it may be said, but in a far sublimer sense than was contemplated by the orator whose words I borrow, “He is redeemed, regenerated, disenthralled, by the Spirit of universal emancipation.”—Vol. i. pp. 26—28.

Sermons on the Fifty-first Psalm, with others on Doctrinal and Practical Subjects. By the Rev. J. Bull, M. A.—Pp. xx. and 384. Longman. 1824.

WE have long been favoured with occasional communications from the pen of Mr. Bull, and are now happy to commend to the notice of our readers a valuable series of Sermons which he has recently published. The volume contains twenty discourses, six of which are on the fifty-first Psalm, and the remaining fourteen on different important subjects. In the discourses on the fifty-first Psalm, Mr. B. follows the method of exposition, improving the subject by a few plain and important propositions. We turn almost at random to the sixth discourse, entitled, "The Sacrifice of a broken and contrite Heart;" in which, after a plain and sensible exposition of Ps. li. 16—19, Mr. B. observes—1. The important difference which exists between outward forms and inward worship.—2. That it is a mark of real conversion in any one when he is desirous of seeing the enlargement and sincerity of God's church on earth; and, 3. That the true penitent experiences great joy and gladness on witnessing the favour and loving kindness of God which are manifested in his sacred ordinances.

We may here observe the important difference which exists between outward forms and inward worship. Mankind have always been prone to rest satisfied with outward forms of religion, either those which God has appointed, or such as they have devised in their own vain imaginations. Thus the carnal Jews superstitiously relied on their numerous sacrifices, without paying a proper regard to their own principles and motives. And although God required sacrifices at their hands, he took no pleasure in them, when they approached to his altar with proud and impenitent hearts. He had no delight in their burnt-offerings, when those who presented them were altogether destitute of the *sacrifices of righteousness*. Thus also among Christians, the forms and ceremonies of religion may be good and beneficial in their tendency, but

they are not to be substituted for that vital religion which has its seat in the heart: they may be profitably used, as "means of grace," but they must not be trusted in, as if they worked by a kind of charm. Nor, on the other hand, are divine ordinances to be neglected because they are liable to some abuse; for many who disregard these ordinances, manifest no proofs of spiritual improvement and growth in grace. Although God is not pleased with superstitious offerings and unmeaning ceremonies, and "will-worship," yet he will graciously receive those who "draw near" to him in humility and pious fear: he *delighteth in the sacrifices of a broken and contrite heart*; nor will he ever despise those who seek him in the exercise of repentance and faith.

We ought therefore to consider well our motives and views, when we approach unto God, that we may offer unto him those sacrifices of righteousness with which he is always well pleased. Let us earnestly desire that *broken and contrite heart which he will not despise*. One of the most suitable means of acquiring this humble and penitent disposition of mind, is, duly to reflect on the number, greatness, and heinousness of our sins in the sight of God; and on the punishment which is due to them according to his righteous law. We ought to contemplate our gracious Redeemer as bearing the shame and chastisement of our sins, when he freely offered himself as a sacrifice, and endured the most afflicting agony in the garden of Gethsemane, and at length "bore our sins in his own body on the tree," and died an accursed death that we might be restored to life and blessedness. Surely we cannot behold his bloody sweat, and crown of thorns, and grievous sufferings, and bitter sorrows, and excruciating pains, and meritorious death, without a broken and a contrite heart, remembering that God "made his soul an offering for sin," and "laid on him the iniquity of us all." We are assured that his heavenly Father was "pleased to bruise him," that he delighted in his offering as the means of glorifying his justice, and as the source of salvation to a lost world. He did not take delight in the sufferings of his Son, but he was "well pleased in him" and his arduous work, as being the completion of all the ancient types, and as the ground of accepting all humble penitents, who come unto him with a *broken and a contrite heart*, and who thankfully lay hold on his mercy and grace, which have been purchased from them at such an immense price. For his sake, God will favourably receive us, when we present unto him *the sacrifices of righteousness, the sacrifices of a broken and a contrite heart*: even when we are not able

to bring unto him any costly offering. Even the poorest person may bring *this sacrifice*, and God will not *despise* him nor overlook him; no, he will graciously receive him, and will abundantly bless him.—Pp. 122—125.

The two following sermons were preached before the University of Oxford in 1813, and contain a faithful exposition of the doctrine of salvation by grace, from Eph. ii. 8, 9. We should gladly extract largely from this as well as some following discourses. Our extracts, however, must be limited to the following passage; in inserting which we take leave of Mr. B. with the earnest hope, that his labours as a minister, tutor, and author, may be crowned with great and increasing success.

In concluding the subject we may remark that the Apostle says, "*By grace ye are saved*;" it is not, *ye shall be saved*, but *saved now*." How they were *saved by grace through faith*, and *not of works*, has been already explained. The inference I would wish to draw from hence is, that we must be *saved* in the present world, if we desire to be happy in the world to come. We must be saved from sin now, otherwise we cannot expect to be numbered among the redeemed of the Lord in the kingdom of glory. We know that "this is the accepted time, and the day of salvation;" and, if we neglect our present opportunities, God may "swear in his wrath that we shall never enter into his rest." If the Apostle were present here, could he say the same of us, "*By grace ye are saved*?" Are we in a safe condition? Are our consciences sprinkled from dead works by a believing application to the blood of Christ? Are we saved by his grace from the guilt of sin? Have we, in humble penitence, sought for pardon and justification through the merits of our Redeemer? If we have hitherto disregarded this grand means of salvation, our case is dangerous; we are yet in our sins, and if we die thus, the wrath of God will abide on us for ever. Let us then pray for that faith which will unite us to Christ, that we may be saved by him, and be made the heirs of everlasting life.

Are we also saved with respect to the dominion of sin? Does sin still reign in our mortal bodies, and do we make provision for the flesh to fulfil the lusts thereof? If evil passions and desires still maintain their ascendancy over us, how are we saved from their tyrannical power?

Are those persons in a safe condition who yield up themselves as the servants of sin, and who are carried captive by Satan at his will? It is superfluous to ask, whether such unhappy persons are *saved*, as run with eagerness into all excess of riot, and live in gross sensuality, and profane levity. Many, whose lives are more decent and pure, are not *saved* according to the Gospel scheme which has now been under consideration: they are not renewed in the spirit of their minds by the grace of Christ; they are altogether strangers to his converting power, and are under the dominion of a selfish, proud, and worldly spirit.

Are we then desirous of being saved from all evil tempers and corrupt affections? let us seek to "be transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God." Our hope of being finally saved in the kingdom of our Father, will increase in proportion as we are actually saved now from every thing which is evil, and become more and more perfect in every good work.

The subject also suggests to us another important consideration; that while *our salvation is of grace through faith*, and *not of works*, so that *all boasting is excluded*, it affords every encouragement for our vigorous exertions. If the text, which we have considered, cuts up the roots of Pelagian self-righteousness, yet it holds out no handle to Antinomian licentiousness. Our endeavours and works are *necessary in the order of things*, and are expressly required of us: but they are not the meritorious, nor the efficient cause, of our eternal salvation. If we were left to ourselves we should inevitably perish.

Whatever works we do, then, let us acknowledge, that there is nothing good in them, except as we are assisted by the grace of God; but that there is much evil in them as coming from us. Yet God will not overlook our sincere and persevering endeavours, but according to his promise will graciously assist us. "He will give grace and glory." Let us therefore, above all things, seek the grace of God; and be careful not to "receive that grace in vain." Let us "not be slothful, but followers of them, who through faith and patience inherit the promises,"—the noble army of Saints and Martyrs. For God will not be unrighteous to forget our work and labour of love, which we show towards his name. But after all, remembering who is "the author and finisher of our faith," and the only source of our eternal life, let us say,—
"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

THE PROTESTANT.—No. I.

IN the efforts now making by the Roman Catholics of Ireland to obtain that political power from which they have so long been excluded, our anxiety is chiefly excited by the danger with which we conceive the cause of religion to be menaced. Could we look upon the question as a merely political one, we should feel, comparatively, little interest in its decision. But though political power is unquestionably the object at present contested, there can be no doubt that the acquirement of that power would be followed by its exertion, in every possible way, for the suppression of *Heresy*, i.e. Protestantism. Of this, the late proceedings in Ireland have furnished ample proof.

The present position of the question is entirely new.—It cannot be denied, that the pertinacity of the Papists has had the natural effect of wearying out the opposition of some, and of exciting the hesitation and even the acquiescence of others. One of the most highly respected and influential of the London Evangelical Clergy lately expressed himself desirous that “a trial should be made of an entirely different system from that hitherto adopted towards the Catholics.”—The evil of such a suggestion is, that it operates on the public as an important admission of the reasonableness of the claims of the Papists, while the measure it proposes is altogether impracticable. For how is it possible that such a trial can be made? The legislature is now at liberty to determine, either to admit, or not to admit, them to the possession of power. But the determination must be definitive,—there can be no such thing as trying experiments about it. We conceive that it will be dangerous to give Papists votes in parliament. Can a trial be made of this point? Can eighty or one hundred Roman Catholic Members be admitted on trial, and then excluded if found troublesome? The thing is plainly impracticable. Whatever is granted to them must be freely granted, without reserve, and without the thought of resumption.

The ground which the Catholic Association has lately taken, especially deserves the attention of the legislature. Having so far completed their financial measure, called the Catholic Rent, as to be in the receipt of at least 40,000*l.* per annum; and having embodied the whole strength of Popery in Ireland, they begin already to speak with a little more freedom of their real objects. A repeal of the Union, and an attack on the property of the Church, have been openly proclaimed to be in their contemplation; and it has been distinctly asserted, that “Emancipation,” as it has been called, is only to be sought for as a means of obtaining these further and more important ends. Whether parliament will disbelieve the plain warnings thus given, and act upon the presumption that the Papists confess designs which they do not really entertain, a very few weeks will demonstrate.

Meanwhile we cannot but rejoice that many of the delusions and false hopes by which some of the most valuable members of our legislature have been accustomed to satisfy their minds, are now being destroyed by the plain speaking and insolent tone of this Association. Those who stand up for Emancipation must in future do it with their minds made up to all its inevitable consequences—a dissolution of the Union—the destruction of the Protestant Church in Ireland, and the systematic persecution of the Protestants, as far as the Papists dare openly practise it.

A deputation from this Association is shortly to visit England; in order, we apprehend, to harangue public meetings, wherever such meet-

ings can be assembled, on the "wrongs and injuries of six millions of people." But this delusion ought to be destroyed—this mask ought to be torn off. Who are the persons actually labouring under the wrongs and injuries complained of? Not the great mass of the Irish Catholics, assuredly: for the said wrongs consist simply of exclusion from parliament, and from certain offices in the state, for which these six millions are not, nor ever can be, candidates. Who then, we ask again, are actually feeling this exclusion as an injury? Plainly, none but those whose situation, education, and talents might give them a hope of being elevated to these desirable stations. In other words;—none but a few barristers, half a dozen peers, and a score or two of merchants and country gentlemen, have any real interest in the matter. All the Roman Catholic nobility, gentry, merchants, barristers, and traders, are, we are told, combined in the Association; and we are at the same time informed, that the Association contains a thousand members. Certainly, if we allow that one in ten of this number may possibly come under the actual operation of the exclusive laws, we are making a liberal calculation.

If it be objected, that so insignificant a body can be no just object of alarm to a great Protestant nation, we reply, that they are only dangerous because they wield the physical force of the greater part, and the most dangerous part, of the population of Ireland. When we see pence and halfpence pouring in, to the amount of nearly one thousand pounds per week, merely to assist in making way for the O'Connells and the Shiels into parliament, and on to the bench, we may be assured that the Romish Priests will be able to excite still greater efforts, when a greater object shall be immediately in view.

It is just announced, that Mr. O'Connell has been required to answer before a legal tribunal for some expressions used by him in the course of the proceedings of the Association; and that this circumstance will prevent the intended visit of a deputation to this country.

We regret that a measure of this kind should have been resorted to by the Irish Government. The Roman Catholics would scarcely be formidable were it not for the support given to their cause by some of the ablest and best men in the legislature. These friends they are daily repelling from them by the violent proceedings of the Association; and we would rather that the orators of that sapient body were left to fret their hour away unchecked, than that they should be forced, against their will, to conceal their real intentions.

The expressions said to have been used by Mr. O'Connell, and for which he has been proceeded against, were of this kind. "*He trusted that if Ireland were driven to madness by persecution, a Bolivar would be found to avenge her wrongs.*" Whether such language can really be proved, is to be seen, and its legality is to be tried. Meanwhile, it may be taken for granted, that some such expressions, perhaps not illegal, did fall from the orator. And what are we to gather from this fact? We learn that by some of the most influential of the Catholic leaders, the exclusion of themselves from power and office is thought a matter worthy of an actual appeal to force. We learn that insurrection itself is not entirely out of their contemplation. Such a hint should not be forgotten, or considered as an idle threat.

INTELLIGENCE.

MR. FAUNTLEROY.

THE public mind has been recently very much excited by the trial, conviction, and execution of this unfortunate gentleman, late partner in the bank of Messrs. Marsh, Stracey, Graham, &c. for the crime of forgery; and we feel, therefore, called upon to notice some of the circumstances of the case.

The father of Mr. Fauntleroy is stated to have established the bank in Berners Street, in connexion with Mr. Marsh and other gentlemen, in 1793, where his son was introduced as clerk in the year 1800; and upon the death of his father, about the year 1807, Mr. F. succeeded him as a partner, and the whole weight of the concern appears to have rested upon him from the age of twenty-two. The affairs of the Berners Street bank were not, it seems, at that period in a very prosperous state, and in fact became so insecure, that the Bank of England declined discounting the Berners Street acceptances. In these circumstances Mr. F. was induced, partly from the desire of supporting their tottering house, partly we fear from a spirit of revenge, and very possibly from other causes, to commence a series of forgeries to an immense amount. After continuing in the commission of these crimes during many years, he was in September last detected; when an extraordinary document was found among his papers; in which, after reciting various sums to the amount of 170,000*l.* he adds, "In order to keep up the credit of our house I have forged powers of attorney, and have thereupon sold out all these sums without the knowledge of any of my partners, I have respectively placed the dividends as they became due to account, but I never posted them. H. Fauntleroy. May 7, 1816." To which was added a postscript: "The Bank began first to refuse our acceptances and thereby to destroy our credit; they shall, therefore, smart for it. H. F." It is scarcely necessary to say, that he was convicted on the clearest evidence; that after every exertion which the most eminent counsel could make in support of a writ of error, the conviction was affirmed, and notwithstanding all the efforts of the public press, and an immense number of petitions presented either in Mr. F.'s favour in particular, or against the punishment of death in cases of forgery in general, the unhappy man was executed on Tuesday, November 30, aged 40.

The public prints have entered very largely into the history of this unhappy man prior to his detection, and have dwelt upon every incident that could be collected

of his conduct from that moment to his execution; but many of their statements have been contradicted, and we have neither time nor ability to render the whole consistent.

It appears, however, perfectly clear, that early in life Mr. F. became acquainted with a lady whom he seduced and afterwards married, and who is now by his execution left a widow. This marriage is on the one hand stated to have taken place through fear of her brother's resentment, who was then an officer in the navy—and on the other, to have been owing to more honourable though concealed motives. But whatever was the cause, it is clear, that the parties separated at the church door, that this separation was determined on prior to the marriage ceremony taking place, and that the very man who had in the house of God solemnly declared, that he took this woman as his wedded wife, to love and to cherish till death us do part, and who had there endowed her with all his worldly goods, did in the course of a very few moments turn his back upon her, confine her to a small and limited income, leave her and his own acknowledged child to struggle with comparative poverty, while he himself was living as if he possessed unbounded affluence, providing, furnishing, and maintaining at least one, if not more houses, keeping one, if not more women, and supplying his illegitimate children with every comfort and luxury; and yet we are told that this unhappy gentleman was an honourable man, and regarded and associated with as such by honourable men. Well might Paley say, "The law of honour is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose.

"Consequently, nothing is adverted to by the law of honour, but what tends to incommode this intercourse.

"Hence this law only prescribes and regulates the duties *between equals*; omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors.

"For which reason, profaneness, neglect of public worship or private devotion, cruelty to servants, rigorous treatment of tenants or other dependants, want of charity to the poor, injuries done to tradesmen by insolvency or delay of payment, with numberless examples of the same kind, are accounted no breaches of honour; because a man is not a less agreeable companion for these vices, nor the worse to

deal with, in those concerns which are usually transacted between one gentleman and another.

"Again, the law of honour being constituted by men occupied in the pursuit of pleasure, and for the mutual convenience of such men, will be found, as might be expected from the character and design of the law-makers, to be, in most instances, favourable to the licentious indulgence of the natural passions.

"Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme; and lays no stress upon the virtues opposite to these."

But leaving these general remarks, how lamentable an illustration is here afforded us of the truth of God's word:—"the end of these things is death. The unhappy individual is reported to have said, with reference to the Bible, "Had I been acquainted with this book, I should not have come to this melancholy end." Whether this report is correct or not, is in itself of small consequence. But it is of immense importance, that young persons should seriously take for their guide the precepts of God's word. They would then learn to restrain and moderate their passions, to guard against fleshly lusts, which war against the soul, to flee from the blandishments of those who hunt for the precious life, and avoid those habitations of which it is most truly declared, "The dead are there."

In making these remarks we are actuated solely by compassion for the living, without any the least feeling of malevolence for the dead. We certainly joined with the ten thousands alluded to by our correspondent in prayers to God on behalf of the unhappy malefactor, and felt most thankful, that in addition to Dr. Cotton, the Ordinary, &c. he was attended, during the solemn interval from his conviction to his execution, by such pious and excellent men as the Rev. Messrs. Burrows and Springet, on whose fidelity and wisdom we can most fully depend: but we must not let our feelings of tender compassion for an unhappy and, as we would hope, a penitent man, forget our pointing out as a warning to others the magnitude, and the natural consequences of his crime, and the miserable effects which follow both to himself and to others.

And here we would say a few words upon the penalty of death so invariably inflicted in cases of forgery, and upon the alleged injustice or impropriety of its infliction in the present case.

Some excellent and estimable individuals have strenuously maintained, that the punishment of death is unlawful except in

cases of murder. To this position we cannot assent. The Levitical, or rather the Judicial law, prescribed the punishment of death in various other instances; and we may be quite sure, that that law prescribed nothing *morally* wrong, however burdensome some of its precepts may be, or however inexpedient or inapplicable in a different state of society. The question of determining what specific punishment shall be assigned for the commission of any particular crime, appears to us to be entrusted into the hands of the magistrate, that is, of the ruling power. In our country, it is placed in that legislature of which judges, and magistrates, and executioners are only the instruments; and we conceive it is the duty of Christian subjects to obey those penal as well as other laws which are from time to time enacted. We may petition the Government for the remission of a sentence on any particular ground; we may petition the Legislature to alter any law; we may endeavour to enlighten the public as to its severity, its inconsistency with other enactments, its mischievous tendency; but we have no right to pronounce a law unjust, or refuse obedience to that law, unless it is plainly and positively contrary to the law of God—in which case we must obey God rather than men.

Is the punishment of death for forgery one of these cases? We say, Certainly not. Be it remembered, that forgery is a crime very easily committed; that its effects are most ruinous and extensive; that a single name, or short sentence, or almost a stroke of the pen, may reduce the widow or orphan to the lowest state of poverty and distress—may in various supposable cases expose tender and delicate persons to hardships, which may issue in permanent disease and untimely death. We have known a case of insanity produced by a sudden discovery of this nature; and who is there that would not prefer even sudden death to that most miserable of all conceivable states on this side the grave—hopeless and helpless insanity. And again we ask, ought not such a crime to be checked in the most efficient way? and what so powerful a check as, saying, You may possibly escape after the commission of almost any other crime; you can never escape after this?

To say that some other punishment more effectual in preventing the commission of crime should be substituted, is really saying nothing, until some practicable substitute is pointed out. We also have theorised and speculated upon the subject, but are certainly as yet not able to come to a satisfactory conclusion. The effect of any relaxation in the law would, we fear, be to increase the number of unhappy speculators

on the possibility of escape. A well-intended mitigation might thus produce a cruel effect to many.

But of all supposable instances, we can scarcely conceive of any which on its own intrinsic merits can less be deserving of mercy, than the case where a banker violates the trust reposed in him. On this ground, we certainly think the compassion of the public has in the present instance been abused; nor do we see on what possible ground the penalty could have been remitted. Nothing but the full confidence reposed in the integrity of the partners, and the stability of their Bank, could have enabled Mr. Fauntleroy to proceed so long in his iniquitous career. Nor would any man employ a Banker in whose integrity he had not full reliance; so that the very business itself must cease, unless severe retribution follows on those who violate the trust reposed in them.

We have felt especially pained at one circumstance which has occurred during these investigations. Mr. Hanson, one of the visiting magistrates of the county, in inspecting the prison, inquired of Mr. Fauntleroy, if he had any thing to complain of as to his treatment, &c. expressed his regret at meeting him in such a situation, and recommended to his attention the study of the Sacred Scriptures. This conduct of Mr. Hanson's was strangely misrepresented and severely animadverted on by Mr. Conant, one of the magistrates of Marlborough Street Police Office, and Mr. H. has since been removed from the office of visiting magistrate. We cannot hesitate a moment in reprobating such a proceeding. Mr.

Hanson's conduct appears to us to have been most kind and considerate, and the animadversions upon it most illiberal and indecorous. Surely it is a melancholy case if a Christian friend may not suggest to a prisoner under charge of a certainly capital offence, the importance of preparing to meet his God. We know nothing of Mr. Hanson except by report; but we can have no doubt, that the Christian feeling and principles which prompted his advice to the unhappy man, afford him abundant consolation under the reproach he now suffers for righteousness sake, and will turn to him for a testimony when all human distinctions shall for ever cease.

We cannot close these remarks without earnestly calling upon our readers to guard against the first assaults of temptation, and to pray earnestly for restraining and converting grace. Little did Mr. Fauntleroy imagine to what his conduct would eventually bring him. He doubtless hoped, and probably seriously intended, in the first instance, to replace the money he had withdrawn; but let no man flatter himself with impunity in the paths of sin, or imagine that he can withdraw at pleasure from the fatal course. One passion gratified, and another claims for indulgence. Snarcs thick and strong are wound around the unhappy victim, until at the moment when he is ready to hope the danger is over, he finds himself delivered hopeless and helpless into inevitable punishment. O that men were wise; that they understood these things; that they would consider their latter end.

BAPTISMS OF JEWS.

Mr. McCAUL in a recent letter to the London Society for the Conversion of the Jews, has inserted several interesting particulars of baptized Jews; from which we extract as follows:

On Sunday, Sept. 12th, another Jew was baptised by Mr. Diehl. His history is a little curious. He had had for a long time a desire to receive Christian instruction and baptism; but was prevented by his wife, who was much opposed to Christianity. About four months ago, it pleased God to call her out of this world. He immediately came to Warsaw, a distance of 200 English miles, as there is no Protestant clergyman in the neighbourhood. He was, however, afraid to ask the Jews where we lived, and some Christians of whom he enquired could not tell him. On this he returned home. After some weeks a Warsaw Jew had business in that part of the country, and related the circumstances attending the baptism of Constantia, and mentioned also the place where she lived. This was exactly the informa-

tion which the other desired. He thereupon came to Warsaw a second time, and found our house. He walked backwards and forwards before the door for a long time, but was afraid to rap, as there were several Jews about; at last the door was opened, and he ran in. He told me his history; that he was a man of some property, a soap-boiler by trade; that he had left his business, and come to Warsaw solely for the purpose of being instructed and baptized, and that he was willing to remain one month, but that he could not be longer absent from his business. He at the same time produced the official papers from the district magistracy, to show that his statement was correct. I asked why he had not gone to the Roman Catholic priests in his neighbourhood, as it would have saved the expense of his journey, and would have been more advantageous to him in this country. He replied, I do not wish for baptism in order to gain any thing by it. I wish to know the truth as it is in the Bible, &c. I asked him, had he any

other business in Warsaw. He assured me he had not. I asked him, solemnly and before God, to tell me if there was any secret motive. He replied, if there was any secret motive, I would not become a Protestant, neither would I have made this long journey, by which I must so long neglect my business, and suffer positive loss of money. I then told him that I would give him instruction, but that I could not promise to baptize him. He replied, that as he had come a second time to Warsaw, he would not go without instruction. I gave him a Jewish New Testament, and Mr. Moritz's Tract against the Toldoth Jesu. The next morning he returned. He knew every argument in the Tract, and had read the gospel of Matthew, so as to be able to answer every question without exception. I now asked, if he knew what it was to pray to God aright. He answered, I will tell you the truth; since I have left home, I have not used the Jewish prayers, and I do not know any other. I spoke to him on the nature of prayer, and gave him Tract, No. 9, in which are questions for self-examination. When he returned the next day, I was much astonished by the effect which these questions had produced. The first thing he said to me was, "Oh Sir, I appear to myself to be in a new world; I find that I never have kept one of the ten commandments." This was exactly the state of mind in which I desired to see him. I therefore explained to him the curse of the law, and the doctrine of atonement. Thus we went on week after week until his time was almost expired. In three weeks he had read and made himself master of four Tracts, of the four Gospels, the Acts, the Epistle to the Hebrews, first four chapters to the Romans, and some odd chapters in the Epistles to the Corinthians and Philipians. Except the time that he spent with me during instruction and family prayer, he spent the whole of his time in the room of a pious German tailor, reading incessantly; so that it was evident that he had no other business in Warsaw. I was now in considerable perplexity. The newness of his acquaintance with divine things almost determined me against permitting him to be baptized, at the same time all other circumstances spoke for it, especially as he was no young man, being 38 years old; and I did not feel myself justified to send him home, and thus expose him to the temptation of turning Jew again, or of being baptized elsewhere. After mature deliberation, I determined to cross-examine him in a very solemn manner; and if his answers proved satisfactory, to admit him to baptism. The sum of his answers was, that he wished to be saved; that he thought there was no salvation but through the atonement of the Lord Jesus, and that

his desire was to live a new holy life in the service of God." I therefore took the necessary steps, and on Sunday, the 12th of September, in the afternoon, he was baptized by Mr. Diehl, after the second lesson. I preached from Isaiah lxii. 10-12. The church was much crowded, and very many Jews present. The baptism of this person opened the way for the baptism of a young man, twenty years old, who had visited us for eight months, and of whom we have good reason to hope that the Spirit of God has long since begun a work of grace in his heart. As a Jew, he was very strict in his religious observances, and according to the simple account which he gave of himself, had frequently very deep convictions of sin. These forced him to be doubly strict in following the directions of the Talmud, in order to obtain forgiveness. He was brought to me by another young man. Our conversations were at first entirely remote from controversy, being simply on the nature of repentance and prayer as set forth in the Old Testament. These made a deep impression on him, and gradually led the way to the doctrine of atonement, and so to the Messiahship of the Lord Jesus. At first all appeared easy; he found no difficulty except in external circumstances. These were indeed bad; for as soon as the Jews found out that he visited us, they withdrew from him their monthly contributions by which he was supported, as is usual amongst young men studying the Talmud. He lost also his food, was forbid the houses of those who had been friendly, and was, in a word, stripped of every thing; they even attempted to use their influence with the police to have him transported: but here it pleased God that our influence should be the strongest. In this distress, a tradesman promised to take him on trial; but he had not been long here, before the persecution and abuse of the journeymen compelled him to give this up. Now, too, he began to doubt very much concerning the Deity of the Lord Jesus Christ. His situation was altogether deplorable. An old Jew, however, gave him just at this time, permission to teach his two children Hebrew, for which he gave him 7s. 6d. per month; this kept him from starving. A diligent and anxious investigation soon relieved him of his doubts, and much improved his spiritual state; but still we knew not what would become of him. Out of this difficulty we were relieved by a proposal of the Israelite, whose baptism I have above described. He offered to take him with him and teach him the soap-boiling. As he was already prepared as to knowledge of Christianity, and as we hope, also, of Christian experience, I baptized and received him into the church of Christ on Sunday, the 19th of September. After the

baptism, Mr. Wermelskirk preached from Ezekiel xxxvi. 25-27. It being usual in the Polish Reformed Church that candidates for the ministry should preach before ordination, the church was full, and very many

Jews attended, several for the first time. The baptismal form of our English Church made a deep impression on all present. Several Jews afterwards expressed the pleasure which they had felt in being present.

CHURCH MISSIONARY SOCIETY.

The following remarks of a gentleman, actively engaged in the service of the Church Missionary Society, on a late visit to Ireland, deserve serious attention :

" In the South, our visit was most gratifying. The interruptions which the London Hibernian Society had met with, and the unprovoked violence with which we were treated at Cork, excited a spirit in our favour, which, I trust, will long outlive the occasion. Upwards of one hundred clergymen of the Established Church attended our meetings in the county of Cork alone; and many accompanied us through the tour.

" We experienced a slight interruption from a Roman Catholic Priest in Kinsale; who, notwithstanding the meeting was held in a church, and Lord Kinsale, himself a clergyman, was in the chair, came forward to oppose the formation of an Association—questioned the truth of our statements—and particularly urged us NOT TO SEND OUT THE SCRIPTURES WITH OUR MISSIONARIES, AS THE BIBLE NEVER CONVERTED ANY ONE. The Rev. Gentleman was answered, and the feeling of the meeting was most decidedly against him.

" Our adjourned meeting at Cork was the most splendid which I have ever attended. It was crowded with all the respectability of Cork; among whom were the clergy, who surrounded the highly re-

spected and learned Dean, who took the chair. The speakers were heard with enthusiasm; and the attack on us there has only rooted us more firmly.

I congratulate you, my dear Sir, on the result of those meetings; and feel myself entitled to say, that the zeal, spirit, and Christian feeling, displayed by the clergy in the South of Ireland, is a cause of gratitude and thanksgiving to the Giver of every good and perfect gift—the Head of the Church, which is His body. What would you think of clergymen and poor Protestants coming thirty and forty miles to attend our meetings? Yet such was the fact in numberless instances.

" You are acquainted with the circumstances attending our Cork meeting. England wants to know what Irish Popery is. It is the BIBLE which is the object of attack; and feeling, as they do, that, by our societies and public meetings, the mass of the population is penetrated, and the moral darkness about to be dissipated, they anxiously endeavour to disturb these meetings, or to convert them into places of political debate. I attended, lately, a meeting of the Bible Society in Kilkenny, when such conduct was again exhibited; and I have just heard that the Archbishop of Tuam was obliged to leave the chair of a similar meeting. May God give us temper, knowledge, and a Christian spirit, in these trying times!

SCOTTISH MISSIONARY SOCIETY.

The Rev. Dr. BARR, of Port Glasgow, and the Rev. Mr. SMART, of Paisley, are about, we understand, to visit London, as a deputation from the Scottish Missionary Society, with the view of preaching and making collections in aid of the funds of that Institution. As Scotland is annually visited by deputations from three or four different societies in London, and contri-

butes, with no small liberality, to their funds, we doubt not that the present deputation will be received by their Christian brethren in the metropolis with a corresponding cordiality, both on account of the important nature of the Society, and from a desire to promote a friendly intercourse between the two kingdoms in behalf of their respective benevolent institutions.

SPANISH AND PORTUGUESE TRANSLATIONS.

SOME pious and benevolent individuals are at present engaged in soliciting subscriptions for preparing, printing, and circulating Doddridge's "Rise and Progress" in the Spanish Language. Should they meet with adequate encouragement, they purpose to publish various other useful religious works in Spanish, and eventually in Portuguese.

When we consider the immense districts

of South America, in which the Spanish and Portuguese language is spoken, as well as the extent and ignorance of the Parent States, we feel deeply impressed with the importance of the undertaking, and earnestly wish it success.

Subscriptions are received in Town by Mr. Nisbett, 21, Berners-street, and Mr. Davis, Paternoster-row; and at Burntwood, near Lichfield, by the Rev. C. Dawes.

Notices and Acknowledgements.

We are obliged to our friends Verax and Misodonlos for their Observations, &c. on the Review of West Indian Slavery in our last Number, and regret that our limits, as well as the nature of our work, prevent a fuller discussion of the subject. Perhaps, however, the following brief observations may suffice.

1. East India Sugar is chiefly, we understand, disposed of in Markets from which West India Sugar is excluded by its higher prices, independent of the duty. The consumption, therefore, of East India sugar in this country, tends directly to diminish the demand, and consequently to lower the price of West India sugar in almost the only market to which the expense of the culture allows it to be transported.

2. The lowering of the price of West India sugar will of course induce the planters to cultivate other articles, such as coffee, cotton, &c. This change will materially benefit the slave population; the labours, and consequently the severities, on the sugar plantations being far greater than on any other.

3. In proportion as sugar is less in demand, the planters will appropriate suitable parts of their estates to the production of provisions, instead of depending almost entirely on foreign merchants. This will materially promote the health and comfort of the slaves, and eventually, we have no doubt, the pecuniary advantage of their owners.

4. The abstaining from West India sugar, if carried to any material extent, will open the eyes of planters, merchants, &c. to their true interests, and compel them to adopt some of the various expedients pointed out for the termination of slavery. Our only fear is, lest professing Christians should shrink from the trouble and the self-denial which the substitution of East India sugar may require. But there is not the least danger of such substitution extending so far as to occasion the alarming results which one of our correspondents contemplates. At the same time we are by no means free from apprehension of some sudden explosion in the West Indies. To guard against such explosion and all its horrible consequences, we call upon our readers to self-denial and prayer, and the adoption of means for the real benefit of the black population. Nothing tends more to keep the negroes quiet, than the full knowledge that benevolent persons in this country are seeking their good. Nothing can sooner bring on insurrection than the intemperate language and conduct of the petty senates of some of our colonies; and to no set of men whatever are all West Indian Proprietors under so great obligations as to the very men whom they and their HIRELING Journals vituperate—such men as WILBERFORCE, and CLARKSON, and STEPHEN, and BUXTON, and MACAULAY, and all that noble band who have so long persevered in pleading the cause of their degraded, enslaved, and injured fellow men.

Received, and will be inserted, T. F. J.—J. W. M. &c.

J. W. may meet with the information he desires by procuring the Evangelical Diary, or any of the religious pocket books, which contain a list of the principal Evening Lectures in London and its vicinity. We shall keep his suggestion in view, but are not at present able to obviate some difficulties.

We have received six Stanzas, without a signature or a title; and not being able to define their object have laid them aside, at least for the present.—T. H. is also inadmissible.

Our correspondent who so earnestly pleads on behalf of the Vaudois or Waldenses, has neglected to mention any person by whom subscriptions will be received. Our readers may see some account of this interesting people in our last vol. p. 357.

Persons frequently transmit Advertisements and inquiries concerning Advertisements to the EDITOR. But all such communications should be addressed to the Publisher, or to the address mentioned in the Advertisement. The Editor never sees the Advertisements, except by mere accident, until after the Number is published, and has not time to make inquiries about them. In many cases, communications both for the work and its cover, which would have arrived in time if properly directed, have through being directed to the Editor instead of the Publisher, or the Publisher instead of the Editor, come too late.

All communications for the work should be directed, To the Editor of the Christian Guardian, Mr. Seeley's, 169, Fleet Street.

All Advertisements and applications relating to them should be addressed to Mr. Seeley.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

FEBRUARY 1825.

MEMOIRS OF THE REFORMERS.

CALVIN.

[Continued from Page 8.]

AFTER waiting on the Duchess of Ferrara, daughter of Louis XII. a princess who favoured the Reformation, and confirming her in the faith and hope of the Gospel, Calvin returned to France to settle his domestic concerns. He then prepared to take up his residence at Strasburg or Basle; but from the obstacles presented in those quarters by warlike circumstances, he was constrained, accompanied by his brother Anthony, to bend his course to Geneva.

He appears to have been led to this city by a particular direction of Providence, that he might establish the work of a revival of pure religion, which had been begun by William Farel and Peter Viret. The former was a Dauphinese gentleman, of remarkably energetic character and good education, whose mind had been early enlightened on divine subjects, and who became a zealous and undaunted preacher of reformed truth. By favour of Brissonet, Bishop of Meaux, he laboured for a short time in his diocese, but was forced by the persecution to retire to Strasburg and Basle, where he was considered by the leading reformers as a valuable auxiliary. At the latter place, he publicly maintained the most important article of Protestantism; but was expelled through the joint influence of the Bishop's of-

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ficial and the head of the University. His whole temper and conduct were marked by such decided opposition to papal abuses, and he was betrayed by his constitutional fervour into such provoking excesses, that his life seems to have been preserved by a constant miracle. In his discourses he sought too exclusively to persuade men by the terrors of the law, which drew this expostulation from Oecolampadius: "Your commission is to preach the Gospel, not to deal in cursing; I admire your zeal, but let it be softened by compassion; there is a time for pouring in the oil and wine; be known as the evangelist, rather than the severe legislator." After meeting with great success in Western Helvetia, he came to Geneva in 1532 with another minister named Saunier. They were brought before two of the syndics in the Ecclesiastical Court, when they offered to prove their doctrines from Scripture; but one of the magistrates observed, "If we are to have disputation, it may be the ruin of religious mysteries. What do you mean, you wicked wretch, by coming to disturb this city?" "I am not what you call me," said Farel, "I preach Jesus Christ, crucified for sin, but raised again; whosoever believeth in his name shall be saved; this is the substance of my message; I am a debtor to all who are disposed to hear and obey the Gospel, my

whole and sole desire being, that obedience to the faith may generally flourish; for this purpose are we come hither, to try whether any man in this city is willing to give us a hearing, ready to render an account of our faith and hope, and, if need be, to seal our testimony with our blood!" Then a counsellor called out, "He hath spoken blasphemy! what need have we of further witness? he is guilty of death. To the Rhone! To the Rhone! it is better that a Lutheran rascal should suffer, than tumults should be excited." Farel fixed his eyes on the man who had thus blindly quoted Scripture, and said, "Do not speak the language of Caiaphas, but the words of God." Here a by-stander struck him on the mouth, and one of the servants fired a pistol at him, which missed its aim. They were then ordered to quit the city*. The government however permitted the Scriptures to be printed in the vulgar tongue, and the evangelical doctrine gained ground among the commonalty, while some of their superiors inclined to its reception; but the leading citizens had a difficult part to act; Friburg declaring it would break alliance with Geneva if it received the Protestant faith, and Berne threatening it with vengeance if that faith were opposed. Under the protection of the Berners, and with the connivance of the magistracy, who were in general disgusted with the tyranny of the ecclesiasties, and jealous of the patronage afforded them by the Duke of Savoy, Farel was admitted again to preach, with two able coadjutors, Viret and Froment. These excellent men proceeded in the face of opposition to declare the truth, in nothing terrified by their adversaries.

The Bishop, disappointed in a plan to surprize the city in concert with the Duke, excommunicated

two hundred citizens, confiscated their property, and transferred the episcopal seat to Gex. The Senate declared the see vacant, and required the chapter to elect officers for the administration of its temporalities. The canons resorted to the base expedient of destroying the most popular preachers, and employed a woman who had already poisoned a youth at Lyons, and who, under pretence of being a convert, was introduced as cook into the house where Farel and his friends lodged and boarded. On the day when she had mixed poison with the victuals, Farel and Froment providentially dined from home; but Viret partook of the meal, which did not immediately take effect, but shortened his days by a slow and sure decay. The wretched woman confessed her crime and was executed, and one of the canons whom she named as her accomplice was imprisoned. On the 27th of August 1535, the Senate solemnly decreed that the Protestant should be the established religion.

Such was the state of things when Calvin arrived. Farel laid before him the obstacles which the Reform had yet to contend with, and used many arguments to prevail on him to stay at Geneva, and benefit the serious inquirers after truth by his authority and counsel. Calvin, appearing reluctant to close with this offer, was thus addressed by Farel with his accustomed energy: "I protest unto thee in the name of Almighty God, that if thou persistest in framing excuses, and will not join us in this work of the Lord, the Lord will curse thee, as seeking thine own, rather than the things of Jesus Christ!" Viret seconded this protest in a solemn but mild manner, being as remarkable for the suavity, as Farel for the vehemence of his eloquence. Urged thus on both sides, he yielded to their representations, assuredly gathering that

* Scultetus, p. 181.

the Lord had called him. By the united votes of the presbytery, magistracy, and people, he was chosen preacher and divinity professor.

While these private affairs were transacting, the aspect of political circumstances was propitious to the interests of the reformed. The alliance between Berne and Geneva was confirmed, and an opening was made for the introduction of Evangelic instruction into the neighbouring city of Lausanne. Its bishop, like that of Geneva, having gone over to the Duke, the citizens surrendered to the Berners, who appropriated to themselves all the rights and prerogatives of the see, converted the bishoprick into a college, and assigned the revenues of monastic foundations to the maintenance of hospitals, churches, and schools. A disputation was appointed to be held, which was attended by Calvin, Farel, and Viret, on behalf of the Protestants. Farel, having sustained the primary office of reply to the Papists, was followed by Viret, who (notwithstanding his debilitated state from the effect of the poison, as well as from the wounds of a dagger given him by another priest,) was enabled to bear a powerful testimony. The particulars of this conference have been handed down by a faithful reporter; and the following extract affords a specimen of the lively manner in which he addressed the assembly on the subject of the corporeal presence in the Lord's Supper. "It is impossible that the body of Jesus Christ should be in the Sacrament, in such sort as when he instituted the ordinance, for then it would be passible and mortal. It would follow that he was yet bodily present, which I deny. Or granting that he had two bodies, one capable of suffering, and the other incapable, but glorified and omnipresent:—why then this would be no more body,

and Jesus would be no more man but God. If he be in the Sacrament in a glorified body, then he is not as he was at the time of institution. For at the supper he was passible and mortal, not having yet been glorified, nor was he yet in more places than one, and by consequence he was not in the bread, but occupying a place at the table. Now, if he were not in that very actual supper which he himself administered, you must excuse my believing that you have more power than he had, or that you, gentlemen, can administer a superior ordinance to his *!"

In consequence of such disputations, the Protestant faith was confirmed at Lausanne, and Viret appointed pastor. Farel drew up a form of confession for that city, while Calvin composed a catechism for the Genevese. The latter wrote two letters into France, to establish the Protestants in their belief: one was directed to Nicholas Chemin, containing an affectionate exhortation against idolatry; and the other was addressed to Gerard Roussel, lately made Bishop of Oleron, against the Popish priesthood. "It was most delightful," says Beza, "to see and hear these three individuals, so distinguished in the Church of God, agreeing so completely in their divine work, yet blessed with different gifts. Farel was noted for a certain grandeur of mind, to whose thundering discourses or fervent supplications no one could listen without a trembling emotion, though at the same time he seemed lifted up to heaven: Viret had such a peculiar sweetness of address, that his hearers hung as it were on his very lips: and as to Calvin, whatever subject he handled, he filled the mind of the hearer with so many weighty sentences, that I have often thought, an union of their

* Ruchat, Hist. de la Reform. de la Suisse. Tom. VI. p. 257.

excellencies would present the image of what one might venture to call a perfect pastor*"

This reformation of doctrines did not produce a correspondent improvement of manners. There was a laxity of morals and a turbulence of disposition in the citizens that led to great disorders, and could with difficulty be restrained by those whom they most revered. A number of the magistrates, though indignant at the Savoyard influence, were attached to the Romish persuasion, while many of the principal families were divided by factions. Calvin was grieved to observe the prevalence of customs and maxims, uncongenial with the spirit of the Gospel, and, assisted by Farel and Courault (a minister, who had lost his bodily vision, but shared spiritual light with his pious coadjutors,) refused to administer the Sacrament while these abuses continued. Difference also between the ecclesiastical rites of Geneva and Berne increased the existing disorders, and inflamed political animosity. The former used leavened or common bread in the sacrament, removed fonts out of churches, and abolished all festivals except Sundays; but the latter disapproved these regulations, and by a decree of a synod held at Lausanne, required that the use of unleavened bread, similar to the Popish wafer, baptisteries, and holidays, should be restored. The ministers of Geneva claimed to be heard in their own defence, and demanded a synod to be held at Zurich.

The Syndics for the year 1538, who were opposed to the reforming party, summoned a common council, on pretence of providing for the public safety, but with a view of giving those who adhered to the ancient forms an opportunity of

gaining the ascendant by their management. The ministers presented themselves before the assembly, and requested to be heard, previously to a decision, but in vain; the council declared that the liberties and privileges of the state ought to be preserved; that the three pastors had invaded those privileges; and that, therefore, they should be expelled the city within two days. "Truly," said Calvin, on being made acquainted with this resolution, "if I had served men, I should have had a poor reward; but 'tis all well: I have served One who doth always perform to his servants what he hath once promised."

He retired to Zurich, where a synod of the Helvetic churches was called, and ineffectual intercession for his return made through the Berners; whereupon he proceeded to Basle, and thence to Strasburg, where he experienced a sweet and soothing contrast to the ill usage of the Genevese, in the cordial welcome given by Bucer, Hedio, Capito, and others. He was immediately appointed professor of divinity, and by consent of the magistrates founded a French church, of which he became pastor with a competent maintenance. Farel withdrew to Neufchatel. The populace, exulting in the banishment of this zealous man, with vulgar humour carried through the streets a stove on which they used to broil their meat, together with the cotton-wick of a candle which they termed *Farels*, implying that they had *broiled Farel*°. But he pitied their ignorance, and wrote them an epistle, exhorting them in a truly Christian spirit to unity in doctrine. Calvin also, fearing that a refusal to administer wafers in communion would only serve to exasperate the obstinate, and lead to the expulsion of other pious ministers, who

* Beza, Vit. Calv. Opp. tom. iii. fol. 362—370.

* Spon, Hist. de Geneve, L. 3.

yet remained in Geneva and its territory, by which the people would be hindered altogether from hearing the Gospel, addressed a letter to the reformed citizens with this apostolic superscription, "To my well-beloved brethren in the Lord, the remnant of the scattered church of Geneva;" enjoining them not to contend about a question which was in itself indifferent. Hence unleavened bread was afterwards used by the Genevese Protestants, though contrary to the private judgment of Calvin, who in this particular, as in some others, discovered a spirit of conciliation, for which his enemies have always been backward to give him due credit. Cardinal Sadolet, Bishop of Carpentras in Avignon, took occasion from Calvin's absence to write to the citizens, exhorting them to return to the bosom of the Romish church, and using with dexterity the customary arguments. As soon as the Reformer read this document, he answered it in so able and convincing a manner by a counter-address, that the design of the prelate was completely frustrated.

This was succeeded by an enlarged edition of his *Institutions*, a *Commentary on the Romans*, and a *Treatise on the Lord's Supper*. He had likewise the satisfaction to convince many Anabaptists of their errors, among whom were two of their principal leaders; one named Volsius, who became minister of a Strasburg congregation; and the other John Storder, a native of Liege, who soon after died of the plague; when Calvin, at the suggestion of Bucer, married his widow Idolette de Bure, a lady who, to the recommendations of youth and beauty, added the superior qualities of piety and integrity. She survived their union about nine years, and brought him a son, who died before his father. He was left widowed and childless, but comforted himself in the reflection

that God had given him many children throughout the Christian world.

While preparing to attend the two diets called by the Emperor in 1541, at Worms and Ratisbon, for the settlement of religious differences, in both which he was treated with marked respect by the assembled divines, especially by Melancthon and Cruciger, he received intelligence of a favourable change of affairs in Geneva. In the political disturbances which had succeeded his expulsion, the two magistrates who had been foremost in rendering him odious in the eyes of the commonalty, came to an untimely end; one, leaping from the city wall, bruised himself so severely that he lived but a few days; the other, having killed a man in an affray with his staff of office, was condemned to lose his head to appease the popular fury. The victorious party, who were offended at some clauses of a treaty recently concluded with the Berners, united religious with political questions, and demanded the recal of the banished pastors. They could not prevail on Farel to quit Neufchatel, where his ministry was peculiarly acceptable; but they despatched deputies to Strasburg to solicit the return of Calvin, and used the mediation of Zurich for the same purpose. The Reformer was not disposed to accept their invitation; for, although he had corresponded affectionately with them by letter, he was unwilling to encounter new troubles by appearing amongst them again in an official character. As a minister he had served them without charge, and had reaped ingratitude and slander. The Strasburgers on the other hand had entertained him with liberality, and remonstrated against his removal. When, however, Bucer perceived that the Genevese pressed their suit with uncommon earnestness, he thought that God was evidently

overruling for good the evil that had occurred, that his friend would act the part of Jonah towards the Ninevites in persisting in his refusal, and, determining to forego the privilege of his society, declared to him that he considered it as his duty to accept the call: so that it was finally settled he should return to Geneva, as soon as the second Diet, to which he had pledged his attendance, was over; Viret in the mean time leaving Lausanne, by permission of his superiors the Berners, to encourage the Protestant interest among the Genevese.

At length, on the 13th of September, he made his entry into the city, amid the congratulations of the Senate, and the shouts of the people. The Strasburgers, in yielding him up to the importunity of the Genevese, testified their respect and sense of his services; by insisting on his retention of the freedom of their city, and acceptance of an annual allowance; to which condition he could by no means be brought to consent. A crowded auditory recognized the faithful reprovcr as he thus addressed them:

"If you desire to have me for your pastor, correct the disorder of your lives. If you have with sincerity recalled me from my exile, banish the crimes and debaucheries which prevail among you. I certainly cannot behold, without the most painful displeasure, within your walls discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral. Vicious souls are too filthy to receive the purity of the Gospel, and the spiritual worship which I preach to you. A life stained with sin is too contrary to Jesus Christ to be tolerated. I consider the principal enemies of the Gospel to be, not the Pontiff of Rome, nor heretics, nor seducers, nor tyrants, but such bad Christians; because the for-

mer exert their rage out of the church; while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices, overthrow my doctrine, and expose it defenceless to the rage of our enemies. Rome does not constitute the principal object of my fears. Still less am I apprehensive from the almost infinite number of monks. The gates of hell, the principalities and powers of evil spirits, disturb me not at all. I tremble on account of other enemies, more dangerous; and I dread abundantly more those carnal covetousnesses; those debaucheries of the tavern, of the brothel, and of gaming; those infamous remains of ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock? Of what use is a dead faith without good works? Of what importance is even truth itself, where a wicked life belies it, and actions make words blush? Either command me to abandon a second time your town, and let me go and soften the bitterness of my afflictions in a new exile, or let the severity of the laws reign in the church. Re-establish there the pure discipline. Remove from within your walls, and from the frontiers of your state, the pest of your vices, and condemn them to a perpetual banishment."

His first care after his restoration was to establish a presbyterian form of church polity, and a consistorial jurisdiction, with power to exercise censures and excommunication; which measure met at first with considerable opposition, some pleading that it would be a renewal of Romish tyranny, but afterwards passed into a law, in a general assembly, on the 20th of November. He now issued a more extended Catechism, which was so highly esteemed, that it was

translated into most of the European languages, while those noted scholars Emanuel Tremellius and Henry Stevens sought to enlarge its sphere of usefulness by giving a version of it in Hebrew and in Greek. As soon as it was known that he was fixed as pastor, there was such an influx of foreigners from Italy, Spain, France, and even from England, that it was difficult to provide them with accommodation. His ministerial labours were incessant. Every alternate Sabbath he preached twice; Monday, Tuesday, and Wednesday, he read his divinity-lectures; on Thursday he sat in the Consistory for the exercise of ecclesiastical discipline; and on Fridays he gave critical discourses on Scripture difficulties. Besides his public writings, and private negotiations, God so blessed his ministry that his judgment was requested from all parts of the Christian world. Though he found reason to rejoice in the success of the reformed tenets in his own immediate circle, he had too much sympathy with the suffering members of Christ, not to be deeply affected at the persecutions endured by many pious and enlightened individuals

from the malice of the Romanists in France and Italy. To these he addressed many admirable lessons of advice and consolation. His discretion, integrity, and perseverance, gained him the general esteem, so that scarcely a measure of public importance was resolved on without a reference to his opinion. The Genevese were jealous lest he should contemplate a return to the Strasburgers, and sought assurances from the latter that they would resign such an expectation. A contagious fever raging in the hospital, he desired to attend the patients; but the government, anxious for his safety, interposed an objection, and sent an inferior minister who soon caught the fatal infection. Thus did God cause his enemies to be at peace; many were ashamed of their former conduct, when they saw the estimation in which he was held both at home and abroad; while his reputation rose superior to all the attacks of calumny; as the passage of the slimy reptile over the polished mirror may partially stain the surface, but fails to detract from its intrinsic excellence.

[To be continued.]

RELIGION.

[FROM BARTON'S "POETIC VIGILS."]

O LET it not be said that, in our isle,
The Poet's page, which should be consecrate
To truths the Scriptures bid us venerate,
Bestows its aid to darken and defile!
Let us not forfeit meek RELIGION's smile,
Hopes cherish'd by the wise, the good, the great,
And blindly bow to dark, mysterious FATE,
Because the Sceptic may those hopes revile.
Here MILTON's harp has rung a SAVIOUR's praise,
With classic majesty and Christian power;
And COWPER's muse, in sweetly varied lays,
Provd' how exhaustless was her home-born dower;
Then let not later bards, in evil hour,
Show that our lot has fallen on dark, degen'rate days.

CHRIST GLORIFIED IN THE HAPPY DEATH OF A LITTLE BOY.

THE freeness and all-sufficiency of divine grace is eminently displayed when little children are made the subjects of it. When we trace the same workings of the Spirit of God, the same repentance, the same faith, the same renunciation of the world, the same surrender of the soul to Christ's service, the same hope of glory in the experience of a little child as in that of the oldest veteran in the ranks of the militant church, we are constrained to confess the finger of God. When we hear such little ones discourse of the things which concern the kingdom of God with a divine simplicity and clearness, whilst over the eyes of many a learned sage there is a film of spiritual ignorance, we are constrained to magnify the power of divine grace, and adopt the language of the Redeemer: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them unto babes." I do not forget, that those who are sages in years may be babes in Christ; but all must agree, that where grace manifests itself in those, who, in respect of their immature age, are literally babes, it shines forth with a beautiful and engaging lustre.

The subject of this Memoir was first introduced to my notice early in the present year, when the father brought him to me, and expressed the child's earnest desire to obtain instruction. He was accordingly received, at my request, into a little private Sunday school. His teacher once or twice mentioned him to me with commendation, as being particularly attentive. At the close of the month of March, it incidentally came to my ear that little Benjamin (for such was his name) was very ill. I went to see him. After some introductory in-

quiries, the following conversation passed between us. "Are you afraid to die?"—"O no!"—"Why are you not afraid?"—"Because Jesus will save me; and I pray to Jesus to give me strength."—"Do you not think that you have been a sinner?"—"O yes, I *know* it. I have been very wicked."

And here I must caution my young readers, not to imagine that little Benjamin had been what people in general call a bad boy. No, on the contrary, he had been very dutiful to his parents, remarkably steady in his ways, and such as people in general would call a very good boy: it was a sense of sin in the sight of God, a feeling that he had not lived and served God as he ought; it was *this* that led him to speak of himself as having been so wicked.

In reply to his expression of his guilt and vileness, it was remarked, what a blessed assurance the word of God gives us, that in and through Christ Jesus there is salvation for the greatest sinners. Several texts to this purport were repeated to him. On my reciting to him John, iii. 16 and 17: "For God so loved the world, that he gave his only begotten son, &c." when I came to the words, "God sent not his Son into the world to condemn the world," he took up the sentence and completed it, as to the meaning though not the very words—"but that the world through him might live." I said, "You labour now under a heavy burden: but it will be a blessed thing to go to heaven: *there*, there will be no more sin." He again took up the sentence and added, "No more *sin*—no more sorrow—no more affliction!"

On my second visit, I proposed some questions with a view to ascertain in what way he had first

been brought to think seriously about his soul, and to know the Saviour. He said, it was since he had been afflicted (for about a year past) that he had been led to think of his soul. I understand, that he gave the same account to another friend, applying to himself the words of David; "It is good for me that I have been afflicted; before I was afflicted I went astray." On being further questioned, how he derived his instruction, he said, that "his Father had told him as well as he could." Indeed, I have reason to believe, that he obtained most of his instruction *in private*; partly from his own reading in his Bible, partly from his father's instructing him as well as he could: and in no small degree from his attendance at the before-mentioned private Sunday school. He does not appear to have gained much from public preaching; partly because he was too ill, subsequently to his receiving serious impressions, to attend often on public worship, and partly (I mention it with shame) because he could not always understand the sermons. "He could not," he said, "understand much that was said, because of the *hard words*." I trust this will be a lesson to the writer, and to his brethren in the ministry, to use all plainness of speech in their endeavours to feed the flock of Christ. That little Benjamin should complain of "*hard words*," is indeed a forcible admonition of the necessity of using easy ones, because he was by no means deficient in understanding, but on the contrary was remarkably quick for his years, as must be evident through the whole of this little narrative.

At the time I had this conversation with him, Benjamin thought himself better; so much so, that, his parents being out, he had crept down stairs to the fireside of a friend living under the same roof. I asked him whether the thought of

his recovery excited anxiety in his mind; whether he would desire to live, or would rather depart. He unhesitatingly declared, that he would rather depart and be with Christ. On being asked, why he preferred departing? he answered, "It was far better than to live in this *vain world*." I replied, "It is indeed a *vain world*; but you cannot speak much from experience: you have not seen much of its vanity."—"No," he replied, "I have not seen *much*; but I have seen *enough* to know that it is a *vain wicked world*." I find that he afterwards mentioned this part of our conversation to his teacher, and explained to him more particularly what he meant by saying, he had seen enough of the vanity of the world, viz. that he had seen so much wickedness and vanity even amongst children of his own age; idle boys and girls profaning the sabbath, &c.

The same feeling, of its being a blessed thing to exchange this vain world for the next, was forcibly expressed at another time, in the presence of a friend who took a memorandum of his words. On speaking of the prospect of his being soon removed, and on his mother's saying, that it was hard to part with her dear child, and that she had before lost two grown-up children, who, she hoped, were gone to heaven; he immediately remarked, "But what a comfort to part with them, when you have got no doubt about their being happy with God; for it is a great deal better that they should be with him than that they should stay here."

If to any persons it should seem unnatural thus to describe a child of eleven years old, as uttering long connected sentences, I can assure them that there is no misrepresentation or exaggeration in this respect. Those who visited him know that he would at times speak considerably at length, expressing his ideas in very proper words,

and without any embarrassment. It was also a peculiar feature in his conversation, that he had no common-place phrases, or what are called "*cant terms*." Sometimes we hear children talk in a religious strain, apparently above their years; it is easy to discover that they rather detail a set of phrases which their parents have taught them, than express their own thoughts and feelings; but there was nothing of this in little Benjamin. I never heard a man of thirty or of sixty express himself in a manner which could more distinctly show, that his words were the true and genuine expression of his inward sentiments and feelings.

As to his sincerity, indeed, there can be no doubt. He seemed to speak every thing as in the sight of a heart-searching God. He appeared to be deeply impressed with a sense of God's presence: so much so, that when his little sister would repeat her prayers in a somewhat hasty manner, I am told he would reprove her; and ask her if she recollected what she was about, and in whose presence she was; that she was addressing *God, who searcheth the heart*, and will not be deceived and put off with the language of the lip. And if she said grace before or after meat in a careless manner, he would require her to say it over again.

His knowledge of Scripture was remarkable, considering his age and the short time he had been seriously impressed. This may, under God, be attributed to a happy inquisitiveness, which led him to be always asking questions of those to whom he looked for instruction; and also to the plan which his sabbath teacher pursued, which was that of asking him questions, concerning what he learnt or read, to be answered out of his own mind. This mode of instruction is always found very beneficial; far more so than the too common plan of overburdening the memory with a

quantity of matter which is not understood, and therefore soon forgotten. This method of questioning seems to have had the happiest effect on little Benjamin; so that he was competent to explain any easy passage of Scripture; thus on one occasion I read to him Luke xv. 5—7, the parable of the Strayed Sheep, and requested him to explain the meaning of it. This he did very readily. "We sinners," said he, "are the lost sheep, who have wandered from God into the wicked world, and are in danger of being devoured by the lion, that is, by Satan, the roaring lion that goeth about, &c. But Jesus is the good Shepherd, who seeks us out and brings us back. The friends and neighbours whom the good Shepherd calls to rejoice with him, on the recovery of his lost sheep, are the holy angels—"There is joy in the presence of the angels of God over one sinner that repenteth."

Sometimes, whilst I was reading and explaining the word of God to him, he would put in some little comment of his own, in a pretty simple way; thus, whilst reading 1 Pet. i. 4, respecting the inheritance laid up for God's children, and pressing the idea that *that* is an inheritance that "*fadeth not away*," he said, "No, *fadeth not away. Not like the rose*; that will fade away." The seventh verse of that chapter fixed his attention intently. Whilst I was pointing out to him, that there is a "needs be" for all the afflictions God sends upon his children, and that they are as a fire in which they are to be proved and purified, he seemed to enter into the idea with his whole soul; and his mother making some slight movement at the moment, he beckoned to her in the most solemn manner to be still.

On Easter Sunday, when I called upon him after morning service, there appeared a visible alteration

for the worse in his bodily health, but the outward decay was accompanied with increasing inward strength. He said he had had much comfort, in the night, in reflecting upon what had been read to him the evening before, and that he had also thought much of the resurrection. He awoke (his father said) at four o'clock in the morning singing hymns in a loud and clear voice; and was full of conversation, speaking as strongly, or more so, than he ever did in his health. He told his mother, that (except a little wine) he had no wish for any thing in this world but for Mr. — to come and read and pray with him. At another time, he said, "It is great comfort for me to see Mr. —. When he is praying and talking to me, I feel as if I had no pain; and I try afterwards to think over what he said, and to pray with my heart when I am in too much pain to pray with my lips. On one occasion being asked if he felt comfort, he answered, "O yes, Sir."—"Are you ready to go to heaven?"—"Yes, quite ready to depart."—"And are you willing to stay and suffer longer, if it be the will of God?"—"O yes, quite willing to stay. God's own time is the best time!" He was now evidently hovering on the brink of eternity, and ready to take his flight. I was deprived of the solemn gratification of witnessing his last hours, by a call of duty requiring my absence from home. A friend who visited him shortly before his departure, gives the following account of the closing interview.

"On my entering the room," says the friend referred to, "he appeared to wake up from a doze, uttering an ejaculation of surprise and pleasure at seeing a friend by his bedside. He was much altered. After a few words, it was proposed to read; and he said, 'Let me have my medicine, that it may stop the cough for me to hear;

and let me sit up in the bed, that I may hear better. A few verses from 1 John, v. were read to him. On being asked, if he knew what was meant by *overcoming the world*, he answered, 'It is to believe in Christ; to follow his works, and to forsake all sin.' He appeared to be very near death, and was asked, if he would exchange his present situation for one of earthly prosperity or greatness. With remarkable animation he exclaimed, 'O no! no! I would not exchange with a king, nor a thousand kings and kingdoms!' His approaching dissolution being spoken of, under the idea of passing the waters of Jordan, he said, "I am quite ready to pass over;" and on part of Psalm xxiii. being read, he again repeated that verse; 'Though I walk through the valley, &c.' 'Are you happy?'—"Yes, very happy!"

When my friend was about to leave the room he manifested a desire to make a parting request, though through weakness he could scarcely make himself heard. With the assistance of his mother, his wish was interpreted. The request he had to make was, that his little sister might be taken into the Sunday school. The friend replied, that if it was his desire, an application should certainly be made to the ladies who conduct the school. "I do *earnestly* desire it," he replied, "in order that she may there be taught what is right, and learn the way to heaven." On being told that, as being his dying request, there could be no doubt but it would be complied with, he replied, "It is my dying request, and I do thank you." On taking leave of him, he shook hands and smiled very affectionately, and in a few hours afterwards his happy spirit went to its eternal home.

The anxiety which he so evidently manifested for the spiritual welfare of those he left behind, is an

additional proof of his having been made a subject of divine grace; and this evidence shone forth with increasing brightness as he was entering into the dark valley, his last strength being employed (as his father testifies) in offering up fervent prayers for the Lord's blessing to descend upon his parents and friends.

Such was the happy end of little Benjamin. How forcibly does the language and conduct of this dying child illustrate that of the Scripture; "Out of the mouth of babes and sucklings thou hast perfected praise." His case is replete with instruction; but I will only beg leave to point out two lessons which it inculcates. And in the first place we may remark, that the instance before us affords much encouragement to parents and instructors. Benjamin's parent does not appear to have any particular ability more than others, for the instruction of his children, neither has he much time to devote to it, having his bread to earn by his daily labour; but, through God's blessing, his instructions, simple as they may have been, were manifestly useful to his dear little boy, and truly consolatory to him must be the testimony of his dying child that he had taught him *as well as he could*. Do you, my readers, desire, *you that are parents*, that if it should please God to take from you one of your offspring, the dying child may have to bear the like testimony for *you*? O then lay the foundation for such a testimony, by doing all *you* can for the spiritual benefit of your children. How awful will it be, if, when you stand by the dying bed of your children, or when they are called to stand by yours, you have to reflect, 'I have taken abundant pains to train up my child in the ways of this world, but have taken no care to train him up for heaven. And as the duty of endeavouring to instruct children is enforced by

this instance, and the attempt encouraged, so one of the most effectual means is pointed out, viz. that of questioning them, in a simple familiar manner, respecting what they hear or read, and thus prompting them to be attentive, and leading them to reflect and think for themselves. Let no parent plead incapacity for such an undertaking. The simplest questions are the best; and in questioning your children you will imperceptibly advance yourselves in the knowledge of God's word.

The subject also conveys a striking lesson to children and young persons. To such the case of little Benjamin is calculated to be particularly impressive. It not only teaches them that they must die, but it teaches them in what way alone they can die happy. I pray you, my young friends, not to reckon upon length of days because you are young, no, nor because you are well and lively, Little Benjamin was young and as lively as yourselves a few months ago, and now he is laid in the grave! Do you say *poor child*? No! happy child! for he has exchanged a world of sin and suffering for a mansion of eternal blessedness. Do you desire to be where he is when you die? Then you must seek salvation in the way he sought it. Do not think that because you go to church, and are in some respects not so openly wicked as some others, that therefore you must be going the right way to heaven. It has been already stated, that little Benjamin was a remarkably dutiful well-behaved child; but he knew better than to think his goodness was such as to deserve God's favour; he felt that though he had been dutiful to his parents, yet he had not loved and served God "with all his heart, mind, soul, and strength," as he ought to have done; and, therefore, he was deeply humbled and sorry for not having

loved and served God as he ought, and he put his whole trust in Jesus Christ, who died for sinners; and he prayed to God to give him a new heart, and God heard his prayers, and taught him by his holy Spirit, and strengthened him, so that he did not fear death, but was enabled to rejoice in the hope of going to heaven. Now, if you would live holy and die happy, like little Benjamin, you must seek unto God through Jesus Christ, as he did. You must pray to God to give you a new heart and renew a right spirit within you; and, if you do so, God will hear *you* and bless *you* and pardon all *your* sins for the sake of Jesus Christ, and will fill your hearts with his love, and will make you peaceful in life, joyful in death, and blessed for ever.

One other thing. I particularly beg you to imitate in little Benjamin: read your Bibles, and listen to what you hear at church; and when you read or hear any thing which you cannot understand, ask those who can instruct you. Thus, through divine grace, you will increase in spiritual wisdom as you advance in years. I pray God that the happy death of this dear child may be the means of exciting us all, both old and young, to give more earnest heed to those things which belong unto our everlasting peace; that fleeing to the same Saviour in whom this little child found refuge, we may at length attain to that glory of which he is the blissful partaker.

Bristol, Dec. 1824.

T. F. J.

FRIENDS.

FRIEND after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end;
Were this frail world our final rest,
Living nor dying none were blest.

Beyond the flight of time,—
Beyond the reign of death,—
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upwards and expire!

There is a world above,
Where parting is unknown;
A long eternity of love
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere!

Thus star by star declines,
Till all are past away:
As morning high and higher shines,
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in Heaven's own light.

MONTGOMERY.

THE COTTAGE VISITOR.—No. II.

"The mild Religion from above
Descends, a sweet engaging form;
The messenger of heavenly love,
The bow of promise in a storm!"

MONTGOMERY.

I scarcely know of a more grateful pleasure than unexpectedly to meet with a fellow-citizen of that "city which hath foundations, whose builder and maker is God;" it is like meeting with a rose when the eye has long been wearied with thorns; and affords the best commentary on the admonition of St. Paul, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

It was one fine evening in the month of August, as I was taking my accustomed walk, the sun had just veiled his glories from the world, and his last straggling rays were reflected in the waveless bosom of the river; that rolled beside the road, the stars were just beginning to resume their station in the mighty canopy above my head, and night was unfurling her sable mantle to hide for a while the scenes which surrounded me, and afford some cessation to daily toil, and a season for welcome repose. I was reminded of that verse in Gray's incomparable Elegy,

"Now fades the glimm'ring landscape on the sight,
And all the air a solemn stillness holds;
Saw where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds."

I had already extended my walk to a more than ordinary length, and was hastily retracing my steps, when I overtook an aged traveller, whom I instantly recognized as John —. I had frequently seen him; but living at some distance from me, I had heard, and consequently knew, but little of him. He was a venerable looking old man, his cheeks were furrowed by age, his limbs tottered with infirmity, his locks were bleached

by the scorching suns of fourscore summers, and his body, bent by the accumulated weight of years and the bag which hung upon his back, was supported by a rough-hewn staff; in short, his whole appearance was such as to elicit veneration and demand respect.

"Well, my good friend," said I, as I came up with him, "your burden appears to be troublesome."

"Why, yes, Sir, 'tis rather heavy, but I have borne many a heavier in my life-time."

"We have all," I replied, "a burden to carry in the journey of life; and though some may be weightier than others, yet none are exempt from sorrow here below."

"That's true, Sir; but after all, we have yet the heaviest within us."

"Yes, indeed, John, the depravity of our hearts is the heaviest burden we can possibly bear; but you know there is one who can afford rest to the 'weary and heavy laden.'"

"Ah, Sir! few have had greater trials than I have, but the blessed Jesus has supported me under all."

"He is our best, our only friend," said I, "amid all the trials of life; 'A hiding place from the storm, and a covert from the tempest.'"

"I know it, Sir, I know it; I have ever found it so. 'I have been young and now am old,' but he has never forsaken me. O, Sir! what a life should I have led had I never known the blessed Jesus! I have had little more than trouble here; but I look forward to the time when I shall be with Jesus, and sin no more."

"It is this prospect," said I, "which reconciles the Christian to every trial that he is called to endure; he knows that his sorrow is the forerunner of bliss, and that even his afflictions are 'working out for him a far more exceeding, and an eternal weight of glory.'"

Thus we continued conversing to

gether till we reached a bye-lane, which he informed me led to his cottage; "Farewell, John," said I, as he grasped my hand, "our journey together for the present must close; but in that bright world to which we go,

"Adieus and Farewells are a sound unknown."

No sooner had I parted from my companion, than I was surprised upon noticing the change that a few minutes had produced; the glories of the departed sun no longer illuminated the west, not a star twinkled in the heavens, and the dense clouds that gathered above me seemed to portend a rising storm. It is even so, thought I, in our pilgrimage through this world of tribulation? our prospects are alternately bright and cloudy; meeting and parting, pleasure and disappointment, make up the sum of our earthly portion; well may it be said, "he builds too low who builds beneath the clouds."

Soon after this I paid a visit to the old man. His cottage is situated in a little dell about three miles from D——; it had nothing to recommend it but its cleanliness, and shewed that its tenant had little more than the necessaries of life; but to me it was valuable as the residence of an heir of glory; one who was destined to swell the chorus of the skies, and hymn an everlasting hallelujah of praise "to him that sits upon the throne, and to the Lamb for ever and ever." Immediately upon my entrance, I was recognized by the good old man, and welcomed with unfeigned delight; he occupied an arm chair much older than himself, his dog lay at his feet; opposite to him was seated his daughter busily employed about some needlework; she was the only support of his age, and the sickly hue that played upon her countenance gave too much reason to apprehend that, "the place which now knew her, would soon know her no more for ever." The inside

of the cottage displayed the same cleanliness that graced the exterior; and the order and regularity of the whole, sufficiently evinced that industry was the presiding genius of the place.

"Well, my good friend," said I, "I am come to see you, as I promised."

"Ah, Sir! it's very good of you to visit such humble folks as we."

"Why if we are fellow-members of the family of heaven, there is not much difference between us," said I, as I seated myself at his side.

To a mind that knows the value of the Gospel and has felt its power, there is something exceedingly pleasing and instructive, in conversing with an aged follower of the Lamb, who after having endured the conflicts, the trials, and the woes of this probationary state, is daily anticipating his release from the fetters of humanity, and a joyful flight to his eternal inheritance. Religion dignifies the decline of life; sheds a ray of honour around the hoary head, and almost elevates the soul to heaven, while its worn-out tenement is gradually returning to its original clay; in such a moment, when the voice, enfeebled by age, and stammering with infirmity, expresses the happiness of his soul, and the security of his hopes, O who does not feel the value of religion? who does not present the petition of Balaam, "Let me die the death of the righteous, and let my last end be like his?"

"If you remember," said I, after some previous conversation, "as we were walking together, you hinted that few had met with greater trials than you had; I should be much gratified by hearing a short sketch of your life."

"Ah, Sir, I can say with good old Jacob, 'few and evil have the days of the years of my life been;' but Jacob's God has been my God, he has never left nor forsaken me."——

ON THE CIRCULATION OF THE SCRIPTURES.

AMONG the numerous passages of Holy Scripture, enjoining on Christians the duty of extending the knowledge of the word of God, there is one of our Saviour's observations which has struck me very forcibly. I allude to his answer to John's disciples, when questioned as to whether he were really the Messiah. He in reply enumerated the acts of divinity he had performed; and, commencing with the miraculous manner in which he relieved the distress and healed the infirmities of suffering humanity, by restoring the blind to sight, making the lame to walk, cleansing the lepers, &c.; then exhibiting a still stronger proof of his boundless love to fallen man, at the same time establishing his omnipotence, he adds, the power that he exercised over even the "king of terrors," breaking the iron sceptre of death, and rescuing his devoted victims. "By me the very dead are raised." But yet there was another point by which he could convey a more just idea of his character, one which was of more importance to those for whose sake he came down from heaven; one which concerned not their temporal relief, but their everlasting happiness. "I do not" (for so the eminent and pious Dr. Doddridge makes our Saviour to utter this important truth) "court the rich and the great, as impostors are most apt to do: nor do I bear a commission chiefly directed to them, as some of the prophets did; but as you see, by the auditory now around me, the poor, and even the meanest of the people, have the Gospel preached to them; they have the good news of salvation most freely published among them, and the blessings of it offered to their acceptance."

Surely, thought I, from this passage our Saviour wished to imprint

upon our minds the incalculable blessings of the knowledge of the Gospel, and that the dissemination of it was what he considered the most important part of his ministry. If this be a just conclusion, how imperiously does it call upon all who profess Christianity to imitate so glorious an example, and that too with something of the measure of zeal which our blessed Redeemer displayed. The Bible Society immediately struck me as presenting the simplest and most efficacious means of accomplishing this desirable object. How then shall we dare to neglect this duty! How can we be so blind to our own interests as to neglect this duty? Not merely that by so doing we incur the displeasure of the divine Master who imposed it, but we injure ourselves by it even in a worldly sense. Are we parents—what will secure us the affections of children so purely as placing the word of inspiration in their hands, teaching them its importance, and regulating their ideas by its precepts? Are we favoured by Providence with the control over extensive estates, on which are numerous labouring tenants, ignorant of every thing moral or religious, save an intuitive shrewdness in their temporal interest:—perhaps this degree of ignorance may appear exaggerated, at least as far as relates to this country, in this day of general knowledge; but I fear it is more general than is imagined. I had occasion a short time ago to visit a village about one hundred miles from town, where but very few of the inhabitants could either read or write. As to religion, they were but a few degrees removed either from the American Indian, or African Hottentot. It is true, public service is performed once every Sunday, and a dozen, perhaps twenty, of the

old men and women may attend divine worship; but there their religion ends; while the generality do not seem to have any idea of the obligation of keeping holy the sabbath-day, even by attending to the formularies of religion. The proprietor of this and some adjoining villages rarely appears among them; and when he does, he is too much engaged in his own sports and pleasures to attend either to the comforts, morals, or religion of his tenants. How would such a man improve his own happiness and interests by attending to the happiness and interests of his tenants; by giving them instruction, and placing in each of their hands a Bible! What a change might not, under the blessing of the Holy Spirit, in a short time be experienced! Religion increases a man's industry and corrects his ideas of interest; it teaches him, that "the powers that be are ordained of God;" and that

"Order is heaven's first law, and this
confest,

Some are, and must be, greater than the
rest;

More rich, more wise; but who infers from
hence

That such are happier, shocks all com-
mon sense.

And thus by inculcating contentment the poor man is rendered happy in his situation, and taught to know, that though he is bound to exert himself for the support of his wife and family, it is not only censurable but criminal to neglect the interests of those whom Providence has placed over us.

The same will apply, varying the circumstances, to all relations of society. We have pleasing evidence of the beneficial effects arising from such systems adopted in manufactories; and no reader of the annals of Bible Societies can fail of deriving gratification from the accounts of the good that has been done by distributing Bibles to our hardy tars and brave soldiers. I have heard it objected, that by

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distributing Bibles among the sailors, and palavering too much to them about religion, you would destroy that fearless character and total unconcern about death for which they are distinguished, and make milksops of them. A part of this charge is just; and if it be a crime to remove their total unconcern about death, I for one plead guilty. I would give them Bibles to teach them that after death there is a judgment; and that they, as accountable creatures, must appear at that bar. I would, if possible, excite a very great anxiety in their minds about death, by awakening them to a sense of their state as sinners; but having destroyed that unconcern, I would establish something better in its place. Instead of a callous feeling, the fruit of ignorance, I would give them the firmest of all supports—the Rock of Ages made theirs by faith. No reasoning can induce me to believe, that making a bold man a Christian deprives him of his courage, and renders him a coward; his only fear then will be to offend his God. It is not by assuring a man, that through the eternal Saviour life and immortality shall be his portion, and endless happiness his reward, that you make him afraid of the valley, however dreary, through which he must pass to obtain these; at all events, not when the same Saviour promises to be with him in all difficulties. When deaths fly around him in all directions, and comrades bleed by his side or expire at his feet, the promises of his Lord will recur to his mind, and he will, as it were, hear the voice of his Saviour whispering, "Be not afraid, for I am with you always;" he will know, that without "His permission not a sparrow can fall to the ground;" and if his probationary course be finished, the leaden death that wounds his flesh will but open for his soul a passage to the "celestial gate;" and though the

pangs of dissolution may rend his frame, the same soothing voice will again sound in his ear, "Be not afraid, 'tis I," who am now taking thee to myself. And at the great judgment, when, sinking under the consciousness of his own guilt, he sees the Judge of quick and dead appear in all the majesty of heaven, his heart ready to fail at the re-

membrance of his imperfections :— with what rapture will he hear Omnipotence proclaim, "Be not afraid, 'tis I"—who, though your Judge, am also your Saviour and Advocate.

May I be prepared for this dread tribunal, by obtaining the favour of that only Advocate who can successfully plead at that bar ! C. V.

ON ATTENTION TO WORLDLY BUSINESS.

Wist ye not that I must be about my Father's business.—Luke, ii. 49.

IN the example of Christ, we have a model for our conduct in every period of our lives, and under every circumstance peculiar to each period. An account is here given of his early piety. He did not propose to begin his spiritual course when the career of life was half run; he commenced both together. With the dawning of his reason; his graces began to unfold; and as he increased in stature, he increased in the wisdom which is from above.

Religion may be aptly comprehended under this expression—our heavenly "Father's business." To this grand concern we are bound diligently to attend: it is the end of our being: every thing else must be subservient to it. It is for this that our time, talents, and all our other privileges, natural and spiritual, are given us. This is the only concern in which our success is insured and our gain eternal; and for this important business, the season of youth is peculiarly appropriate. "Remember *now* thy Creator in *the days of thy youth*;" is among the last injunctions of the wise man. Whoever wishes for a plentiful harvest must sow his seed in due season; but whoever defers it till the time "when the sun, and the moon, and the stars are obscured," cannot expect those fruits which can only be nourished and ripened by a genial influence.

But though our heavenly Father's business is thus incumbent on us, and though such is our happiness in attending to it, we are by nature the willing slaves of Satan; and although eternal death is his wages, yet he has so blinded our minds, that if divine grace did not interpose for our rescue, we should yield him a willing obedience to our life's end. But even among those who are eventually rescued from his power, how many spend the prime of their days in his service, and then come into the service of God as it were maimed, halt, and blind; incapable, through advanced age, increasing infirmities, and confirmed habits of sin, of vigorous exertion in his cause: but, nevertheless, the merciful God frequently receives those who offer themselves at the ninth and eleventh hours, and gives to these last even as to the first. Thanks be to God if the above description does not apply to us.

Some have erroneously thought, that the service of God is exclusive of all worldly concerns, and therefore have superstitiously retired into perpetual solitude. But not to dwell on the mischief, nay the impossibility of an *universal* practice of this kind, it is sufficient to consider that this life is a state of probation—a state of warfare—of active service, and not of listlessness and inactivity. You are serving God while you are diligent in the business of your earthly master,

and you cannot serve him acceptably without. "Be diligent in business, fervent in spirit, serving the Lord," says St. Paul. And what makes the Christian so peculiarly diligent in all his lawful temporal concerns, is, that he performs them from the sweet constraining principle of love to God, and with a single eye to his glory; and looking upon God as his supreme Master, attends to them as serving "God rather than man." It is delightful to see a young man thus acting from such a motive, with

such views, and to such ends. Let us strive, by a diligent use of the means of grace, to maintain in our own souls a lively sense of the love of Christ, and labour continually that our obedience may keep pace with our knowledge of his will. That his love may be our motive, his favour our reward, and that our lips may be devoted to his glory, is my sincere and hearty prayer. O may grace more "reign in our hearts through righteousness unto eternal life by Jesus Christ our Lord." Amen.

N. G.

ON THE WITNESS OF THE SPIRIT.

EXTRACT FROM A SERMON ON ROM. VIII. 16.

WE may infer from this passage, that if we are, indeed, the children of God, there are two witnesses to the fact, viz. the Spirit of the Lord and our own conscience. Such I take to be the meaning of the words:—The Spirit itself beareth witness together, or in conjunction, with our spirit. Of these two witnesses St. Paul elsewhere speaks severally and distinctly. Of the former, Gal. iv. 6; of the latter, 2 Cor. i. 12. Here (Rom. viii. 16) the same inspired writer describes the united testimony of both, "the Spirit of the Son" corroborating "the testimony of our conscience." See also Rom. ix. 1.

Even a slight review of the context can hardly fail to convince us, that by "the Spirit itself" is intended God the Holy Ghost, the third person in the eternal Trinity. And by "our spirit," we must understand that immortal principle within us, whereby we think, reason, and judge; whereby we are enabled to call to mind our actions, words, and thoughts, and comparing them with the eternal rule delivered to us in the word, to form a judgment of our character accordingly. This reflecting prin-

ciple, which "is rather to be described as to its operations, than to be defined as to its essence," is variously designated as the mind, the soul, the heart, and the conscience—here it is called "our spirit *."

1. If then we are the real children of God, we shall not be *totally* destitute, in the first place, of the inward testimony of our conscience, that such is our state and character; though at the same time it must be allowed, that this humble consciousness will, in different characters, considerably vary in degree, and in the same individual may be stronger at one period than at another. Every believer in Christ has received power to become the child of God, being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. This, which is de-

* I must confess myself not fond of nice metaphysical distinctions at any time, and least of all upon theological points. To me, therefore, it does not appear at all needful to define very *nicely*, or *distinctly*, what we are here to understand by "our spirit." Nor do I think that it involves the least self-contradiction, but is perfectly consistent to understand it, of the enlightened conscience, of the renewed mind.

scribed in Scripture as a new creation, a being turned from darkness to light, a resurrection to newness of life from a state of spiritual death, cannot surely be either a trivial or an imperceptible change. Those who have experienced it were once darkness, but now are they light in the Lord; the shades of natural ignorance have passed away, the daylight of saving truth hath dawned upon them, and the day-star arisen in their hearts. And I ask, is it possible that such an alteration in their religious views and sentiments, as is here evidently implied, could have taken place, and themselves remain wholly unconscious of it? Surely not.

The *affections*, also, of the renewed mind have undergone a change no less remarkable. The child of God is now weaned from the world to which he was before entirely wedded; reconciled to God, with whom he was once at enmity; and captivated by the love of Christ, which was previously an utter stranger to his breast. Divine grace has thus made him to differ from his former self, and from a world still lying in wickedness around him, and of this difference he has a humble consciousness; "*his spirit*" testifies to the change.

Neither is the believer wholly unconscious of *the actings of faith*. If convinced of his sins, he has groaned under the oppressive burden of their guilt; if, perceiving and feeling himself lost, he has sought and obtained in the Lord Jesus Christ a Saviour altogether suitable to and sufficient for him; and if, in a believing application to Jesus, encouraged by the promises of his word, he has experienced the efficacy of his peace-speaking blood, atoning death, and spotless righteousness; if such has indeed been his happy experience, doubtless his conscience will bear ample testimony to these

things as the marks of his adoption, and as the earnest of his future inheritance. But,

2. The testimony of our own spirit upon the point of our adoption into the family of God, will be strengthened and corroborated by another more important witness, even that of the Holy Ghost himself; for, saith the Apostle, "The Spirit itself beareth witness with our spirit." Now this he does, not by any *extraordinary* influence, or *supernatural* impulse; but by dwelling in the hearts of Christians, and progressively carrying on there his own proper work; for we may be assured, that he dwells and abides in all such as a Spirit of light, life, holiness, and love; enlightening, quickening, sanctifying, drawing forth into exercise all the various graces of the Christian character, and, especially, shedding abroad in the heart more and more the love of Christ, which is the main spring and principle of action, and the very soul of all holy and acceptable obedience.

Thus it is that the Lord sets his mark as it were upon the foreheads of his people in characters legible, in some measure, even to themselves and others. Thus it is, that every child of God, as Leighton beautifully describes it, "being sealed with the Holy Spirit of promise, bears upon him the likeness of his heavenly Father, just as the figures engraved upon the signet are copied out upon the wax." So that, not only does the Lord know them that are his; but they, being enabled to depart from iniquity and to follow after holiness, are themselves brought in some humble measure to the knowledge of their blessed state, and unspeakably precious privileges; the Spirit itself bearing witness with their spirit by his own work, operation, and influence.

The Spirit itself bears witness with the spirit, or conscience, of the

renewed mind, by enabling it to discern the *reality* of grace, and of his gracious work generally; but as *faith* is the principal grace of all, and as this, in conjunction with all other graces, is his own gift, his own workmanship; and as the believer can no more *exercise* this by any strength, or sufficiency of his own, independent of divine influence, than he could at first produce it in his heart; therefore, perhaps, it is chiefly by means of this grace—the grace of faith—that the Holy Spirit testifies to his adoption. And if we take into consideration the particular respect which faith has to the promises of God's word, it may lead us to understand why the Holy Ghost is so emphatically

stiled “the Holy Spirit of promise:” viz. because he not only takes of “the things of Christ” and shows them unto the believer; but shows him, also, his own interest in them, and his entire right and title to them; faith grounding its claim on the absolute promise of Jehovah, the simple warrant of his word. Thus it will appear, that although the Spirit may not restrict himself to means; although he may, and perhaps sometimes does, carry on his work wholly independent of them, yet he ordinarily operates through the medium of the word, and more especially the promises of that word in bearing witness with our spirit that we are the children of God.

J. E. J.

ON PRAYER.

WITH respect to the nature of prayer, it involves in it, 1st, A sense of our needs—or else, why pray at all? 2d, A firm belief of God's ability to supply our wants—else why seek to him? 3d, A going to him in the appointed way, even by Jesus Christ; pleading his promise, and asking for the Holy Spirit to help our infirmity, to teach us to ask aright, and to work faith in us; for it is the prayer of faith that avails.

We must continue in prayer; watch thereunto; watch for opportunities of prayer; watch providences, as a ground for prayer; and, with deep seriousness, considering what we stand in need of. We should watch after prayer, that we may perceive God's answer: does it not betray a light and trifling spirit, to go to the throne of grace, and there petition for the greatest favours, and then, almost as soon as we rise from our knees, forget the very subject of our prayers?

The advantages of prayer are many and great. It is the chiefest

way of enjoying God while we are in this world—a soul in converse with her God, is heaven! It is the way to obtain the best of blessings. “For these things will I be inquired of, and put me in remembrance: saith the Lord.” It is a mean of resisting your most formidable foes; for they cannot hurt you while all prayer is your weapon: and it is heart-ease to the afflicted soul—“Call upon me in the day of trouble, and I will deliver thee; and thou shalt glorify me!”

Our prayers should always be mixed with thanksgivings. We receive much, we enjoy much, and we deserve nothing: truly then it befits us, when we ask for new mercies, to acknowledge past ones; when we ask for new comforts, to praise a covenant God for past bestowments. O, how much has the poorest, the meanest, to be thankful for! and how much more still, they whose lives are crowned with loving kindness and mercy!

A. B.

NINTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS,

ONCE more, with humble prayer for the divine direction, I would address you upon the all-important subjects of the Sacred Scriptures—the immortal soul—and eternity. Once more I would endeavour to detach your minds from the things of time, which distract, or pollute, or oppress them, and lead you to a sober meditation upon awful, and glorious, and substantial realities. Once more I would take advantage of passing events, to show you how needful it is to have the mind “stayed on the Lord;” to “trust in him at all times;” to live in his “fear all the day long;” to wait, look out for, and haste unto his coming, that you may “be found of him in peace, without spot and blameless.” Once more, in offering you a word of exhortation, dictated by the sincerest affection, I would entreat you to forgive all my errors, to cover with a mantle of love all my infirmities, and to pray for me, that I may live more under the influence of the truths which I preach, and preach with increasing fidelity “the Gospel of peace;” so that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. God has not only brought us together, and established between us a bond of close and intimate union, involving on both sides the discharge of many important duties; but he has continued it for the long period of more than twenty-five years. The recollection of this circumstance should stimulate us to show alacrity and diligence in our different vocations; for the longer we have been spared, the nearer have we approached to the end of our earthly journey. In the ordinary course of Providence our separation will, at no very distant period, take place; and we are all deeply

and alike interested in finishing our course with joy, that we may meet before the Lamb that sitteth upon the throne, to celebrate for evermore the wonders of redemption. The exertions which have been made in this country for several years past, to circulate the Holy Scriptures, and to establish schools, in which their divine, and therefore invaluable, truths might be impressed upon the minds of the rising generation, have proved very successful. Inquiry into their character and tendency, and also into the obligation of all men to peruse them, has been excited; inquiry has produced discussion; and although in some instances a spirit, quite opposite indeed to that meekness which they inculcate, has been exhibited—yet, on the whole, the result has been favourable to the cause of genuine religion; and it will be found eventually to promote what every true Christian has at heart, “Peace on earth, and good will towards men.” I sincerely hope, that you have been led to set a higher value than you have ever done upon the writings of the Apostles and Prophets; and it rejoices me to observe, that a proof of it seems to be afforded by the late great increase of our congregations at church. The undeniable fact, that the Scriptures are the word of God, is in itself a sufficient proof, that they justly claim the attention of all men;—and upon a due examination of their contents, it will be found that there is no command given or implied, to restrict them to any one portion or class of the human race. So far from it, the will of the Lord is, that the Gospel should be preached to “every creature,”—and that its saving health should be made known among all nations. And what is the Gospel? It may well

be called "good news;" for it is the revelation of God, containing the words of eternal life, and making known the way, the *only* way by which that inestimable blessing can be attained. In that revelation the manifold wisdom of God is displayed in a variety of ways, and, in the most astonishing manner, as connected with the works of creation and Providence; but it is in the glorious plan and work and fruit of redemption, that it shines most brightly, and in such a manner as to produce a holy desire in the minds of angels to look into, for the purpose of comprehending, in some measure at least, its height and depth, and length and breadth. In that revelation there are rules laid down, and principles established for the regulation of the opinions, the temper, the business, in short, the whole conversation and conduct of man, so suited in every respect in his case, that his comfort must increase as he is influenced by them. Above all, in that revelation it is announced, that God the Father would, and in the fulness of time did, show his love to a world of sinners, of rebels, of enemies, by sending his own beloved Son, the eternal "Word," "the brightness of his glory, and the express image of his person," the Prince of the kings of the earth," to take upon him our nature, that he might "suffer, the just *in the room* of the unjust, to bring us to God;" that "he who knew no sin might be made sin for us, that we might be made the righteousness of God in him," that his payment might be accepted by divine justice for our debt; and that being thus made free, through faith in his atoning blood, and having obtained access unto the Father, by the Holy Spirit, we might be cheered by the assurance of having secured for us in heaven, the everlasting advocacy of Him, who, though a victim, was also

the High Priest of our profession. The offering of Jesus Christ *once* for all, was not made in secret; enemies as well as friends, devils as well as angels, were witnesses of it. Men were inspired to record it; men were commissioned to preach it; miracles were wrought to confirm it; every country that could be visited by apostolic zeal, was cultivated by apostolic labour; and sufferings acute and long continued were patiently undergone, for the sole purpose of publishing, that there was no name under heaven given among men, whereby they could be saved, but the name of Jesus; and that he was "set for salvation for the *ends* of the earth." Let us not hide this invaluable talent in a napkin, or bury it in the earth; let us not place the light of divine truth under a bushel or a bed; but labour with unabated diligence in a spirit of love, humility, and prayer, to enrich and enlighten others. Our cause is good; our help is mighty; our success is sure; "that which is noted in the book of truth" will certainly be accomplished, for it is the word of Him who cannot lie. I would here strongly recommend to your serious perusal the first Homily, as admirably calculated to afford sound instruction upon the subject of the Holy Scriptures. Indeed it is much to be desired, that every adult member of our church possessed the entire book of Homilies, and read them constantly; for they, in connexion with the Articles and Liturgy, clearly show that her doctrines are drawn from, and can be proved by the infallible word of the Most High God. See Articles 6, 7.

You cannot be ignorant of the fact, that the judgments of the Lord are abroad in the earth; and that in our own land there is great cause to fear, on account of crimes of the blackest die committed in the face of the sun. There is in

the history of God's providential dealings a melancholy narrative of national judgments, produced by national sins; and we have no reason to expect an exemption from them; but, without presuming to look into futurity, or to calculate upon the "secret things" which belong only to God; let us be prepared for a suffering as well as for a prosperous state; let us remember that it is only in the path of righteousness we can walk securely—that it is only by the shield of faith we can ward off the darts of our enemies—and that the sword of "the Spirit, which is the Word of God," is the only weapon we are warranted to employ. He who delivered the three brethren out of "the burning fiery furnace," and "shut the lions' mouths" when Daniel was cast into their den, is able to deliver those who serve him from the fury of the oppressor; is able to comfort them under all their tribulations; is able to make the "wrath of man to praise Him." Confident therefore in the presence, and promise, and blessing of Jehovah, let us "put our trust in him, and we need not be afraid of what man can do unto us;" let us seek our "refuge in the shadow of his wings, until our calamities are overpast;" let us "in every thing, by prayer and supplication, with thanksgiving, make our requests

known unto God; and we may be assured, that the peace of God which passeth all understanding shall keep our hearts and minds, through Christ Jesus.

During the past year some have been taken from amongst us in the prime of life, in the vigour of health—in the prospect of future respectability. It is painful, and yet profitable, to recur to those striking instances of mortality; they speak an intelligible language to the survivors—a language which we ought not to disregard. May their sudden removal remind us, that death will come as a thief in the night. May their blighted hopes serve to show us "how vain are the hopes of man;" may their already mouldering ashes announce to us, that our flesh is as grass, and all our earthly glory as the flower of grass; may the recollection, that time is with them no more, operate upon us to redeem our yet remaining hours; may the awful word—Eternity! never cease to sound in our ears upon earth; and throughout its endless ages, may we, and all who are dear to us, unceasingly sing, "Worthy is the Lamb." The Lord Jesus Christ be with your Spirit.

Your very affectionate Pastor
and faithful friend,

PETER ROE.

Kilkenny Jan. 1, 1825.

WANT OF CHEERFULNESS IN PROFESSING CHRISTIANS.

THERE are three reasons why some professors of the Gospel are not so cheerful as they should be:—first, some are seeking for that in the world which is to be found in God alone, namely, perfect satisfaction; secondly, many are looking for that in themselves

which is to be had in Christ only, and that is, perfect righteousness; and, thirdly, others are expecting that on earth which is to be found only in heaven, and that is, perfect holiness.

M. HENRY.

REVIEW OF BOOKS.

Observations on the Religious Peculiarities of the Society of Friends. By Joseph John Gurney. Third Edition.—Pp. 334. 12mo.

THIS volume contains a clear and succinct account of the peculiar principles and practices entertained and adopted by the Society of Friends. Both the style and spirit of the work are creditable to the author; and he has succeeded in exhibiting the sentiments and conduct of the body to which he belongs in a very favourable point of view.

Amidst, however, much that is excellent, and much which deserves the highest commendation, he has, on most of the leading topics under discussion, advanced various positions which we cannot concede, and arrived, in many instances, at conclusions from which we totally differ. To state and illustrate all these points of difference would both exceed our limits and involve us in a controversy, which, however it might gratify some, would not, we are persuaded, be generally conducive to the edification of our readers. We shall, therefore, content ourselves with a few general remarks on the argument advanced by Mr. Gurney on Baptism, the Lord's Supper, and the Christian name.

And, *first*, of Baptism. We decidedly object to the phraseology which Mr. Gurney adopts with reference to the Sacraments. He constantly speaks of them as "typical rites," in order to infer that these were included in "the system of types and sacrificial ordinances" which was abolished by the appearance and sacrifice of the great antetype. But he ought, in arguing against ordinances generally used in the Christian Church, to oppose them as they are really received by its members, and not to attack positions which

no one ever attempted to defend. The Church of England calls Baptism a Sacrament; that is, an oath, or obligation, entered in on admission into the Church. She, also, defines a Sacrament to consist of two parts, an outward and visible sign, and an inward and spiritual grace; and she holds the Sacrament to be only complete when both these are present in the ordinance. And yet we find Mr. Gurney, as if entirely ignorant of this, constantly speaking of Baptism, as "the mere outward rite of immersion in water," p. 82; "a merely external ceremony," p. 87, and the like. There is nothing more easy than this method of arguing; by which a fallacy is first put into the opponent's mouth, and then triumphantly refuted.

But we must next contend, that the method of examining scriptural evidence, adopted by Mr. Gurney, is calculated to lead to erroneous conclusions. We can very easily conceive a sincere and conscientious man adopting this method with the most honest and candid intentions, and really imagining that he was *analysing* and *proving* the strength of the scriptural argument for any specific doctrine; when, in fact, he was only frittering it down, and forcing a meaning out of isolated texts, which, when viewed in connexion with other passages, they manifestly were never intended to convey. That this is the effect of Mr. Gurney's method of examination, is, we think, very clear. Take, for instance, the manner in which he evades the force of two strong passages in favour of the Sacrament of Baptism.

The first of these passages is John, iv. 1, 2. "*The Pharisees heard that Jesus made and baptized more disciples than John. Howbeit, Jesus himself baptized not, but his disciples.*" This text

is actually adopted by Mr. G. as a proof on his own side of the question.

The other exception alluded to is one of still greater moment: it is that of the Divine Founder of our religion himself. The Lord Jesus Christ rendered in his own person a complete obedience to all righteousness, as it was observed under the law; and therefore he submitted to the baptism of John. But his own converts, who belonged to that spiritual institution which he so frequently denominates the "kingdom of heaven," (see Matt. xi. 11, &c.) he *baptized not*. Although he permitted his disciples to practise that ceremony, he abstained from it himself. This fact is noticed by the Apostle John, who, after stating that "the Pharisees heard that Jesus made and baptized more disciples than John," carefully adds, (for the prevention of error, no doubt, on so interesting a subject,) "though (or howbeit, *Jesus himself baptized not*, but his disciples;" John, iv. 1, 2. Those preachers of the Gospel, therefore, who consider it their duty, in conformity with the great fundamental law of Christian worship, to abstain from the practice of baptizing their converts in water, have the consolation to know that in adopting such a line of conduct, they are following the example of Him who is on all hands allowed to have afforded us a *perfect* pattern.—Pp. 92, 93.

The other passage of Scripture is from Matthew, xxviii. 18—20. "*Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" The force of this passage is thus evaded:

Jesus commands his Apostles to make disciples of all nations; and in executing that high commission, it was to be their duty, as we learn from his subsequent words, to baptize the persons whom they taught, *unto the name of the Father, and of the Son, and of the Holy Ghost*. Now the peculiar solemnity of that parting moment, and the apparent improbability that on such an occasion a merely external ceremony should be so prominently insisted on—the method so often employed by Jesus of conveying instruction and precept concerning spiritual things, in words which bore an outward allusion to the flesh &c.—

* See, for example, John, iii. 5.—iv. 14, 32.—vi. 53.—vii. 33.

the frequent occurrence of the terms "baptize" and "baptism" in the New Testament, and particularly in the discourses of Christ himself, in a sense purely metaphorical—the abolition, under the new dispensation, of the whole Jewish ritual, and the substitution of a worship entirely spiritual—the evidence derived from so many other explicit passages of Scripture, in favour of the doctrine that the baptism of Christianity is the work of the Spirit only—the pointed manner in which Jesus himself, in a preceding part, as is most probable, of this very conversation, contrasted that efficacious influence, the privilege of his own followers, with the water-baptism of John, Acts, i. 5. All these are collateral circumstances which bear with no slight degree of force on the passage before us; and which, when considered as a whole, appear to afford substantial evidence that the baptism of which the use was thus prescribed to his Apostles by the Redeemer of men, was simply and exclusively a *spiritual baptism*.—P. 86.

Now we must here first protest against the claim advanced by Mr. G. grounded on the example left us by our Lord himself: and, further, we must argue, that the force of that example is entirely on our side. It was an "exception to the practice of water baptism," says Mr. Gurney. This we must deny. For, in the first place, Jesus himself received baptism. Mr. G. says, that "he rendered in his own person a complete obedience to all righteousness, as it was observed under the law; and therefore he submitted to the baptism of John." How "therefore?" In what part of the law was the baptism of John commanded? But, further, "his own disciples baptized great multitudes." Does Mr. Gurney suppose, that this practice was followed constantly by all our Saviour's disciples, either in spite of his disapprobation, or even without his approval?

But we wish principally to call our reader's attention to these two passages, as affording a good idea of the method adopted by our author, of attacking each opposing text singly, and of thus escaping the conclusions which would naturally be drawn from it if taken

in connexion with other passages. Thus, with some labour it is true, and in not the most satisfactory manner, he has contrived to nullify the opposition apparently presented to his views by these two texts. But he has succeeded so far, let it be observed, only by discussing *apart* two passages which essentially illustrate each other. For when taken in connexion, the facts they establish are as follow: 1. That the disciples had been accustomed to administer baptism by water to all new converts. 2. That they had adopted and continued this practice under the eye of the Lord, and, it may be concluded, with his approval. 3. That on his departure from them, he enjoined them to "preach the Gospel to all nations, baptizing them." 4. That he further prescribed a form, or invocation, to be used in administering baptism, "in the name of the Father, and of the Son, and of the Holy Ghost." 5. That there is nothing in either of the statements of this command at all implying, that the simple language then used was intended to be understood figuratively. And, lastly, it ought not to be forgotten, that the universal practice of the apostolic age proves, that the words were understood literally by all to whom they were addressed. Either the meaning attached by Mr. Gurney to these few simple expressions, is not the correct one, or, if it be, the Christian world has to lament that fifteen hundred years should have elapsed before the discovery was made.

There is one other text of Scripture on this subject which we wish to bring under our author's notice. Indeed we are rather surprised to find it passed over in silence in his review of the scriptural evidence on this point. It will be observed by all the readers of Mr. G.'s work, that he studiously describes Baptism as of two kinds—*merely ex-*

ternal, the application of water, unaccompanied by any spiritual influence—and, *entirely spiritual*, unaccompanied by any external rite. Now we submit, that the Scripture constantly speaks of a kind of Baptism combining these two, which Mr. G. seems so desirous of setting in opposition to each other—a Baptism consisting, as our Church states it, both of "an outward and visible sign, and an inward and spiritual grace." The text we wish to bring forward seems to us most clearly to establish this point. It is as follows:

"Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's Baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and they prophesied."—Acts, xix. 1—5.

It appears, undeniably, from this passage, that St. Paul considered the gift of the Holy Spirit to be connected with what Mr. Gurney calls "the merely external rite of water Baptism." These disciples had not received the Holy Ghost. St. Paul inquires the reason. Had they been rightly admitted by Baptism? It turns out that they had not. They, therefore, at his instance, receive the rite of Christian Baptism, and with it the gift of the Holy Spirit. Such are the facts as simply stated in Scripture; but which appear to

us irreconcilable with Mr. Gurney's system.

The next subject on which we dissent from Mr. Gurney is that of the Lord's Supper. His views on this point will be best understood from the following passage of his work :

On a comparison with certain parts of the following chapter (1 Cor. x. 15—22), it must in all fairness be allowed, that the bread broken and the cup of blessing, which the Apostle here describes as a "joint participation in the body and blood of Christ," are the bread and the cup of wine which were eaten and drunk in a literal sense, at the supper denominated by the Apostle himself, *the Lord's Supper*; ch. xi. 20. It appears, then, that those who ate and drank together of that bread and wine, were joint participants in the body and blood of Christ, on the same principle, and in the same sense, that the Jews who ate together of the sacrifices ordained by the law were joint participants in the altar, and the Christians who united with idolaters in the eating of meats offered to false gods, were joint participants in *devils*. As no one imagines that these mixed companies of idolaters and Christians united in eating *the devils*, or that the Jewish worshippers united in eating *the altar*, so it is altogether an error to suppose, that the Christian communicants are here represented by the Apostle, as feeding on the *body and blood of Christ*. When we compare the three cases together, the whole that we can gather from the Apostle's description of the bread and wine is this: that, as the eaters of meats sacrificed to the idols were joint participants in those things which respected the service of *devils*; and as the Jews, who ate the victims sacrificed under the law, were joint participants in those things which respected the altar; so the Christians, when they met to celebrate the Lord's Supper, were joint participants in those things which respected the body and blood or the sacrifice of Jesus Christ.

I have entered into this examination of the passage before us, not so much for the purpose of disproving the Roman Catholic doctrine of transubstantiation, as in order to show that the Apostle's words give no real countenance to the notion so generally entertained among Protestants, that those who rightly communicate in the rite of the Lord's Supper *do thereby feed together, in a spiritual sense, on the body and blood of Christ*.—Pp. 93—96.

From this passage it is evident, that Mr. G. denies entirely the

presence of the Saviour's body and blood, in *any sense*, in this Sacrament; thus depriving it of its principal, if not only, intent and meaning.

When we find an author venturing thus far in opposition to the plain words of Scripture, we naturally turn over the leaves to see in what way he contrives to escape from the simple but positive expressions used by our Lord at the institution of this Sacrament. All the four Evangelists agree in the words used by Christ—"Take, eat, this is my body."—"This is my blood of the New Testament which is shed for many." And how language so plain could be misunderstood, or made to appear doubtful, we could not imagine. We searched, however, in Mr. Gurney's book, in vain for any attempt to evade the force of the passage. To his credit, he has left the words without any attempt to weaken their force, or to divert their meaning. But, then, our wonder is naturally excited to find so able a reasoner as this author, sending forth an elaborate argument against the presence, in *any sense*, of Christ's body and blood in the Sacrament; in which argument he never attempts to lessen the force of the one great scriptural fact which, if left untouched, renders all that he can adduce against the doctrine entirely useless.

It will be said, however, that if Mr. G. concedes the point, that in the Apostolic times, and in the use of the Passover, Christ's body and blood might be understood to be in some sense present,—still he argues, that the command of our Saviour was confined to the persons then addressed, and concerned only their future celebrations of the Passover. On the first of these points we remark, that the extent of the command is indicated by a single expression of St. Luke: *This is my body*

which is given for you; this do in remembrance of me." All, therefore, who have the comfortable assurance, that Christ's body was sacrificed for them, are here bidden to "do this in remembrance of him." On the other point, we observe, that it was not the Paschal Lamb, a sacrifice peculiar to the Jews, which our Saviour directed to be received as his body. The representatives of his body and blood, then chosen, were bread and wine, substances in use in every country and at every period, by which was plainly betokened the universality of the benefits of his sacrifice, and also of the ordinance he was then instituting. It was not a new direction given to the Paschal Feast, it was the substitution of a simple and more general memorial, in the room of the Jewish rite.

Another passage of St. Paul, in the xith chapter of the first Epistle to the Corinthians, is thus explained :

Here, however, it appears necessary to notice a particular expression of the Apostle Paul, from which many persons have derived an opinion, that this practice is obligatory on believers in Jesus *until the end of the world*. "For as oft as ye eat this bread and drink this cup," says the Apostle, in a passage already cited, "*ye do show the Lord's death till he come*." The inference deduced from these words respecting the necessary permanence of the rite of the Lord's Supper, appears to be ill-founded. For, in the first place, they contain no command to the Corinthians to continue the practice in question until the Lord's coming; and in the second place, it is evident from the context, that it was not here the Apostle's object to impress upon his friends the duration of the custom, but only its meaning or direction. The stress of his declaration plainly lies upon the words, "*Ye do show the Lord's death*." The words "*till he come*" were probably added as a kind of reservation; for the purpose of conveying the idea, that when the Lord himself should come, such a memorial of his death would be obsolete and unnecessary.—Pp. 110, 111.

We cannot but feel assured, that our readers will think this, like the former quotation on the

same subject, a very unsatisfactory mode of explanation. Let it be allowed, that the passage under consideration "contains no command" to continue the use of the Sacrament. But *why* does it not? Because no command was needed; because the "practice," as Mr. Gurney calls it, *was* "continued;" and because "*the religious peculiarities of the Society of Friends*" were unknown in apostolic times. We are willing to concede, also, that the words, "*till he come*," were probably added as a kind of reservation; implying, "that when the Lord himself should come, such a memorial of his death would be obsolete and unnecessary." But, then, we require Mr. Gurney to go the full length of this his own interpretation, and to concede, that until "the Lord himself *does* come, such a memorial is *not* obsolete or unnecessary."

We have to complain here, also, of the method adopted by Mr. Gurney, to ascertain the real weight of Scripture authority on the point in question. If the passages, which we bring forward as commands, be disputed, and their force or relevancy questioned, then let other parts of Holy Writ be examined for evidence tending to illustrate the real meaning, and for proof as to the sense in which the disputed passages were understood at the very time of their first appearance, and while their writers were still living. Instead of which Mr. Gurney seems to us to be too apt to take up each text apart from the rest of Scripture, and then to employ all the powers of his favourite "philology" to draw from it a sense favourable to his view of the question. Let us take, for instance, the first of the two passages brought forward by our author as the *only* two upon which our error in continuing the rite can be founded. It is quoted from Luke, xxii. 19, 20,

being our Lord's institution of the Sacrament. Now, in commenting upon this, Mr. G. contends, that the command, "do this in remembrance of me," was addressed to the twelve disciples, and was meant for them only. But if he had referred to St. Paul's words, 1 Cor. xi: 23—29, he would have found, that the Apostle delivered the same injunction to these, his Greek converts, and most explicitly tells them, "as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

Now, Mr. Gurney *has* brought forward these very words of St. Paul; but then he does it not to explain and elucidate the meaning of the passage in St. Luke, but to be made the object of a distinct and separate attack: "The Apostle (says Mr. G.) is not *arguing* upon the practice of celebrating the Lord's Supper. The passage contains no *command*," &c. It was not necessary that it *should* contain any command, since it proves very distinctly, that both the Apostle and his converts had reference to a *previous* command of Christ himself. But yet we cannot but think, that the language of the verses referred to does very explicitly "*enjoin*" the use of the ordinance. It recounts the words of the Lord Jesus on instituting the Supper, and further adds, "let a man examine himself; and so let him eat of that bread and drink of that cup."

The practice, however, of which we are complaining, is that of taking up passages of Scripture in this isolated manner, questioning the meaning or extent of a command, in one instance, and then pausing at another, because it is not a command; instead of using the latter, as common sense would dictate, to show what meaning the Apostle himself attached to the former.

In leaving this part of the sub-

ject, we cannot but express our surprise, that Mr. Gurney should have incidentally quoted St. Paul's words: "*whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of the Lord.*" "*For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body:*" and should have forgotten to explain how they can possibly be understood in a sense consistent with his own views—"that the observance of the Lord's supper" "has no proper or necessary connexion with a spiritual feeding on the body and blood of Christ." Certainly the agreement between these two statements is by no means obvious; and we should doubt whether "philology" itself would be able to make it clear to unlearned readers.

One topic only remains, of the three to which our attention must be confined—the topic of the appointment and remuneration of the ministers of the Gospel. We have not, perhaps, so full instructions on this point in Scripture, as could be adduced in defence of the Sacraments; but we think that common sense might easily determine between the system Mr. G. defends, and that to which he objects.

The ground taken by our author is thus described by him:

It is a principle generally understood and admitted by the members of that Society, that the faculty of the Christian ministry is a gift of the Spirit which cannot be rightly exercised *otherwise than under the direct and immediate influence of that Spirit*. Friends are not, therefore, satisfied with any general impression that it is their duty to preach the Gospel; nor do they venture, under such impression, either to employ their own intellectual exertions as a preparation for the service, or to select their own time for performing it. If it be the divine will that they should minister, they believe it will be manifested to them by the divine Spirit when they are to speak, whom they are to address, and what things they are to express.—P. 121.

We are unable to assent to this principle, because it appears to us

not entirely consistent with certain texts which present themselves to our recollection. As for instance, Matt. xiii. 52.—2 Tim. ii. 2.—2 Tim. ii. 15.—Titus, i. 9.—We cannot help thinking, that the language of these passages of Holy Writ differs considerably from the positions laid down by Mr. Gurney.

But Mr. G. proceeds to insist on the reasonableness of this system in a strain of argument which we should little have expected from so acute a reasoner.

So also in public prayer, the minister prays as the representative of the congregation, and the minds of the hearers are supposed to accompany the words of the speaker. If he utter the written prayer, and the congregation follow him in the same words, it is sufficiently obvious, that the expression of the lip, and the feeling of the heart, will often be in total dissonance. The obdurate sinner may be found addressing an omnipresent Deity, in the language of contrition—the sorrowful and desponding spirit, in the voice of praise and thanksgiving—the happy and rejoicing believer, in the words of mourning and woe! Nor can it be considered, that a less inconsistency prevails when the prayer of the minister is extemporaneous, and proceeds not from the Spirit of the Lord, but from his own powers of invention and composition. The words which under such circumstances he may express, however satisfactory to his own mind, may often be in absolute discordance with the feelings and real condition of his hearers. Were we, in our public assemblies for worship, to use addresses either to the people or to the Almighty, not prompted by his Spirit, but either previously written or extemporaneously composed, we should, *with our views of the subject*, consider ourselves not as honouring the God of our fathers, but as making an unauthorized and improper use of his holy name.—P. 126.

Can any thing be more obvious, than that these objections apply, not to this or that mode, but to *all* congregational worship? If a Clergyman use the Liturgy, says Mr. G. and the congregation follow him, it must happen, that some of them will be using language inapplicable to their circumstances. Does Mr. Gurney imagine, that any prayer is ever offered up in a Friends' Meeting, or in any

other religious assembly, every expression of which is perfectly applicable to the case of every person present? No one can imagine such a case. And yet, if not, where is the difference between the practice of Quakers and of other religious bodies, and in what does the superiority of their system consist?

In examining the scriptural grounds adduced by Mr. G. in support of his opinion, we incline to believe him in error on the following point:

Here I would observe, that there appears to exist a material distinction between *teaching* and *preaching*. While in the performance of either of these Christian duties, the dependence of the true Christian will be placed on the grace and Spirit of God, it may be freely admitted, that in *teaching* a much greater liberty is given for the use of our merely human faculties, than in the higher and more important office of *prophesying* or *preaching*.—P. 123.

Our readers will observe, that an important assumption is made in this passage, viz. that the "*prophesying*" so often spoken of in the New Testament is identically the same with the "*preaching*" of our days, at least amongst the Society of Friends. But our author brings no proof whatever of this, and we certainly cannot admit it as a matter of course. In fact, we think, that the foundation of Mr. Gurney's error lies here, for he has drawn important conclusions from premises by no means undisputed.

In the first place we would observe, that while no passage of Scripture presents itself to our mind, in which *preaching* and *prophesying* are thus identified, we recollect instances in which a distinction appears obvious. *Prophesying*, we apprehend, was always under the influence of the Holy Spirit; but *preaching* was sometimes of "*envy, strife,*" and "*contention.*" In these cases, therefore, they could not have been identically the same.

This appears also by referring to the language of St. Paul, in Rom. xii. 6, 7, 8; and Ephes. iv. 2. where we find "ministry," "teaching," and "exhortation," spoken of as distinct from "prophecy," and "pastors and teachers" as distinct from Apostles and Prophets. The question, then, is, has not the gift of prophecy, like that of miraculous powers, been discontinued?

Mr. Gurney answers this question in the negative.

It may indeed be readily allowed, that several of the endowments in question, such as the gifts of healing and of tongues, were of a nature absolutely miraculous. As such, they were peculiarly adapted to the great work of *establishing* in the world a religion, which was not only new to almost the whole of mankind, but was directly opposed to their favourite maxims and habits. That object being now effected, it is by no means surprising, according to my apprehension, that such gifts should be withdrawn from the church: and there does not appear to be any reason for supposing, that under the present circumstances of Christianity, they are likely to be called into action. Nor are we to forget, that many of the original promulgators of the Gospel, on whom this work of establishing a new religion devolved, and several of whom were employed in composing those records of divine truth which are of permanent and universal authority, were gifted in a *far more eminent degree* with divine inspiration than now appears to be the case with any of the Lord's servants. But, although these admissions are to be freely made, there are good reasons for the conviction entertained by Friends, that the immediate operations of the Spirit, as productive of ministry, continue, to this very hour, to be bestowed on the followers of Christ.—Pp. 134, 135.

In this argument one circumstance is entirely forgotten; namely, that the immediate inspiration of the Apostles and Disciples, in the first ages of Christianity, was necessary to supply the want of a record of the Gospel; but that a few years removed this deficiency, and we then begin to lose sight of the gift of prophecy. On the whole, we conceive that Mr. Gurney has shown no sufficient ground for the assumption, that modern ministers of the Gospel are to be looked upon as successors to the

"prophets," rather than to the "pastors and teachers" of the early ages. And we have dwelt on this topic at so much length, because our author's argument is principally founded on it—the conclusion he comes to being,

That the examples of preaching and public prayer recorded in the Bible, have in general the character of unpremeditated effusions, flowing immediately from the Spirit of truth and righteousness—that such, more particularly, was the *prophesying* exercised in their assemblies for worship by the primitive Christians—finally, that analogy, Scripture, and experience, unite in bearing evidence, that the immediate influences of the Spirit, as productive of such administrations, were not to be withdrawn from the church on earth, and that they continue to operate to this very hour.—P. 140.

Our limits warn us that it is necessary here to end our observations; and although we may have failed in giving our readers a very complete idea or synopsis of the work, we trust we have said enough to satisfy them of its general character. We could have wished to have accompanied the author through his chapters on the Appointment and Remuneration of the Ministers of the Gospel; but it may, perhaps, suffice to say, that the error we have last adverted to pervades the discussion of both these questions, and leads Mr. Gurney to keep the pastoral character of the clergy entirely out of sight; and, considering them only in a prophetic character, to denounce the remuneration of "the gifts of the Spirit." We have questioned his premises, and of course we must differ from his conclusion.

We are happy to coincide with Mr. Gurney in a great part of what he has advanced on the subjects of war and of oaths: and though compelled to object to his style of reasoning, and his method of handling Scripture, we have been uniformly pleased with the moderation and candour displayed throughout his work.

THE PROTESTANT.—No. 11.

WE stated, on commencing this subject, that the interest felt by us in what is called the "Catholic Question," would be comparatively small, were it not for the influence which the decision of that question must inevitably have upon the interests of religion in this, and still more in the sister kingdom. We shall now proceed to show of what nature that influence would inevitably be.

It is quite unnecessary, we apprehend, for us to waste any time in proving, that what is now sought, under the name of *Catholic Emancipation*, would prove, if gained, in Ireland at least, *Catholic Ascendancy*. The very men who are now most forward in petitioning for Emancipation, tell us plainly, that "it is the *first*, not the *last* thing which they shall require to be granted;" and that they regard it only as a *means* for procuring the repeal of the Union. This last claim, the repeal of the Union, has been often alluded to in the Catholic Association;—a body which, we are assured, fully represents the feelings of the Catholics of Ireland; and the allusion has constantly been received with enthusiasm.

Admission into Parliament, then, is the *first* step—and a dissolution of the Union, which dissolution would give them a separate Parliament, is the *second*. These two measures would obviously place the Legislative power in Ireland in the hands of the Roman Catholics; and the next question, therefore, is, how would they be likely to use it?

This question may be answered by attending to the proceedings of the Catholic Association; for what the Association now is, the Parliament of Ireland would then be. Now we find, that on a recent occasion a Rev. Mr. L'Estrange, a Romish priest, arose for the purpose of replying to a Member, who complained of the Catholic clergy for not having attended and opposed the proceedings of the Dublin Bible Meeting. This Mr. L'Estrange said, "that he did not conceive that they" "were called upon to enter the lists with every mountebank preacher" "who might think proper to arraign their doctrines. To be perfectly" "plain, the Catholic clergy did not recognize any ecclesiastical character as properly belonging to the clergy of the Protestant church." "He repeated, that a Catholic cannot acknowledge that the very" "highest dignitary of the Protestant church is an ecclesiastic claim—" "ing consideration under the sanction of *divine right*."

The Protestant Church of Ireland then, we learn, is not recognized by the Catholics as possessing any ecclesiastical character. Of course, an Irish Catholic Parliament would lose no time in removing an Establishment which assumes a character to which it has no just pretensions.

But further, how would the Dissenting Protestants fare when the Established Church had been removed? The sins of tythe collectors could not be charged upon their heads; they surely might be tolerated. No: they have already received notice, that to preach doctrines proscribed by the Church of Rome, is an offence which merits, *at least*, expulsion from the community.

At Kilrush, in Ireland, a few weeks back, a Mr. Ouseley, an active itinerant preacher in the Wesleyan connexion, was attacked by a mob, while in the discharge of his ministerial avocations, and his life only saved by the interference of the police, who rescued him from their hands. An investigation took place before the magistrates, at which a Roman Catholic priest, named Corbett, made a violent speech against "the enthusiastic impostor, whom he would advise not to attempt" "*preaching again*." And such was the tumult produced, and the weakness of the Magistrates presiding, that an adjournment was moved, and the Bench separated without bringing any one to justice for the outrage.

From this, our dissenting brethren may judge what they have to expect, should the hands of Papists be armed with power.

While adverting to this point we cannot avoid quoting a few passages from the "Encyclical Letter of Pope Leo the XII. and the Pastoral Instructions of the R. C. Archbishops and Bishops," just published.

"His Holiness" (blasphemously so called), opens the subject in this plaintive tone:

"You are aware, Venerable Brethren, that a certain society, commonly called *the Bible Society*, strolls with effrontery throughout the world; which Society, contemning the traditions of the Holy Fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means, to translate—or rather to pervert—the Holy Bible into the vulgar languages of every nation; from which proceeding, it is greatly to be feared, that what is ascertained to have happened as to some passages, may also occur with regard to others; to wit:—"that, by a perverse interpretation, the Gospel of Christ be turned into a human Gospel, or, what is still worse, into the Gospel of the devil.

"To avert this plague, our predecessors published many ordinances; and in his latter days, Pius VII. of blessed memory, sent two Briefs—one to Ignatius, Archbishop of Gnesen; the other to Stanislaus, Archbishop of Mohilow—in which are many proofs, accurately and wisely collected from the Sacred Scriptures and from tradition, to show how noxious this most wicked novelty is to both faith and morals.

"We also, Venerable Brethren, in conformity with our apostolic duty, exhort you to turn away your flock, by all means, from these poisonous pastures. Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful intrusted to you (adhering strictly to the rules of our congregation of the Index) be persuaded, that if the Sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men. Which truth is not only proved by experience; but St. Augustine, as well as the other Holy Fathers, has announced it in the following words: "For heresies have arisen, and certain perverse doctrines, ensnaring souls, and precipitating them into the abyss, have been broached only when the good Scriptures have been badly understood, and when that which was badly understood in them was rashly and boldly asserted."

"Behold then, Venerable Brethren, the tendency of this Society, which moreover, to attain its ends, leaves nothing untried; for not only does it print its translations, but also, wandering through the towns and cities, it delights in distributing them amongst the crowd. Nay, to allure the minds of the simple, at one time it sells them, at another, with an insidious liberality, it bestows them."

The heads of that province of his antichristian dominion which is established in Ireland, thus follow up his instructions:

"As to the books which are distributed by the Bible Society, under the names of Bibles, or Testaments, or Tracts, or whatsoever name may be given to them, as they treat of religion, and are not sanctioned by us, or by any competent authority in the Catholic Church, the use, the perusal, the reading, or retaining of them, is entirely, and without any exception, prohibited to you. To enter into their merits and demerits is foreign to our purpose: such of them as have come under our observation are replete with errors, many of them are heretical, and generally they abound in calumnies or misrepresentations against our holy religion: as such, they are carefully to be avoided; and should any of them happen to be in your possession, they are to be restored to the persons who may have bestowed them to you, or otherwise to be destroyed, except only Bibles or Testaments, which if not returned to the donors, are to be deposited with the parish priest.

"It is not without reason, dearly beloved, that we thus exhort and enjoin you to exclude from your houses these pernicious books; as by accepting of them, or retaining them, you would keep in your presence artful and designing enemies, who sooner or later might deceive you to your ruin."

Surely we need say no more. The point at which these men are aiming is obvious, and the means by which they hope to accomplish their ends, are both plainly stated to us. As a practical illustration of their views, we cannot avoid adding, that while these lines are passing through the press, the newspapers inform us, "that the London Hibernian Free School, at Bilboa, in the county of Limerick, has" "been wilfully set on fire, and, with the furniture, Bibles, books," "&c. totally consumed."

INTELLIGENCE.

PUBLICATIONS ON PROTESTANTISM AND POPERY.

WHILE the Roman Catholics are straining every nerve to propagate their corrupt system, we are happy to observe, that the friends of Scriptural Christianity are on the alert. The Religious Tract Society have just commenced a series of tracts, entitled, "The Lollards; or, an Account of the Witnesses for the Truth in England, between the Years 1400 and 1546." The first number of this publication contains a brief narrative of the holy martyrs Sawtree, Badby, Thorpe, and Lord Cobham, three of whom were burnt to death for their attachment to true religion, and the fourth is supposed to have died in prison.

A private subscription has also been entered into for the purpose of reprinting correct accounts of the public discussions which have recently taken place in Ireland, and distributing them extensively in that country. We conceive this undertaking will, under the divine blessing, be accompanied with the most beneficial results. When we remember that a part of the Catholic Rent is avowedly to be employed in printing various tracts; and when we know that a series of very distorted, if not absolutely false, narratives are publishing by Papists in this country, it

surely is highly important to endeavour to counteract such insidious attempts. The London Hibernian Society have taught immense multitudes to read the word of God. That Society is by its fundamental rules restrained from supplying the scholars with any books except the sacred Scriptures; and it is therefore the more incumbent on all who are not thus restricted to exert themselves liberally and industriously, in order to prevent the young inquirer from being perverted by Popish artifices and superstition.

A small monthly publication has also been projected under the title of "The No-Popery." The intention is to expose the fallacious principles and institutions of Popery, and to publish statements and remarks illustrating the nature and tendency of its movements at the present time. We hope it will meet with extensive circulation, especially in those parts where the Jesuits are exerting all their sophistry to attract converts to their cause. The price is, we understand, to be two-pence a number, with large allowance to those who are desirous of purchasing a quantity for distribution.

CHURCH METHODISTS.

In our review of Mr. Robinson's Observations on the System of Wesleyan Methodism, in our last volume, page 270, we mentioned a notice on Church Methodism in Ireland, which we hoped at some future period to insert, and to which our attention has recently been recalled.

"This society at present exists only in Ireland; and took its rise under the following circumstances. The Methodist preachers in Ireland, it should be observed, had continued from the death of Mr. Wesley to the year 1814, upon the original plan which he devised, of acting in unison with the Established Church, and contented themselves with preaching, without taking upon them to administer the sacraments of Baptism and the Lord's Supper—being determined, up to this period, to follow Mr. Wesley's advice. But at the Conference of 1814, a vote was passed, giving a licence to the preachers to celebrate the sacraments; however, at the earnest intreaty of some leading members, the *operation of this vote was suspended for a year, until the sense of the connexion should be more fully known on the subject.* The Conference of 1815 being unprepared to resist the current of feeling which flowed so strongly against the resolution of the

preceding year, throughout the Society, abandoned their design, and the people hoped to have remained in union with the Established Church. This hope, however, was of short continuance; for we are informed, that 'in 1816, the preachers having mustered their whole strength in the Conference, they passed the Rubicon, and hazarded the decisive vote.' The consequence was, about three-fourths of the Methodists in Ireland sent representatives to meet in Dublin the following year (about 7000 members having left the Society in the mean time), to endeavour to persuade the Conference to rescind the resolution of 1816—but this effort proved fruitless; and, in consequence, a final separation took place of about 9000 from the Conference Methodists. These 9000 contended, that they were the genuine followers of Mr. Wesley, who had stood fast by his principles and original Methodism, and that the Conference had prevailed on the Societies thus to become dissenting Methodists."—Pp. 49, 50.

The justice of this assumption is fully countenanced by references to Mr. Wesley's own statement and conduct; on which the following extract from the pen of a Methodist deserves notice.

"The venerable founder of our Societies was of the Established Church; and although in the course of his long and laborious life, he met with many provocations to depart from it, the like of which have never occurred to us; yet to it he remained inviolably attached; continued to repel every effort for separation, and died within its pale! To his instrumentality, generally, we owe it, that ever we obtained a share in the Gospel ministry, or any official situation in the Church of Christ. But would he have accepted any one of us as a preacher in his connexion, upon the *separating* plan? . You know he would not. We joined with him on his own terms; were glad to be received as labourers in the same vineyard; and had a test of undeviating attachment to these first principles been then proposed, we would readily have subscribed to it. When, in the exercise of our sacred profession, we visited new places and sought admission into the houses of the people, we assured them, that, so far from being inimical to the Church, we were friends and members of it: hence, many doors were opened, which otherwise would have remained for ever shut against us. When we invited people to join our Society, we held it out as an inducement, that we did not desire them to forsake their *own church*; that our object was not to form a *party*, but simply to turn sinners from the error of their ways, to 'serve God in spirit and in truth.' Hence many joined, who would never have been united to us on any other principle! Some of these, it is true, are now in the church above, and can offer no remonstrance to the *proposed* change; but there are others still in the church below, who can, and doubtless will remonstrate. When making collections for our superannuated preachers, and the work in general, we have appealed to some of the most respectable members of the Establishment both of the clergy and laity, on this principle, and have succeeded, because they believed we were sincere. By the very same plea, we have obtained ground for the building of chapels from different gentlemen: and from the public at large we have collected *hundreds, yea, thousands of pounds*, which would not have been raised had we been a separate party. Many persons suspected our motives in the beginning, and opposed us as *innovators*. We affirmed the contrary, not merely as individuals, but as a body (the minutes of our conference, together with several public addresses to our people, bear witness); and by this very weapon, we have not only conquered the opposition of some of our greatest foes, but conciliated their friendship, and engaged their influence in our favour.

"The principles of the Church Metho-

dists may be seen from the following extract:

"In the scriptural doctrines, and primitive order of Methodist discipline, as taught and enforced by the late Rev. John Wesley, we are fully determined to abide; Mr. Wesley, at the close of life, was mortified at being obliged to witness that spirit which the preachers so generally manifested, of innovating on his plan, by laying claim to the priestly office, without *order, authority, or appointment*; against which he declared to the very year of his decease.

"The measures which we have adopted to restore and preserve our discipline, have been rendered necessary by the events which have lately occurred, and the vote which passed in the Conference held in July, 1816. The same spirit which so often, but in vain, endeavoured to prevail on Mr. Wesley to permit the preachers to erect themselves into an independent hierarchy, has burst forth like a torrent; and we have only arisen to stem the stream.

"To give security and permanence to the building, by fortifying its foundations, guarding its approaches, and balancing the principles of its government, is the work which engaged us. If preachers solely were to have the entire government and control, we have reason to fear, from experience of the past, that such a scene as we have lately witnessed might possibly again occur. Yet we are no less sensible of the danger and impropriety of any attempt to diminish the character of a preacher, by throwing him into the back ground, or appearing to reduce his level below that station, which religious society naturally assigns him. To steer between the two extremes, of 'government without control,' and of 'legitimate restraint, without interfering with any part of his duty and usefulness,' has been our arduous task; and in which, under the divine blessing, we humbly trust we have succeeded.

"A distinguishing feature of our plan is this, that by means of the co-operation of the representatives, the preachers are disengaged from an undue attention to money transactions and worldly concerns. The burden of temporal business is borne by the people; the Conference is relieved from a weight of anxiety, whereby the preachers are secured the possession of a quiet and peaceable mind, that they may give themselves up unreservedly to the word of God and to prayer."—*Conference Reviewed*, p. 65.

"The society now consists of about 13,000 members on the original simple plan of Mr. Wesley. They hold no meetings in canonical hours, and leave their members to receive the Sacrament where they choose, as they have none administered among themselves; but I suppose a great ma-

jority receive it at the hands of the clergy.

"In consequence of the firm stand which the Church Methodists had made for original Methodism, the Bishop of Waterford called together the clergy of his diocese and invited one of their itinerant preachers to attend; when (the Bishop in the chair) the whole subject was freely discussed for some hours, and ended very much to the preacher's satisfaction; in the Bishop promising a warm and cordial support, and recommending the society to the attention and encouragement of his clergy, who, I understand, now join heartily with the Church Methodists in the support of their cause; and the Sunday Schools of the society are constantly assisted by the clergy in person. Most of the clergy of that diocese, as well as the Bishop and Archdeacon, subscribed to the erection of their chapel in Waterford, and several of them occasionally attend the service in it on Sunday evening.

It should ever be remembered, that Mr. Wesley never separated from the church, and strongly censured those who did. "I have on one occasion," he says, "in visiting the classes, asked every one, Do you go to church as often as ever you did? Set the example yourself; and immediately alter every plan that interferes therewith. O remove every tendency thereto with all diligence. Receive the Sacrament at every opportunity. Over and above all the reasons that were formerly given for this, we add another now from long experience; **THEY THAT LEAVE THE CHURCH, LEAVE THE METHODISTS.** Therefore carefully avoid whatever has a tendency to separate men from the church; in particular, preaching at any hour which hinders them from going to it. Let every preacher go always on Sunday morning, and, when he can, in the afternoon. God will bless those who go on week-days too as often as they have opportunity."

NAVAL AND MILITARY BIBLE SOCIETY.

We noticed, on a former occasion, the difficulties with which this valuable Institution has recently had to contend. After various conferences and explanations between the Society and the Commander in Chief, a circular, of which the following is an extract, has been published:

"As it appears that the Commander in Chief has a decided objection, in a military point of view, to the employment of regimental or other subordinate officers as agents in the distribution of Bibles and Testaments, the Committee, in deference to that objection, feel it to be their duty to relinquish the active aid of such officers as come under that denomination; trusting that, in losing their valuable services, and availing themselves of the official channels of communication with commanding officers and chaplains, still sanctioned by His Royal Highness, an efficient distribution of the Holy Scriptures in the army may yet be maintained: and their constituents may be assured, that the committee are determined to make every exertion on their part to further the grand object of the Society in the manner sanctioned by authority. With that view, letters have been addressed to the Chaplain-General, and to all officers commanding regiments and

corps, offering, on the part of the Society, the most cordial and efficient co-operation in the distribution of the Scriptures, under the sanction of the General Orders.

"The committee, however, feel that they should not be duly performing the important duties entrusted to them, were they to confine the distribution of the word of God *solely* to the channels opened under the sanction of official detail; but, with an anxious desire to avoid the slightest interference with military authorities and regulations, they intend, by means of *civil* agents at the different naval and military stations, to provide for the public sale of Bibles and Testaments, from Depositories or shops so situated, as to afford the utmost facility to such individual sailors and soldiers as may wish to become purchasers at the reduced prices of the Society."

The communications to the commanding officers of regiments, have almost invariably been noticed in a very respectable manner; and, in consequence, about 2,000 Bibles and Testaments have been recently issued from the Depository of the Society for the use of the army alone. We trust this great work will proceed with still increasing success.

PRUSSIAN LITURGY.

A NEW Liturgy has been compiled and introduced by order of the King of Prussia, into the royal or court-church at Berlin; the members of which are of the reformed, or evangelical communion. It is said to

bear a close resemblance to the Liturgy used in the English, Swedish, and Greek churches, and has been adopted in several other Protestant churches in Germany.

FEMALE SCHOOL OF REFORM.

PROPOSALS have recently been issued for instituting a House of Discipline and School of Reform for viciously disposed and neglected Female Children. It is a lamentable fact, that there are now (Jan. 1885) four female children under thirteen years of age in Newgate, two of whom are under sentence of death; unavoidably associating with numerous old offenders, and habitually vicious inmates of that prison. It is therefore intended, that an Institution should be formed for placing under *strict discipline, and wholesome restraint, Female Children* of vicious habits; to correct them in their evil ways, and prevent the confirmation of those practices, which in all human probability must terminate in their destruction. This Institution is to be

placed under the superintendence of the British Society for the Reformation of Female prisoners; is to be managed by a Committee of Ladies, a Treasurer, and Secretary; and is to receive female children not under seven years of age, nor above thirteen, who have been found guilty of stealing, or any other offence causing loss of character, or danger of imprisonment: who are to be under the care of a School Mistress, with such other assistants as may be requisite, by whom they are to be instructed in the Holy Scriptures, reading, spelling, and needlework, and also be employed in household labour, in proportion to their strength. Subscriptions received by Sir John Perring, Shaw, and Co. Bankers, 72, Cornhill.

CONFERENCE WITH A SYRIAN PRIEST.

THE following narrative of a conversation between Mr. King, an American priest at Deir el Kamar, suggests important instruction in various similar cases. The priest introduced the discussion, by inquiring whether the mother of Jesus had any children subsequently to his birth? To this question Mr. King replied, by showing some reasons, which, in his view, rendered it probable that she had.

"God forbid!" said the Priest in a rage, "God forbid!" "God pardon us!" "God pardon us!" and left the room in anger. I immediately followed him to the room where he had gone, and sat down with the family. He was talking about me in a great rage, but I went and took my seat close by his side. My instructor, fearing that we should have a quarrel, begged me not to go; but I persisted and went. As I sat down by him, he turned his face from me—as if I were a miscreant—a person to be despised by all men. I said mildly, "Aboona, I wish to say one thing. We profess to be disciples of Christ—his followers; and it does not become us to speak with anger. Christ was humble; and when men opposed him, he did not fall into a passion." "True," said the Priest, lowering his voice and turning toward me. I continued—"I believe in Jesus Christ; and he is all in all to my soul. If I, in sincerity, believe in him, am I not a Christian?" "Yes," said he. "Now," said I, "by this shall all men know that ye are

my disciples, if ye have love one to another. Here are Mussulmans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened. I do not wish to remain in the dark, and go to destruction." While I said this, the eyes of all were fastened on us; and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said, "What you say is true." I then proceeded: "I have one question to ask you, Aboona, and then I have done. When Jesus Christ commissioned his disciples to go and preach, what did he tell them to preach—HIM, OR HIS MOTHER? What did they preach? *Jesus Christ and him crucified*—salvation alone through his blood and intercession—not one word about the Virgin Mary, his mother. There is not a syllable in all the Epistles of the Apostles of Christ about the Virgin Mary. No—*Jesus Christ is all and in all.* He was such to the disciples of Christ: he is such, I trust, to my own soul; and he must be such to every Christian." All present listened attentively; and he replied, with calmness, "When you get so as to understand Arabic well, I shall be glad to converse with you more." At this I bid him good night, and returned to my room.

DEATH OF MR. WILBERFORCE RICHMOND.

DIED, on Sunday, Jan. 16, aged 18, Wilberforce Richmond, second son of the Rev. Legh Richmond, of Turvey. He was a youth possessed of uncommon powers of intellect, united to pure religious principles. He departed in the full assurance of faith and hope, and has left behind him a bright

train of evidences, that the Saviour whom he trusted and loved had ripened his soul for a blessed immortality. We trust his affectionate parent will experience an abundant portion of those consolations which, under the divine blessing, his writings have been the means of communicating to multitudes.

Notices and Acknowledgements.

The FIRST-FRUITs transmitted by a *Constant Reader* have been paid into the LONDON HIBERNIAN SOCIETY, and the GUARDIAN ASYLUM FOR UNFORTUNATE FEMALES.

We shall be happy to give our INQUIRER the best advice in our power. A Letter addressed to the Editor, and marked *Private*, will be safely forwarded, and answered as soon as possible. He may depend on secrecy.

Received, and under consideration, B.—W. V.—J. D. S.—J. W. M.—J. B***.

JUVENIS inquires whether the letter of the Gospel authorizes any body of Christians to deprive a person of life who has been guilty of murder? and if not, is the taking away of such a person's life consistent or not consistent with the spirit of Christianity? We ask, in reply, is there any thing in the letter or in the spirit of the Gospel which annuls the divine command given immediately after the flood, 1000 years before the Law, and 2300 prior to the Saviour's appearing—"Whoso sheddeth man's blood, by man shall his blood be shed?" If this command is not abrogated, it is the duty of magistrates to put murderers to death; and those who shrink from this duty, impede magistrates in the performance of it, conceal murderers, or withhold that evidence by which their guilt may be proved, are all, in our judgment, transgressors of the divine command, and accessories to the crime. We think, with many others, that our penal laws are in various instances needlessly and improperly severe, and that this severity very often conduces to the escape of the criminal, by indisposing prosecutors, witnesses, and juries, from honestly discharging their several duties. But we have no feelings of this kind in cases of bloodshed; on the contrary, we conceive many persons escape with a trifling fine or a few months' imprisonment for manslaughter who ought to be put to death as murderers. And it is notorious, that certain cool, deliberate, determined, and habitual murderers walk at large in this country, and are in no danger of any punishment whatever. We allude to the whole tribe of duellists. We certainly wish that, in cases of manslaughter, the Judges had the power of inflicting capital punishment. The hanging of a few individuals would eventually save the lives of multitudes. And we do hope, that the foolish, brutal, and cowardly system of assassination in duels will ere long receive its death-blow, either by the execution of a few of these daring murderers, or by the exclusion of all who shall hereafter engage in such rencontres, either as principals or seconds, from all places of trust, honour, and employment. We have no duels in our Universities, because the statutes denounce expulsion to those who offend; and it is in the power of His Majesty's Ministers, of the Commander in Chief, and the Lords of the Admiralty, to terminate this practice whenever they think proper. We hope, in this instance also, the people of England will ere long compel the public servants to do their duty.

While on this subject, it may not be amiss to call the attention of the public to the importance of some more effectual punishment being devised in cases of Adultery. We see no reason why the adulterer and the adulteress should not be put to death. At all events, we feel that if in clear cases of adultery the criminals were transported for life, and the injured person set completely free, and allowed at pleasure to engage in a new contract, a great check would be given to licentiousness, and many disgusting and polluting scenes concealed from public view.

The Author of "*Religion and the Greek Cause*," had better relinquish versification, and confine himself entirely to prose.

The practice complained of by PIZAS, of keeping persons standing in the aisles of a church until they offer money to a pew-opener, is highly reprehensible, and in many cases directly contrary to the rules laid down by the Ministers, Churchwardens, &c. At the same time it should be remembered, that the seats in places of worship are often hired, purchased, or in other ways appropriated for particular families or individuals, who might and would complain if their seats were pre-occupied by strangers; the evil, therefore, can scarcely be completely remedied, until more places of worship are erected. We believe, however, that strangers often pay considerably more in donations to pew-openers, &c. for occasional accommodation than would be necessary to hire seats for a season; and in this way Ministers and Proprietors of places of worship are often seriously defrauded. If PIZAS will favour us with his address, his second question shall be answered per post.

WE have carefully read and maturely weighed the correspondence forwarded to us by H. R. and the note with which that correspondence was accompanied. His candour, we are sure, will excuse our differing in opinion from him, and expressing our regret at the publication. The conduct objected to was very injudicious, and exceedingly annoying; but we think it had better have been passed over in silence. The whole communi-

cation has however suggested a few remarks, which may prove beneficial in places where the particular case is altogether unknown.

1. It appears to us to be a very insufficient objection to the formation of a Bible Association to state, "that the clergy of a particular parish have adopted a much more efficient plan of supplying their poor cottagers with a Bible, than that of an Auxiliary Bible Society." We have not yet heard of any plan either *more* efficient, or *so* efficient, as a well conducted Bible Association for this purpose. The provision of a depot of Bibles and Testaments is by no means so efficient as the regular weekly calls of the collectors. In innumerable instances, a desire for the Bible is excited by such calls, where no desire previously existed. Opposition is frequently silenced, subdued, or changed into attachment; and Infidels, Socinians, Papists, &c. are often led to examine the book they had previously opposed or neglected. But even supposing the plan in question is equally efficient as to all these points, its benefits are confined to the home supply. It affords no aid to the foreign objects so effectually promoted by the Bible Society. Even if Dissenters are privileged, and chuse to avail themselves of the plan devised by the clergy, still there is no fund provided, no contribution called for, no exertion made for the supply of our fellow-subjects in Wales, in Ireland, in the East and West Indies, in North America, &c; while the benighted inhabitants of Catholic, Mohammedan, and Pagan countries, as well as those under the government of the Greek church, appear, as far as we are yet informed, to be lost sight of. Supposing other Societies competent to supply our home population with the Word of God, which yet we cannot concede; there exists no Society which even professes or attempts to communicate this inestimable treasure to the nations, except the British and Foreign Bible Society. It should ever be remembered, that Bishop Marsh expressly excepted the foreign operation of the Bible Society from those strictures which he published against its general plan.

2. It does not appear to us a sufficient reason for withdrawing from such a Society, that the stage is not always trod with decorum, that a clergyman is not always quite secure from a sort of public insult, or that, in a particular district, or on a particular occasion, dissenting influence may either lead or preponderate. On the contrary, nothing can tend so much to check and diminish these evils, as the presence of the clergy;—nothing so powerfully excites and aggravates them as their absence;—and of this we see some symptoms in this very correspondence. In our own experience, indeed, of Bible Meetings, which has neither been small nor merely local, we have ever observed the clergy treated with the strongest marks of deference and respect. We have known dissenting ministers carefully excluded by their own brethren from taking part in the business of the day, on account of an equivocal expression made use of on some former occasion which was supposed to be inexpedient; and we have known others only employed as a dernier resort when disappointed of expected clerical aid.

The British and Foreign Bible Society has, indeed, done much for, and deserves well of the Church of England, independently of all the services that Society has rendered to the world at large; and therefore, in the character of Churchmen as well as of Christians, we call upon our brethren to render it zealous and increasing support. It has opened the eyes of Dissenters in general to the piety, zeal, talents, and high literary attainments of many of the clergy. It has given them a high view of the distinguished privileges enjoyed by the ministers of the Establishment, and has thrown into abeyance many of the arguments with which that Establishment has been assailed. The height of the individuals on the platform has been the same; but the moral and literary attainment has been found widely different. That these effects have not been more extensively produced, has being owing to the apathy, the prejudice, or the hostility, with which the Bible Society has by so many clergymen been regarded. It is in the power of the clergy whenever they please to assume the entire management of the Bible Society. Every clergyman subscribing his Guinea is a member of the committee, entitled to attend and vote on all occasions; and if, therefore, either in the general conduct of the Society, or in any of its Auxiliaries or Associations, any thing occurs unfavourable or prejudicial to the interests of the Church of England, we hesitate not to assert it is the fault, not of the Dissenters who may be present, but of the Churchmen who neglect to attend, or withdraw on slight and insufficient grounds.

Were every member of the Church of England to withdraw, the Bible Society would still be a great and powerful Society; would still be hailed with the veneration of the world, and would then most powerfully advance the dissenting cause. While, however, churchmen continue true to their own interests, they will be found in their place in the committee,—in their place in the meetings of Auxiliaries and Associations, and will lead on in the great cause of distributing the everlasting Gospel to every kingdom and nation, to every country, tribe, and tongue.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

MARCH 1825.

MEMOIRS OF THE REFORMERS.

CALVIN.

[Continued from Page 47.]

THE progress of the reformed tenets in France, in spite of the persecuting measures of the court, awakened the jealousy of the doctors of the Sorbonne, who on Sunday, March 10, 1542, agreed on twenty-five Articles of Religion, which they published with the intent, as they professed, of settling the minds of the faithful on the principal points controverted between the two parties. Calvin lost no time in replying to this obnoxious document, in a paper entitled, "An Antidote against the Errors of the Sorbonnists:" which is a concise but able formulary of Protestantism; one while disproving their positions by solid argument, and at another showing their absurdities with playful satire; and both with such effect, that men of judgment among the Romanists themselves must have been ashamed of the production of an university, which affected to take the lead in most theological or ecclesiastical questions*.

His next contest was with Albert Pighius, a Dutch divine, who had distinguished himself by his opposition to Protestant sentiment, and had maintained the Papal pretensions against Gratz, a clergy-

man of Campen, and the states of Overysse. For his defence of a Bull to the General Council in 1538, he had been rewarded by the Pope with the Provostship of St. John of Utrecht; and was patronized by the Cardinals Sadolet and Cervinus, to whose dignity he hoped to arrive by showing himself the opponent of our Reformer. Ill-favoured in visage, and hoarse in utterance, his doctrines were as little acceptable to a comparatively free population as his person and address; but he was an ingenious sophister, and his ambition suggested the probability of obtaining the applause of the great. In refuting, however, the assertions of Calvin, he ran so far into the opposite extreme of Pelagianism, that the Romanists themselves could not give him unqualified praise; for Cardinal Bona advised that his works be read with caution; and Possevin declared, that his sentiments on original sin and divine grace were contrary to the writings of Augustine: so that Beza observes, in his keen manner, "Pighius chose Calvin for his antagonist, that by gaining a notable victory over him, he might get a cardinal's hat from the Pope; but he was disappointed in his expectation, and only obtained the reward which the enemies of truth deserve—that is, to be despised by learned and wise men, and outwitted by Satan himself." Calvin

* Gerdesius, Tom. iii. Doc. No. viii.—Beza, Vita Calv. p. 371.—Calv. Opp. Tom. viii. fol. 190.

called his work in answer to this polemic, "A defence of the Doctrine of the Bondage and Freedom of the Human Will," which he dedicated to Melancthon, who acknowledged its merits in such high terms, that Beza wished his testimony had been made public for the sake of Christian truth †.

It is curious, that Calvin charges his adversary with stealing arguments out of the "Institutes;" and having noticed the plagiarism, he remarks with considerable point, "the reader will wonder how Pighius came to be so stupid, as not to apprehend that he would be immediately detected. But when I consider it, there is one thing may be said in his excuse, that he did so, more out of security than imprudence; for he was satisfied, if he could please those who as conscientiously forbear to read our writings, as they readily commend and admire every thing that is written against us." In fact, Pighius borrowed from the man whom he reprobated so many correct sentiments, that he was reproached by his own party, as one too much corrupted with Protestant leaven. This gave occasion to an animated apostrophe by Bishop Carleton, who published a treatise against the decrees of Trent in 1619, and which has been quoted by several biographers of our Reformer: "The Papists assert, that Pighius, otherwise a Catholic doctor, was led away by reading the works of Calvin; but Pighius himself affirms, he had his doctrine only from the Scriptures. O Calvin, happy, even by the testimony of thy adversaries, since thy writings are so conformable to the Holy Scriptures, that what a very famous Popish Doctor confesses he took from the Scriptures, other Papists imputed to the reading of thy books! Certainly, had not the opinion of scholastic divines evi-

dently clashed with the Scriptures, Pighius would never have forsaken it *."

But Calvin had to contend with those who held reformed truth in a fanciful and erroneous manner, as well as with professed supporters of the old superstition. The name of Sebastian Castalio is well known as a Scripture critic. Calvin had formed an acquaintance with him at Strasburg, and had recommended him to a regent's place in the College of Geneva; but had afterwards reason to regret his patronage, on account of Castalio's conceit and eccentricity. Having written a translation of the New Testament into French, he submitted it to the judgment of Calvin, who thought it his duty to remonstrate against a certain familiarity in the style, as unsuitable to the sacredness of the subject. The vanity of the author was exceedingly piqued; and he began to vent his ill-humour, and seek to gain notoriety, by affecting to differ from the orthodox ministers by new interpretations of Scripture, and particularly by maintaining that the Canticles ought to be expunged from the sacred Canon. The more sober ministers protested against this position; which so enraged him, that he publicly attacked them with gross invectives, and was summoned to answer for his conduct before the Senate, at the close of April, 1544; when, after a patient hearing, he was censured as a reviler, and ordered to quit the city.

For the part taken by our Reformer against this critic, it is presumed he will find his apology in the breast of the devout Christian. Unhappily, however, there have been found theologians who have trodden in the steps of Castalio; but their objections are sufficiently counteracted by the strong internal evidences of the authenticity of the

* Bayle, Vol. iv. p. 638.

* Wood's Ath. Oxon. Vol. I. p. 442.

Canticles, as well as by the uninterrupted current of Jewish and Christian antiquity." Bishop Horsley declared, "In the prophetic book of the song of Solomon, the union of Christ and his church is described in images taken entirely from the mutual passion and early love of Solomon and his bride. Read the Song of Solomon; you will find the Hebrew king, if you know any thing of his history, produced indeed as the emblem of a greater personage; but you will find *Him* in every page*."

While the errors of a Castalio were corrected by our Reformer, he was called to oppose the horrible sect of the Libertines, by which the Christian church was much troubled. Their leaders were, Quintin of Hainault, and Copin of Lisle, with three others named Bertrand, Perceval, and Pocques. They taught with unblushing effrontery a complete system of Antinomianism: maintaining, that the Deity, being the sole operating cause in the mind of man, and the immediate author of all human actions, the distinctions of good and evil, which had been established with regard to those actions, were false and groundless, and that strictly speaking men could not commit sin: that religion consisted in the union of the spirit with the Supreme Being: that all, who attained this happy union by elevation of mind, might indulge their appetites without restraint, being perfectly innocent: that a fear of divine wrath was hell, but a freedom from such apprehension, heaven. As they were entering France, after making disciples in Flanders and Brabant, Calvin and Viret wrote against their heresies. But the treatise of the former displeased the Queen of Navarre, who, in supporting the principle of

toleration, was led to entertain favourable sentiments of Quintin and Pocques, admitting them into her palace, and listening to their plausible discourse. She complained to him as one who, in reading his severe animadversion on these characters, felt herself wounded through their sides; on which he wrote her an answer in justification of his conduct, conceived in terms of respect for her high station, but with a fidelity of reproof becoming so eminent a servant of Christ. He gave her credit for zeal in the cause of religion, but warned her against listening for a moment to these agents of Satan. His remonstrance so far prevailed, that these impious teachers were forced to leave the French territory, and confine themselves to the limits of Holland and the Netherlands. The Antinomian leaven continued to ferment in that division of Europe. When Melancthon and Bucer were at Bonne, assisting the Archbishop of Cologne in the work of reformation, as they were walking on the bank of the Rhine, the former is reported to have frequently stretched out his arm, earnestly exclaiming, "Alas, poor Belgium, bathed with the blood of thy children, and torn by perverse teachers!"

It is not only necessary to refer to the calamities which at this season afflicted the church, but also to advert to a circumstance in the secular history of Geneva, to which the records of the human race afford but few parallels for the enormity of its wickedness. A wretch named Lentilles, who had been assistant-surgeon in the public hospital, where he had attended some patients in a contagious distemper, actually entered into a league with certain nurses and servants to spread the evil as widely as possible, in order to make employment for themselves. His agents were busied in the horrible and disgusting office of carrying about

* Horne's Introduction to Crit. Study of Script. Vol. iv. p. 141.—Horsley's Sermons, Vol. i. p. 73.

clothes which had been used by the diseased, and rubbing them on the houses of the citizens; nor did the pestilence thus promoted subside, till twenty thousand were supposed to have perished in the town and neighbourhood. When the foul conspiracy was detected, the magistrates took signal vengeance on the perpetrators. Seven men and twenty-four women were burned alive, while Lentilles and two others were flayed with hot instruments*.

Beza observes, that Satan seems to have driven the people at this time to a sort of desperation, in revenge of the opposition raised against his empire by Calvin and his associates. He boldly inveighed against the vices of the younger citizens, who frequented brothels and taverns, and encouraged each other in riotous pastimes. The Reformer, with the more decent and respectable of the inhabitants, urged the necessity of prohibiting many of their sports and disorderly practices by municipal regulations, while the faithful ministers joined him in threatening excommunication to the contumacious. In the year 1546, these moral disorders were aggravated by fresh disputes about civil privileges, and more especially concerning the disposal of the temporalities which had belonged to the Romanists, and which the ministers and their friends desired to be appropriated otherwise than was wished by some of the leading characters. Calvin warned them to beware of incurring the guilt of sacrilege, by diverting to other purposes donations which had been made to the church; yet he could not but own a sort of retributive justice in the spoliation of some revenues fraudulently obtained by the monks and priests; observing, that "God would not

suffer his sanctuary to be polluted by the wages of iniquity."

Harassed as he was on all sides, and infirm in health, he neglected none of his public or private duties, assisting the magistrates, counselling the pastors, giving lectures, composing works, and writing letters in various directions. The Parliament of Aix in Provence issued at this period a cruel edict against the Waldenses of Merindol, Cabriers, and other places, which led to the most dreadful persecution of this simple people. A brutal soldiery set fire to their towns, and exercised barbarities upon them without distinction of age or sex. Some of the refugees escaping to Geneva, brought Calvin tidings of the sufferings of their countrymen, who was the more sensibly affected by the intelligence, as he had sent them epistles of consolation and direction, and appointed pastors for instructing them in the truths of the Gospel.

The preparations made by the Emperor against the Protestants, and the artful measures of the court of Rome, encouraging the abettors of the old superstition, our Reformer discovered the affection and diligence of a true pastor in confirming the minds of the brethren; one while showing them the exaggerated nature of the reports spread by the papal emissaries; and at another exhorting them to that confidence in the protection of the Great Head of the Church, of which, as a duty, the obligation is more easily allowed in seasons of comparative tranquillity, than illustrated in the hour of peril. For himself, he had to contend with bitter enemies. He could sympathize with the afflicted, while he set an example in his own person of the resignation or courage that he inculcated. Perrin, a magistrate who had been employed as a deputy to solicit his return from Strasburg, but who was now dis-

* Spon. L. iii.

gusted at his fidelity, and jealous of his authority, having succeeded in obtaining the nomination of Captain-general, put himself at the head of the discontented party in politics, and the profligate in morals, decrying the influence of Calvin in the Council and the church, and affecting to cast on him the blame of all their evils. They protested against his sour fanaticism, rigid administration, and impracticable regulations. At length, one of the Council had the boldness to charge him publicly with preaching false doctrine; but failing to substantiate the accusation, was sentenced to imprisonment, and to do penance by bearing a torch in his hand through the city. As he was instigated by two ministers, who were known to be drunken characters, the Government further marked its displeasure by suspending them from their office. Perrin also himself was deposed from his captaincy, and committed to prison.

Calvin was unwearied in promoting the public peace, contributing to the settlement of claims between the Presbytery and Senate, or calming the rage of the rival factions in the state. On one occasion, when they were drawing their swords against each other, he interposed at the hazard of his life, and prevented an insurrection. He then rebuked them from the pulpit, and warned them of impending judgment. Gruet, an infidel and immoral citizen, affixed a libel against the clergy to the pulpit, in which he declared that Calvin in particular ought to be cast into the Rhone. On his apprehension, his papers were examined, and found to contain blasphemous and seditious matter; such as objections to the authority of Scripture and the immortality of the soul, encouragements to gross licentiousness, plans against the Presbytery and the Government, and invitations to the court of France to take part against Calvin. He was beheaded

on the 26th of July, 1547; and the vigour of the magistracy allayed for a while the popular frenzy.

At this period, our Reformer composed his "Antidote against the seven sessions of the Council of Trent." He also sent an epistle to the reformed of Rouen, guarding them against the Antinomian doctrine of a Franciscan preacher; wrote his Commentary on the Epistles of St. Paul; answered the arguments of the German Interim; and drew up a refutation of judicial astrology, by whose absurdities many persons began to be seduced. He moreover dispatched a consolatory letter to Dr. Brentzen, Pastor of Halle in Swabia, who had been forced to flee to Basle, for his zeal in the reformed cause; and another to Bucer, who with Martyr and some more friends had escaped to England, and whom he affectionately exhorted to cultivate greater perspicuity in speaking and writing on the important article of the Lord's Supper.

But the English Protestant is principally concerned in his correspondence with Edward, Duke of Somerset, the Protector. In an elegant Latin epistle, dated from Geneva, 22d of October, 1548, he gives him his sentiments on the work of Reformation, which that nobleman was promoting in conjunction with Archbishop Cranmer. After a suitable preface, he exhorts him to follow the example of Hezekiah, and not to be deterred by enemies in prosecuting yet further the great cause which he had undertaken; complains, that he had heard that sermons were rarely preached calculated to move the affections of the hearers, and approves of the plan of a Liturgy, as expressive of the unanimous sense of the faithful; implores him to put the finishing stroke to the work so happily begun in his country; blames the prayers for the dead, the use of the *christum*, and extreme

unction, as frivolous and unscriptural ceremonies; considers the reasons alleged by many for their languor and tardiness; advises, that political reasoning be regarded in secular concerns, but rejected as soon as the salvation of souls is at stake; and bitterly inveighs against the impiety, swearing, drunkenness, and uncleanness, which had grown to such a height in England, beseeching him to use the power with which he was invested for the restraining such great evils, and praying the Almighty to qualify him for the discharge of his high office by the gift of the Holy Spirit*. So far from endeavouring to excite division among the English Reformers, according to the representation of certain writers, Calvin discovered his desire of peace in the whole of his epistolary intercourse with the Protector and the Primate. He professed, in a letter to the latter, that he would cross ten seas with cheerfulness for the good of Christendom, or of the Church of England alone, but laments his inability, commending the cause to God: and Strype assures us, that in consequence of the satisfaction experienced on the Continent, on account of the Reformation in England under Edward VI., Calvin, Bullinger, and others, "in a letter to the King, offered to make him their defender, and to have bishops in their churches, as there were in England; with a tender of their service to assist and unite together." Some time after, in the reign of Elizabeth, he wrote to Archbishop Parker, desiring him "to prevail with her Majesty to summon a general assembly of all the Protestant clergy, wheresoever dispersed; and that a set form and method might be established, not only in her dominions, but also among all the reformed and evan-

gelical churches abroad." On the subject of church government he says; "Let them give us such an hierarchy, in which bishops may be so above the rest, as they refuse not to be under Christ, and depend upon him as their only head; that they maintain a brotherly society, &c. If there be any that do not behave themselves with all reverence and obedience towards them, there is no anathema but I confess them worthy of it."

Our Reformer was cheered by visits from Farel and Viret, who assisted him in his endeavours to stem the insurrectionary torrent which again threatened the city, warning the Senate of its danger. Calvin declared his willingness to release Perrin, if he and his party would engage to conduct themselves as peaceable citizens. On these conditions he was restored to the magistracy; but the more prudent apprehended evil consequences. Viret's servant, receiving a letter from Calvin for his master, carried it to the Syndics, who opened it, and found some passages written in the confidence of friendship, which those who were already inimical easily converted to his prejudice, especially where he tells his correspondent, that "the Genevese would govern without God, and that he had to deal with hypocrites." They sent for him to explain these expressions; when he justified his language by mentioning instances of persons who were suffered to scoff at the word of God, and to slight the instructions of the pastors. Calvin accompanied Farel to Zurich, where they attended a Synod of the Swiss and Grison churches, to compose some differences on the subject of the Lord's Supper; and the effect of this conference was increased harmony among the Helvetic Protestants.

In 1550, the Consistory of Geneva resolved that the ministers should not confine their instruc-

* *Calvini Epp. fol. 39.*—Strype's *Cränmer*, p. 413.

tions to public preaching; but at stated seasons should visit families from house to house, attended by an elder, requiring from individuals an account of their faith; which was followed by a decree for the abolition of holidays. These regulations enraged the Perrinites, who treated the pastors with fresh indignities. They jostled Calvin on his return from worship, and gave his name to their dogs to show their contempt of his person. One evening, they were scarcely restrained from throwing an excellent minister, named Raymond, into the river. Jerome Bolsec, a designing character, took advantage of these symptoms of unpopularity, to preach against the doctrines maintained by the ministers. This man had been a Parisian Carmelite, who had laid aside the habit, and came to Geneva to practise as a physician; but not succeeding in his new profession, he aimed to establish his credit as a divine, by haranguing against predestination. Calvin mildly remonstrated with him, but without effect; for on the 16th of October, he took occasion, in preaching from John, viii. 47, "He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God," so completely to pervert the sense of the text, as to declaim on the absurdity of believing that man was destitute of free-will, and that predestination was irrespective of works foreseen; "charging Calvin with making God the author of sin, and by that means contributing to the condemnation of the wicked; as if God had been a Jupiter or a tyant; alleging farther, that St. Augustine was forcibly drawn in to be a patron of this doctrine, though he was not of that opinion, of which he warned them to take heed, as it was a new and dangerous tenet, introduced by Laurentius Valla."

The preacher had proceeded in his discourse the more boldly,

from missing Calvin in his accustomed seat in the church; but how was he chagrined at beholding the Reformer (who had mixed with the crowd, having arrived after the commencement of the discourse,) rise up, and with calm dignity address the assembly for an hour, replying to every argument in succession! He assumed, however, an appearance of great effrontery, while Calvin cited so many passages from Scripture, and quoted so many sentiments from Augustine's writings in favour of the impugned doctrine, as to excite the admiration of all who heard him, concluding with this keen ejaculation, "Would to God that he who hath so much cited St. Augustine, had seen more of him than his covering!" The ex-Carmelite, proved thus a tyro in divinity as an empiric in physic, was seized by an indignant magistrate, and committed to prison as a seditious offender. He was afterwards brought to trial; when the Senate, having requested the judgment of the Helvetic churches, condemned him for sedition and Pelagianism, and ordered him to be banished from the city and its jurisdiction.

Bolsec retired to a neighbouring town, where he caused great disturbances; and having been twice driven from the canton of Berne, he went to Paris and Orleans, seeking the charge of the ministry among the reformed, affecting repentance for his conduct at Geneva, and expressing a desire of reconciliation. But, fearing the persecution raised against Protestantism, he returned to the Popish profession, resumed the study of medicine, became a gross railer against the reformed doctrines, and abandoned the wife whom he had married as a Protestant, to the Canons of Autun. The Consistory of Geneva, in a public meeting, asserted the doctrine of predestination, and bore their testimony to a treatise composed by Calvin on

the mysterious questions connected with that article of Christian faith.

Philibert Berthelier, registrar of the lower court of justice, having been forbidden the sacrament for viciousness of life, applied for relief to the Senate; but Calvin put in a caveat against the appeal, on the ground, that the civil magistrate ought to defend the ecclesiastical constitution, and not oppose the measures of the Presbytery. A party in the Council of Two Hundred, jealous of the authority of the pastors, induced that body to vote, that the final judgment of causes of excommunication should belong to the Senate, which accordingly granted letters of absolution to Berthelier, empowering him to receive the sacrament, which was to be administered within two days. The Reformer immediately preached a powerful discourse on the subject, and declared in a loud tone, and with uplifted hands, that he would imitate the firmness of Chrysostom in this particular, and rather submit to be slain at the table than give the elements to an unworthy communicant; when the faction of Berthelier, confounded at such energy, advised him not to present himself for participation. The day following the celebration of the ordi-

nance; Calvin, at the head of the Consistory, desired leave of the Senate and Council to address the people on the late proceeding, as it concerned the abrogation of a law made by the people; which led the government to refer the matter to an assembly of the Swiss Cantons.

Calvin wrote to the principal ministers of Helvetia, conjuring them to use their influence in obtaining from this assembly an absolute approbation of the discipline of Geneva, as consonant to the word of God, and a protest against any innovation. Three questions were proposed by the Senate of Geneva: 1. After what manner, by God's commandment, according to the Scripture, and true religion, excommunication ought to be exercised? 2. Whether it might not be exercised some other way, than by the consistory? 3. What was the custom of their churches in like cases?—The Swiss pastors answered, that they had heard of those consistorial laws, and acknowledged them to be godly ordinances, drawing towards the prescript of the word of God; for which cause, they did not think it good for the church of Geneva by innovation to change the same, but rather to keep them as they were.

[To be continued.]

ON MATT. XX. 31.—CUNNINGHAM'S "MORNING THOUGHTS."

WHEN in anger the thunder is hurl'd,
The child to its parent will flee;
Thus, amidst the rebukes of the world,
I turn, O my Father, to thee.

Do they scornfully bid me "begone,"
And from "troubling the Master" to cease?
I cannot abandon the Throne,
"Till I win some sweet answer of peace.

In this valley of sorrow and strife,
I cannot but pray while I breathe;
Prayer must mix in the business of life,
And soften the struggles of death.

Lord Jesus, thy servant is weak;
I dwell in a land of alarms;
In love from the Mercy-seat speak,
And lay me to rest in thine arms.

THE COTTAGE VISITOR.—No. III.

"My father and mother were both honest, God-fearing folks; they knew what religion was, and tried to bring up their children in the fear of the Lord; but, ah! sir, I did not mind their instructions; I was "hardened by the deceitfulness of sin," and my young heart, foolish and wicked as it was, early led me into ways of sin and folly. I never went to church—never read my Bible—never knelt upon my knees to pray. The ale-house was my only resort, and gambling and drunkenness my only delight. O it goes to my heart to think how I grieved my poor father and mother; in spite of all they told me I got worse and worse, and cared for neither God nor man. One day with some more wicked companions, bent only on mischief, we robbed a poor woman of her fowls; we were caught in the fact, dragged before a magistrate, and sent to prison for a month. While I was here, I began to think of my wicked ways, and I made a resolution, that when I got out I would lead a better life. I was as good as my word; I left off going to the ale-house, forsook my wicked companions, went regularly to church, and began to think myself very good: but oh, Sir, I did not know the wickedness of my heart; I did not know what the blessed Saviour meant when he said, "ye must be born again." Soon after this I got married, and by hard labour I contrived to manage; things went on pretty well for about four years; I had then two children, and my wife was again near her confinement; but at the end of that time I began to take to my former wicked ways, to go to the ale-house, to get drunk, and to neglect my work. All that my poor wife could say did me no good: I spent all the little wages I could get, and left

MAR. 1825.

my poor family to starve. Oh, Sir, "the heart is deceitful above all things, and desperately wicked." One day that I had been drinking a long time, and was almost tipsy, two jockeys entered the public-house where I was; the conversation turning upon horses, I began, in a swaggering manner, to talk of my own horsemanship; I went on undisturbed for some time, till at last one who sat by me offered to ride with me for two pots of beer. I accepted the challenge, the jockeys lent us their horses for the purpose, and we accordingly started; but I had not gone far from the door when I lost my seat in the saddle, and fell with great violence on the ground. I was taken up and carried into the house to all appearance dead; my skull was laid open, my arm broken in two places, the whole side very much bruised, and a severe cut on my face. Oh, Sir, how awful for me to have been killed in such a state. "Bless the Lord, O my soul!" I think I was nearly six months before I recovered from this fall; but it pleased the Lord in my illness to show me the depravity of my heart, and what an awful state I was in. My sins rose in my view, and I appeared the vilest sinner that ever breathed; but the Lord was very merciful to me. I was led, after much prayer for mercy, to give up my soul to Jesus; and, blessed be his holy name, he did not cast me out. O what shall I render unto the Lord for all his benefits to so unworthy a sinner. By labour and perseverance I was able, when I got about again, to get a living for myself and family, and was as happy as I could wish; but you know, Sir, "man is born unto trouble." One night I woke and found the room full of smoke, I jumped out of bed, roused my wife, and as I burst open the door

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the flames came right in my face; I rushed through them into the next room, where my children were sleeping in the middle of the fire, and in spite of every danger I succeeded, as I thought, in saving all my family from death. With great thankfulness I looked upon the almost naked and terrified little creatures; but who can tell what I felt when I found that one of them was not there? I immediately jumped into the fire, and with a great deal of difficulty, while the thatched roof was all in a light blaze, and the timber cracked in a frightful manner, I at length brought him into the open air; but oh, Sir, think what I endured, when I found that he was dead!—yes, he was quite dead; he was not burnt, but suffocated with smoke. This was too much for us all; our spirits were now gone, and we sat down together to watch the fire burning all the little property we had in the world. To this day I know no more than you how the fire begun. Oh this was a great trial; but, blessed be God, he did not leave me and my dear wife in our distress; then it was we found the value of religion, it was our only support, and we did not need any other. By the goodness of God, and the charity of my friends, I was soon after placed in this cottage, and for some time enjoyed more happiness than I deserved; but it was not for me to be happy long. A fever was about in the country,—one of my little boys caught it, brought it home, and in one week I followed three of my children to the grave. O this was cutting to our very hearts; but still we found that precious promise, “I will never leave thee, nor forsake thee.”

“But my greatest trial was yet to come; for the flowers had hardly withered on their little graves, when my wife was confined with her sixth child; but oh, Sir! the day I received another son, I lost

my dear wife; she died about two hours after the babe was born, which almost directly followed her. Thus did I lose all that I thought valuable upon earth.”

Here the big tear started into my eye, as I recollected how similarly I had once been situated. I hastily dashed it away, and the old man continued his narrative.

“She was as good a creature as ever breathed, and it grieves my very heart to think that I should ever have used her so bad; but, dear soul, she is happy now, and will never sorrow more. That child,” pointing to his daughter, “is all that is left me of six children, and my faithless heart often makes me murmur when I think of those that are gone. But blessed be God, I can yet praise him; he has brought me hitherto in all my trials, and I know that the blessed Jesus will not now forsake me;

“Though tempest-toss’d and half a wreck,
My Saviour in the floods I seek;
Let neither winds nor stormy rain
Drive back my shatter’d bark again.”

The good old man’s countenance brightened, as he repeated this appropriate stanza. A short pause ensued.

“Your trials have been great,” said I, “but the good hand of God has wonderfully supported you. The Psalmist may well say, ‘Blessed is the man that trusteth in thee.’”

“O yes, Sir,” he replied, “I have ever found it so. Had not God supported me, I never could have stood at all. O that I could praise him as I wish!”

“Well, my aged friend,” said I, “the time is not far distant, when you will ‘see him as he is,’ and ‘praise him as you ought.’”

“O, Sir, it is that which makes me rejoice! Welcome, welcome hours! I long to fly away. It will not be long—I feel that ’tis near at hand; and then I shall rise and praise my Saviour for ever.”

I had already stayed longer than I had intended, and I here rose to take my leave.

"Well," said I, "I trust we shall all meet in that happy place, where 'God shall wipe away all tears from our eyes; and there shall be no more sorrow nor crying, neither shall there be any more death.'"

"God grant we may! Good

bye, Sir: but I hope we shall see you again here soon."

"I will try to give you a call," I replied; "for the present, farewell—farewell, Maria." She returned it with a respectful curtsy, and I hastened home, ruminating upon what I had heard, and the blessedness of the man who has God for his friend, and the Gospel of Jesus for his support. E. II.

ON MINISTERIAL UNSUCCESSFULNESS.

It is allowed on all hands, that God has been pleased to raise up amongst us a very considerable number of pious and enlightened ministers; and it is almost as generally acknowledged, that their labours have not been attended with that measure of success which all real Christians must have anxiously desired, and which some (perhaps too sanguinely) expected. This circumstance has excited the attention of many persons of reflection, and they have very laudably endeavoured, by investigating the cause of the distressing fact, to tender their aid towards its removal.

It has been traced, in some instances, to the divine sovereignty: "The Lord will have mercy upon whom he will have mercy." It does not follow, that the minister has not faithfully preached the Gospel of Christ, and laboured diligently to convert and edify souls both in public and private, and watered his labours with his prayers, because his exertions have been unsuccessful. Paul may plant and Apollos water, but God only can give the increase.

But whilst this view of the subject is well calculated to hinder us from forming a harsh judgment as it regards any individual case, it scarcely serves to account for the general complaint of the want of success experienced by the pious clergy.

Hence other views have been taken of the subject. An eminently

pious individual has brought before his clerical brethren, and the religious part of the community at large, the duty of "Prayer for the Outpouring of the Holy Spirit;" and doubtless the attention which he has excited to this important subject, has been the occasion of much spiritual benefit to the church in general, as well as to many particular persons; but still we are not satisfied, that the true cause, or rather the main cause of ministerial unsuccessfulness, was a neglect of prayer for the gracious aid of the Holy Spirit. Whilst we acknowledge our debt of gratitude to our pious brother, for stirring up the minds of his colleagues by way of remembrance, yet we are sure, that the duty which he has enforced upon them was not previously neglected by those who most cordially welcomed his valuable suggestions. Neither do we find, that since those suggestions have been so generally entertained in a favourable manner, the complaint of want of success in the ministry is at all materially diminished. Others, therefore, whilst they ascribe the *whole glory* of the sinner's conversion, and the believer's edification, to the Lord, conceive that much of the want of ministerial success is to be attributed *instrumentally* to what has been termed "a not coming down on the part of ministers to the capacity of their hearers."

Thus a writer in your miscellany, in the number for January 1823,

p. 16; very sensibly remarks, "How are they, whose idea of God is that he is like a man—of heaven that it is not hell, that it is merely a place of rest from pain and suffering—of prayer, that it is the repetition of perhaps some Catholic legends—how are such persons qualified to understand the instruction commonly given from the pulpit?" From this remark, the writer takes occasion to show the importance of using great plainness of speech, and adds this excellent advice: "Endeavour to throw yourself into their minds; converse with them, and by questions attempt to make them think, and to draw out their ideas."

But still an objection presents itself. We can point to parishes where this course has been adopted to no inconsiderable extent; and by men, too, whose humility, experience, and zeal were well calculated to ensure a favourable result; and yet the continued prevalence of ignorance and vice has been most lamentable, and the want of ministerial success most deeply to be deplored.

And now, Sir, in proceeding to offer a few remarks on this subject, we are aware of no small difficulty in the outset. "Before honour is humility;" and it may almost seem as if we conceived ourselves equal to the solution of a problem, in attempting which we charge wiser and holier men with failure.

It will, however, soon appear that this is not altogether the case. We pretend to no extraordinary discovery; but we conceive, that in an inquiry like the present, the humblest individual may lawfully throw in his mite to the common stock of observation.

We beg, then, in the first instance, to express our cordial acquiescence, to a very considerable extent, in the views of those who have suggested the three causes which we have noticed to account for the want of ministerial success.

God, in his infinite wisdom, is undoubtedly sometimes pleased not to crown with desired prosperity the labours of his most faithful servants. "Israel is not gathered," yet "their witness is in heaven, and their record on high." Their prayers also return into their own bosom.

Again, the Lord will be inquired at by his servants to do that for them which they desire. And, as Dr. Owen observes, "the duty of the church *now* immediately respects the Spirit of God, who acts towards it in the name of the Father and of the Son *," and therefore it is obvious, that we can have no just grounds to expect, that the walls of the spiritual temple will arise if we wait not diligently upon the Lord, in earnest supplication for the outpouring of the Spirit's influences on ourselves and our people.

But, further, though *in themselves* MEANS are nothing, yet as instruments in the hands of God, it is the utmost presumption in us to neglect or disregard them.

"The Scripture saith, Whosoever believeth on him [the Lord Jesus Christ] shall not be ashamed." "And how," asks St. Paul, "shall they believe on him of whom they have not heard?" It might be answered, "though they do hear, it is only the power of God which can enable them to believe; and the same power which can give faith can give the knowledge of the object of faith. But this is just diametrically opposite to the scriptural method of procedure. The Bible gives no encouragement to this sort of presumption. It is our duty to use the appointed means; and therefore the Apostle adds, "How shall they hear without a preacher?" God can instruct by miraculous voices from heaven; but it is his holy will

* Discourse on the Holy Spirit, 8vo. edit. p. 36.

not to do so; and therefore a neglect of wise, and judicious, and scriptural means on our part is highly criminal.

On these grounds, we enter most cordially into those views of your correspondent to which we have already alluded; fully convinced, that to abstain from privately visiting our people, or to neglect preaching in an intelligible language to them in public, is doing the work of the Lord deceitfully.

But whilst we thoroughly approve of his remarks, *so far as we have quoted them*, we could have wished that he had unfolded his opinions a little more fully, in reference to the use of means in the promotion of the moral and religious improvement of our parishes. Does he not either carry his exertions much farther than he has intimated? or does he not find that there is much less of improvement amongst his flock than he has long earnestly desired?

Let us, for the purpose of rendering our remarks more obvious, take by way of illustration the case of a pious clergyman going forth to the work of faith and labour of love, in one of our neglected country parishes. In what condition does he find his flock? We shall not draw too dark a picture. Our purpose will be answered, without transgressing such bounds as few will hesitate to acknowledge just.

The mass, then, of his people he must number among the unconverted. Of the adults, he will be happy if he find one half who are able to read in a manner either intelligible to others or themselves. In reference to the young, he may hope to meet with a national school, or some similar institution, in which they may be educated either gratuitously or at a trifling expense*. Without taking into account the difficulties with which

he may have to contend, from avowed enemies to vital Christianity—from the influence of persons immediately connected with that ordinary source of lamentation to a pious minister, the public house—or the evils which have been attributed whether correctly or incorrectly, to the poor-rate system—without taking these at all into account, how is he to proceed, on the supposition of such a population as we have described, in the manner best calculated to promote their present and eternal welfare? In other words, how is he so to act, that in case of want of success in his ministerial labours, that want of success is not to be attributed to a neglect of proper scriptural means.

His first step undoubtedly will be to cast all his care upon God, knowing that he careth for him; and to this he will add earnest and constant prayer for the outpouring of the Spirit into his own heart, upon his labours, and amongst his people: and seeking a spirit of power, and of love, and of a sound mind, he will then go forth to save himself and those that hear him; (1 Tim. iv. 16). To effect this, “he throws himself into the minds of his flock, converses with them, questions them;” and uses in the pulpit great plainness of speech. But, alas! month after month he goes on, and finds that *comparatively* nothing is effected; the ground gained falls vastly short

darker, but in our opinion more just picture of a highly respectable publication:

“Drunkenness and swearing, illegitimate connexions, sabbath-breaking, an almost general abandonment of the Holy Sacrament, a disregard of Scripture, and in many cases an open and undissembled denial of its truth, and all this coupled with, fostered, and perpetuated by ignorance the grossest and most impenetrable; these are the fruits of our present system; these are the scenes which the eye of the lover of God and of his country is forced to contemplate in those villages celebrated by poets and orators as the abodes of simplicity, and purity, and loveliness.—*Christian Observer* for September 1821, p. 565.

* That this description is not overcharged will perhaps be more fully acknowledged by contrasting it with the

of what he conceived rational and sober anticipation. He labours on, and leaves his parish to his successor, improved indeed, but so little improved, that he may well mourn over his want of success.

And yet, are these sufficient grounds to excite just surprize? May not all which we have mentioned be done, and has it not been done, whilst, notwithstanding, many judicious and scriptural means calculated to be effectual in awakening the ungodly and instructing the ignorant have not been used? And (if the parish be populous) the mass of the population has been unpenetrated altogether.

In the first instance, to the male part of the labouring classes, the minister, unless it be during a small part of the Lord's day, has little or no access but in times of sickness. And as it regards the female part of the same families, what is the measure of instruction which in a parish of a thousand or twelve hundred souls, they can receive from a minister who has the preparation of his public discourses, the visiting the sick, and the duties of his own house, to attend to? It does not appear to us, that could a minister even pay a short private visit once every week to each house in his parish, he would have any very substantial ground to hope, that any material change would be wrought by these cursory exertions; and it is worth observing, that in a parish of a thousand inhabitants, allowing five to each house, this, exclusive of all other duties, would amount to upwards of eight and twenty visits every day.

To us the ignorant adults seem to stand as much in need of daily instruction, as the ignorant children, especially as the time which they can allot to this purpose must necessarily, except on the Lord's day, be very short. And in reference to those who are not in the lowest depths of ignorance—espe-

cially the male population of the labouring classes—frequent instruction seems necessary in the evening, after their return from labour, and during the latter part of the sabbath.

Much, very much, may be taught us in reference to these matters, by the system pursued by our missionaries; for, after all, the distinction may not be so great between the ignorant English peasant, and the ignorant African Hottentot as is sometimes imagined.

It may be replied to these remarks, "Let adult schools be formed, and your difficulties will at once be put to flight."

The reflecting reader will not, we are persuaded, so hastily reach a conclusion. We have the highest respect for adult schools; and conceive, that amongst other means they are calculated greatly to promote the moral and spiritual welfare of our parishes; and should these remarks be of no further use than to excite some, who have hitherto neglected this means, to establish them in their parishes, they will not have been penned in vain. But it is obvious, that the mere instruction of ignorant adults in reading is but a first step in the work of moral and spiritual renovation.

Perhaps we cannot find any remark better calculated to throw light on the whole subject, than the following of Archdeacon Paley: "After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and correspondence with other societies *."

It is true, that the alteration of times and circumstances may, and

* Paley's Evidences, Eleventh Edition, vol. 1. p. 35.

doubtless does, require some alteration of system; but how far the ordinary measure of religious superintendence customary in our country parishes is adequate to the moral and spiritual wants of the people, is a subject well worthy of consideration; and how any deficiency in this respect may be supplied consistently with a becoming regard to the regulations of our church (and we feel fully convinced, that the supply of what may be deficient is thoroughly compatible with a strict and conscientious adherence, to all her essential and obligatory rules), demands our most serious regard.

"We must not be satisfied," said that pillar of our venerable church, the late pious, zealous, and judicious Thomas Scott, "we must not be satisfied even

with that measure of diligence which passes current in the visible church; where too often many allow themselves, and are connived at by others, in 'doing whatever is right in their own eyes.' We must consider what the word of God requires: we must remember those primitive times, when 'great grace was upon all' the company of Christians, and reflect how they lived; and we must by faith contemplate those who have arrived at their rest and inheritance, and endeavour to conceive how they love the Lord and rejoice in serving him, and be ourselves pressing forward after that perfection."—(P. O. on Deut. ch. xii.)

I remain,
Yours very sincerely,
Φιλανθρωπος.

SERMON ON ROM. VIII. 19—23.

ROM. viii. 19—23. *For the earnest expectation of the creature waiteth, &c.*

It certainly is not the most useful plan of conveying instruction, continually to select hard and abstruse texts for discussion. This might indeed inform the understanding, though in most cases, in a plain country congregation, it would tend to confuse it: and it would certainly, for the most part, leave the heart unaffected and the life unreformed. Occasionally, however, it is beneficial and necessary; and for this reason: all Scripture, we are told, is useful for some purpose. It was given for our instruction. No part, therefore, is to be wholly neglected; but some parts of it are confessedly hard to be understood. Are they then to be purposely passed over at all times? No. They are rather in their turn and due proportion to be explained, and all possible instruction of a practical nature is to be drawn from them. Remember, however, that

though there are some things in the Bible difficult to be understood, yet the way of salvation is plain and easy of comprehension. The wayfaring man, though a fool, shall not err therein; *i. e.* if he has a right disposition of heart. The souls of men are not lost so much from dulness of apprehension, as from hardness of heart and the want of heavenly affections. But though a small measure of knowledge may suffice to lead the contrite soul to heaven, yet all should strive to attain the highest degree of it, that their love may abound in *knowledge*, and in all *judgment*.

The passage before us has always been confessed to be a very difficult one. Most commentators seem at a loss to give a satisfactory exposition of it; and it is remarkable, that it is quoted and referred to by few writers. Expositors seldom derive practical instruction from it, or apply it to the heart and conscience. This is generally the case when men wander from the

plain words of Scripture, and attempt far-fetched and metaphorical explanations. Some have applied the passage to the heavens and the earth, others to the animal creation, others to the whole race of mankind, others to the gentile world. To all these explanations, insuperable objections have been raised. It is not, however, my intention to discuss any opinions which appear to me to be erroneous, but rather to state what seems the correct meaning. If a sound and useful construction can be put upon a passage, it is needless to seek to know in how many ways it may be perverted; nay, it is very dangerous to most persons. If a traveller know the direct road to his journey's end, it is very immaterial to him how many turnings out of the way there may be.

I propose, 1st, to give an exposition of the passage; and, 2dly, to point out the practical inferences to be deduced from it. And may the Spirit of God, who is the Spirit of truth, guide us into all truth, and moreover make us feel the value of that holy word which he indited; and may he apply it to our hearts and consciences, that it may be the power of God unto our salvation!

1. What is the meaning of the passage? This is almost settled at once by a right understanding of one word in it. To what does the word "creature" apply? Much of the difficulty of the passage arises from reading it in our translation, in which the same word of the original Greek is rendered differently in ver. 22, to what it is in the former verses. If you look into any Bible, with the authorized references in the margin, you will see that the words in ver. 22, "the whole creation," are there otherwise translated "every creature" as they should be; for "creation" in the original is the same word as is rendered "creature" in ver. 19, 20, 21. What then is the mean-

ing of the word "creature," or "creation?" For whichever we prefer, we must use the same consistently throughout, though "creature" is preferable. The most useful, the plainest, and the least liable to objection of all interpretations, is to apply it to the new creature or creation in Christ Jesus, to the regenerate Christian whose heart has been changed by divine grace through the influence of the Holy Spirit of God. If you consider and feel the deep depravity of your nature, the dominion which Satan possesses over the unconverted soul, the hardness, rebellion, and pollution of the natural heart, you will readily perceive the propriety of calling so great a change as is then wrought, and the formation of new principles, by the term "creation," and the person by the name, new "creature." And such an application of the term is not uncommon in other parts of Scripture; as (Gal. vi. 15), "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature;" and (2 Cor. v. 17), "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." Thus also St. James (i. 18), speaking of the first converts in the apostolic age, says, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures;" i.e. of those who should at any period to the end of the world be created anew in Christ Jesus. In like manner, the verb "create" is used by itself to express the conversion to God of the unregenerate man. (Eph. iv. 24). Put on the new man, which after God is created in righteousness and true holiness." (ii. 10.) "We are God's workmanship, created in Christ Jesus unto good works." And we have the example of David for praying, "Create in me a clean heart, O God, and renew a right spirit within me." And when we consider how great

is the change which takes place when the soul is converted to God, we must acknowledge, that it is not too strong an expression to say, that the man is born again of the Spirit, and that the work performed in him is a "creation." It is indeed a total change of the disposition of the soul. It is a formation of new principles, feelings, and affections. It is, in short, the source and beginning of a new life. and requires the same Almighty power to execute it, as at first formed man out of the dust of the earth, and breathed into his nostrils the breath of life.

With this understanding, then, of the meaning of the word *creature* or *creation*, as applied either to the person or the work, let us proceed to explain the text. We shall see, that it will not only enable us to give a consistent and easy exposition of the passage, but will also connect it with what precedes and follows it, and moreover agree with the general doctrines of the Bible. St. Paul had just before been speaking of the privileges of the children of God, that they are heirs of God, and joint heirs with Christ, and that they had the promise and hope of exceeding great glory hereafter. But this did not secure them from temporal sufferings and trials. They must expect to suffer on earth even as Christ had suffered before them, and then they would be glorified together with him in heaven. This should encourage and comfort them; for, adds the Apostle (ver. 18), "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And then he proceeds with the text, (ver. 19.) "for the earnest expectation of the creature waiteth for the manifestation of the sons of God." The Christian believer amidst his troubles and perplexities, we may easily imagine, would with earnest expectation wait for deliverance from his present state of trial

and perturbation. He vehemently desires the time of the manifestation of the sons of God; i. e. when it shall be publicly declared and made known to all who are the sons of God. At present, no one with certainty knoweth who are the children of God, except the Lord who searcheth the heart. They may, for the most part, be distinguished as a body from the rest of the world, by the holiness of their lives, the soundness of their principles, and their heavenly mindedness; but there may be many hypocrites among them. The tares grow up with the wheat till the harvest. On the other hand, there are many humble retired Christians who are unobserved by the world, and almost, if not altogether, unknown to their fellow-heirs of the kingdom of glory. But the time is coming, when all nations shall be gathered together before the Lord, and he will separate his sheep from the goats. He will then make up his jewels, and say of his true people, "these are mine." Then will Jesus make manifest who are the sons of God, and will glorify them with a portion of that glory which he had with the Father before the world was.

But why should the Christian have such an earnest expectation or looking for this manifestation of the sons of God? Because, in this life, he and all his brethren are not in such a state as is suitable to their dispositions, and can satisfy their desires. "The creature was made subject to vanity," (ver. 20). He was subjected, or subject to vanity; for the original does not require the insertion of the word "made." This refers not only to the pain, disappointments, trials, and temptations, to which all men are exposed, but it also points out something more specific than this, as appears from ver. 21, where St. Paul says, "he shall be delivered from the bondage of corruption." For the Christian still suffers from

the effects of a corrupt body which he carries always with him, and which exposes him to imperfections and defilements in all his duties, and renders him liable to yield to sinful inclinations. That such is a common usage of the word "corruption," as applicable not only to the mortality, but also to the sinfulness of the flesh, is evident from the following passages of Scripture; (Gen. vi. 11) "The whole earth was corrupt before God, and the earth was filled with violence." (2 Pet. i. 4,) "Having escaped the corruption that is in the world through lust." (ii. 12.) While they promise them liberty, they themselves are the servants of *corruption*, i. e. of sin. The unregenerate men of the world are, in the full sense of the word, corrupt and naught. The renewed man is only so in part, in body, but not in soul. The unrenewed man delights in his corruption, and wishes not earnestly for any change; but rather that he may more unreservedly gratify his sinful inclinations. The regenerate soul, which has been created in Christ Jesus unto good works, is subject indeed unto vanity and corruption, but "*not willingly*." He would, if possible, escape from this bondage which is most grievous unto him. He delights in the law of God after the inward man. He would do good always and to the utmost extent; but his wishes are thwarted by his corrupt flesh. There is another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members. And it has pleased God thus to leave the believer subject to vanity for a season, to try him and prove what is in him, to humble him and prepare him for his kingdom; for this is not to be obtained without many a struggle. The inward cross is to be borne through life. And freedom from all remaining corruption and vanity will take place at the time of enter-

ing into the promised glory. For though God has subjected his people to this state of imperfection, yet it is "*in hope*." They have a sure hope grounded upon the promises of God, that they "*shall be delivered from the bondage of corruption into a glorious liberty*," which is prepared for the sons of God hereafter. The Christian now, indeed, is in some measure free. Whatever may be the power of remaining corruption, it is not absolute nor general. It is the last effort of a vanquished enemy. The Christian's liberty, therefore, is not now complete, but only partial, much less is it a liberty attended with present *glory*, but rather with suffering the cross and shame. Hereafter, however, the children of God look for a complete and "*glorious liberty*."

For we know that every renewed soul "*groaneth and travaileth in pain together until now*." All the children of God, from the fall of Adam to the apostolic age, had been subject to vanity and corruption, and had felt this their grievous state? and they had earnestly desired to be delivered from it. It had been their grief and pain, that they had not been able to serve God as he requires, without distractions, shortcomings and negligences. They knew that they were unprofitable servants. This had been the case with every creature, every one who had been made partaker of the divine favour and image "*until now*," says St. Paul, i. e. to the time of the Apostolic age. But some might suppose, that when Christ had come upon earth, and after his resurrection had ascended into heaven, and sent his Holy Spirit in such a full measure upon his messengers and people, that such would be the case no longer. But what says St. Paul? "*And not only they*" (the people of God under the old Testament dispensation), "*but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within our-*

sakes, waiting for the adoption, to wit, the redemption of our body," ver. 23. Even we the Apostles, who are endued with miraculous powers, and infallible truth of doctrine; and the ministers of the Gospel, together, with other Christians who have received the first fruits of the Spirit, which was first shed abroad on the day of Pentecost, and then granted in the most bountiful manner; even we who have received such a measure of his grace, and upon whom the promise of the Comforter has been so abundantly fulfilled, *even we do groan within ourselves.* We have not now all that we desire. We feel within ourselves much to harass, distress, and humble us. We carry about with us a body of death. Though with the mind we serve the law of God, yet with the flesh we serve the law of sin.

"We wait for the adoption, to wit, the redemption of the body." When a Greek or Roman had adopted any one as his son, he afterwards confirmed it by a public act, and it was openly declared and avowed by some officer on his tribunal, that the adopted person was now the son of the adoptor. So the Christian believer is in fact adopted into the family of God in this life; but this is not openly and clearly manifested till the last day. For that period, therefore, the renewed soul waits in earnest expectation and hope, when he shall be fully and publicly acknowledged to be the adopted son of God, and when he shall enter into the possession and enjoyment of all the privileges and blessings attached to his adoption. St. Paul proceeds to explain farther what he means by adoption, "*to wit, the redemption of the body.*" Christ is our Redeemer, and he has once for all paid the price of our ransom by shedding his precious blood upon the cross, where he finished the work of our redemption. But the *application* of the benefits of the

redemption, purchased by his sufferings, is gradual. It is first applied to the soul. The redemption of the soul takes place upon earth, when it is sanctified by the Spirit of God in regeneration, and by the exercise of faith in the blood and righteousness of the Son of God is justified from the guilt which it has previously incurred. But the body is still corrupt, and tempts with sinful desires and inclinations. The flesh lusteth against the Spirit. Hence arise, in a great measure, the failings of Christians, even the best of men. A time is however coming, when we shall behold the redemption of the body, which will complete Christ's glorious work in us, and we shall inherit the glory prepared for us, and for the enjoyment of which we shall then, and not till then, be wholly fitted. Of that day, St. Paul speaks to the Ephesians (i. 14), "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the *redemption of the purchased possession:*" and (ii. 30), "Grieve not the Holy Spirit, whereby ye are sealed unto the *day of redemption.*" What follows the text, is a clear continuation of this argument; as the text, when thus expounded, forms an easy and natural connection with the preceding verses. The Apostle proceeds to declare, that we are saved by hope, hope of those things which we see not; but that the Spirit helpeth our infirmities, and maketh intercession for us with *groanings* which cannot be uttered. He encourages us with the assurance of eternal glory as the certain consequence of the love of God in Christ, evidenced towards us by the internal work of the Spirit. And he expresses his unerring conviction, that no external distress, nor the powers of darkness, shall be able to separate such from the love of Christ.

If this exposition of the passage has been at all satisfactory to your

minds, you will readily perceive its consistency with the general tenour of the doctrines of the Gospel, and also the great practical use that may be made of it. It no longer continues an abstruse mystery, scarcely applicable to us in our present state; but is full of useful and edifying instruction. The nature of that instruction has been intimated in the progress of the exposition which has been gone through. For while critical observations were in some measure rendered necessary, I have endeavoured to treat it as practically as I could. I will, however, now shortly conclude by enumerating the most important points of Scriptural doctrine which are to be deduced from it.

1. We are reminded of the essentially important truth, that the real Christian is a new creature. An actual creation takes place within him, of new dispositions, desires, and affections. He is gifted as it were with an additional sense, whereby he is enabled to discern things which were beyond the reach of all his previous faculties. For "the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned." God exercises his almighty power in forming one who shall glorify him. Old things are passed away: behold all things are become new. He is conformed to the image of God who first gave him existence. Nothing short of this will suffice for our salvation. This is the work of God in the souls of men, for which the Gospel is preached.

2. The passage reminds us of the believer's present state of imperfection, vanity, and defilement. Who that knows any thing of his own heart, of the vain and worldly motives which actuate him, and of the selfish ends which he has in view, even when he appears to be influenced by the highest principles; and then compares his very

best actions with the strict requirements of God's holy law, must not readily confess that his obedience is deficient, his heart full of vanity, and his flesh full of corrupt desires? How difficult is it to mortify the body, to purify the heart, to elevate the affections, to direct the will aright, and to cleanse ourselves from all filthiness of the flesh and spirit.

3. But the text reminds us of the Christian's earnest desire to escape from this state of vanity and corruption. His treasure is in heaven, and his desires are towards that holy place, because there he will be delivered from all remains of indwelling corruption, and the sinful inclinations of his vile body. He *groans* in this tabernacle of the body, *earnestly desiring* to be clothed upon with his house which is from heaven. His complaint and his prayer is, 'O wretched man that I am! who shall deliver me from the body of this death?' May I no longer with my flesh serve the law of sin, *i. e.* suffer from the continual bent and inclination of my body towards fulfilling the desires of the flesh.

4. The text warns those who possess no longing desire of this kind, to consider their state. Are they not evidently of the earth? Do they not seek their happiness from the world? If then they have no wish beyond it, must they not expect to have their reward in it? Can they reasonably look for receiving from God hereafter, what they never sought for in this life? But if they meet with some measure of disappointment as they all do, and discern some of the vanity of all that is in the world, and endure vexation of spirit from it; yet let them recollect, that this will not lead them to the glorious liberty of the children of God hereafter. But inasmuch as they had no desires for a better and holier state, all their present distresses and disappointments, are only the first fruits and

earnest of unmixed and eternal punishment.

5. The Christian is also hence encouraged, when harassed by temptation and defilement, with the sure prospect of being delivered from this body of death and the bondage of corruption. As the desires of his soul are now spiritual, and his mind heavenly, so will his body be hereafter. He will then enjoy true and perfect liberty from sin and temptation. His corporeal frame, vile as it now is, shall then be changed by the mighty working of the Lord Jesus, and be "fashioned like unto his glorious body." "It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly."

6. But moreover the text promises, not only deliverance from vanity and corruption, but also the possession of great privileges and honour. The Christian will change the bondage of corruption for the *glorious liberty* of the children of God. For then will all such be declared before the assembled world, and the angelic host, to be the adopted children of God by faith in the Redeemer, in whose blood they had washed and made white their robes. They will then be put into complete possession of that

eternal glory, for which they had long hoped, and which had been pledged to them by the unchangeable promises of God's holy word upon their exercise of faith in Christ Jesus, and the renewal of their minds by his Holy Spirit. Hence unto such to die is gain, and to depart and to be with Christ is far better.

Finally, should not this hope console us under trials, and encourage us to bear our sufferings with patience? Though now we may for a season be in heaviness through manifold temptations, should we not greatly rejoice under the trial of our faith? and though groaning within ourselves from the vanity and corruption to which we are still subject, yet wait patiently without murmuring or repining for the redemption of our body, and the enjoyment of all the privileges of our adoption into the family of God. Then shall we reap in joy, though now we may sow in tears.

"Beloved," says the Apostle St. John, "now are we the sons of God, and it does not appear what we shall be;" *i. e.* what shall be our exact state in heaven. "But we know that when he shall appear, we shall be like him, for we shall see him as he is." We shall be conformed to the divine image and there will be no remains of vanity, corruption, and sin, to mar the likeness of God in the souls or bodies of his adopted children.

CLERICUS NORTHUMBRIENSIS.

NEW DISCOVERIES IN EGYPTIAN HIEROGLYPHICS*.

FROM THE ARCHIVES DU CHRISTIANISME, 1823.

THE origin and object of the ancient monuments of Asia have long occupied the attention of the learned. These enormous wrecks of an extinct civilization not only excite surprise, but open immense fields for critical conjecture and hy-

pothesis. The most eminent men of France, Germany, and England have, in turn, attempted to dispel the darkness which hangs over these forsaken edifices, whose style is so totally different from every other species of architecture. Among

* Vide Champollion, Lettre à M. Dacier, et Précis du Système Hiéroglyphique. Paris, 1822 and 1824.

the countries most renowned, as well from their past as present state, Egypt occupies the first rank. Many circumstances conspired to draw attention more particularly to this country; its proximity to Europe—the number of its monuments—the facility with which they could be explored, and the conjectures hazarded by ancient historians on their origin and object. In this country, also, a very singular circumstance has redoubled the astonishment of the vulgar, and the just curiosity of the learned. Mystic characters were found engraved on the greater number of those edifices which had survived the wreck of time. The buildings erected by the Pharaohs—the catacombs of Thebes—the gigantic temples of Denderah, Latopolis, and Alpha—the obelisks of Philoe and Memphis, are covered with an astonishing number of symbols, concealing, no doubt, truths important to the historian and philosopher. In this inquiry, however, interests of a far higher nature should animate us. The study of these monuments nearly concerns that of religion, and is connected with the history of the first ages of the world. The question is this; whether the statements of Moses are confirmed by these edifices? Whether the chronology and history of these ancient remains agree with the recitals of Holy Scripture? The sublime books of the Old Testament, which shine among the theological compositions of the eastern nations, as a light in the dark, have been attacked, both as to their authenticity and antiquity, by writers who drew their objections from a superficial examination of these ancient monuments. In our own times, immense labour has been employed with respect to these monuments, and important consequences have been the result. Quite recently, also, a learned Frenchman has succeeded in decy-

phering the Egyptian language. The problem, so often attempted, is resolved at last; and what is very remarkable, the latest researches, and all the facts elicited by learning and talent, confirm, in a most striking manner, the recitals of Moses, the events he relates, and the period, according to him, to which we must refer the sacred history. It is in this point of view that our readers will feel all the importance of the present inquiry; and it is the application of these new discoveries to the veracity of the Scripture narrative which forms the subject of the present article.

It is only within the last twenty years, that we possess a complete and detailed account of the antiquities of Egypt. We are indebted for this to the French expedition, when a whole army was employed as escort to a body of savans. Geometricians, natural historians, and scholars, all were engaged in the description of a country so fertile in recollections; and by their united labours every thing was studied and measured with great exactness. The catacombs of Thebes, the religious paintings on the royal tombs, the MSS. of papyrus, the characters on the sacred bandages of the mummies, were all points of the greatest importance in the question of the antiquity of the monuments of Egypt. Topographical measurements and astronomical researches were undertaken, and brought to a conclusion with equal courage and success. We shall only notice, in the last place, the *zodiacs*, which were described with the greatest care, and a rich series of inscriptions, because it is to researches upon them that we are indebted for the discoveries about to be mentioned. The most important discoveries, however, respecting Egypt, are due to *M. Champollion, jun.* who is the first that has succeeded in reading the hieroglyphical inscriptions, and, consequently, in bringing them

within the period of historical record, and destroying those dreams of their antiquity by which many writers had assailed the Mosaic chronology. That our readers may judge of the confidence that may be reposed in Mr. C. we shall now proceed to give an outline of the means by which he has obtained such important results. The French savans, in the great work on Egypt, had given an exact copy of the famous Rosetta inscription, which, as it presents a long series of hieroglyphical characters, along with a Greek translation, has commanded the largest share of the attention of philologists. The inscription was made under Ptolemy Euergetes, King of Egypt. The question to be resolved was, which of the Egyptian characters had a corresponding one in Greek? And the difficulty was still more increased by the question, whether the Egyptian signs are *paintings representing objects*, or words representing ideas.

M. Champollion remarked, in the Greek inscription, many proper names, such as *Cæsar*, *Cleopatra*, *Alexander*, &c. and observed, at the same time, that these names in the Egyptian inscription seemed to be indicated by certain characters included in a kind of circle. On comparing the letters of the Greek word *Cleopatra* with the corresponding hieroglyphics, and extending the comparison to all the other proper names of the inscription, he discovered, that the same Greek letters invariably corresponded with the same characters in hieroglyphics.

This was a ray of light; and all that was now necessary was to take a series of Greek letters, and place opposite to them the corresponding hieroglyphics, and thus form a complete alphabet, Greek and Egyptian.

With such valuable data M. C. had only to examine the signs on the monuments, and instantly to

deduce the corresponding characters and words in Greek. This alphabet, called from its properties *Phonetic*, was a key to the fact, that the Egyptian monuments are of a much more recent date than had been attributed to them. He read, with perfect ease, on the temples of *Philoe*, *Ombos*, *Esne*, and *Denderah*, the proper names of *Alexander the Great*, *Ptolemy*, *Cleopatra*, and *Berenice*. On many other temples, whose fronts were covered with hieroglyphics; on the obelisks brought to Rome by the Antonines; and, in short, on the circular zodiac of *Denderah*, now at Paris, he deciphered the names and titles of many Roman Emperors, of Tiberius, Nerva, Domitian, Adrian, Antoninus, &c. Thus have vanished those vain hypotheses which have pointed to these ancient monuments, as falsifying the Mosaic record.

But there are still more curious results to be mentioned. An attentive examination of the monuments of ancient Egypt, aided by the new discoveries, has shown that not a single monument of all those which have been described up to the present day, can pretend to a higher antiquity than 1800 years before Christ. Now, Moses places the sojourn of the Israelites in Egypt about the year 1600 B. C. which is precisely the period, as nearly as can be made out, of their erection. We shall now dwell briefly on the argument from history in support of this.

The inquiry as to the state of Egypt during the successive dominion of the Greeks and Romans, is closely connected with every theory on the antiquity of its monuments; and the question, whether the conquerors of Egypt were able to change its customs and superstitions—if it is admitted, that the rites and architecture associated with them were not modified by the conquest, will be resolved by

admitting also, that under the dynasties of the Lagides, the Ptolemies, and even at the period of the Antonines, monuments in the ancient Egyptian style continued to be erected. *M. Letronne*, of the Institute, with all the helps of learning and criticism, is at present engaged in this inquiry. He has carefully examined and compared more than a hundred decrees, edicts, and petitions, in the Greek and Latin languages, copied from the edifices of Nubia and Syria, and even of Greece and Italy, which have reference to Egypt; and has proved from the comparison, that the monuments bearing these inscriptions have no claim to the high antiquity assigned to them by some writers, and shown, that from the time of Cambyses down to the Lagides and Romans, the Egyptians built in the ancient style; as is proved from the Greek inscription always containing the name of that part of the building where it is placed.

It may now be regarded as perfectly demonstrated, that three species of monuments exist in Egypt; the style of the first ascending to Cambyses; that of the second belonging to the epoch of the Ptolemies; and the third to the dominion of the Romans; and what is very remarkable, these three orders differ only by slight shades, and the same symbols and characters are found on them; from which *M. Letronne* draws the important inference, that during the empire of the Persians, the Greeks and Romans, the people of Egypt preserved inviolate the religion and the arts of their ancestors. Such are the structures to which, from their style of architecture, an antiquity had been assigned of three thousand years before Christ! Whereas, in fact, they belong to the period of the Antonines, *i. e.* two hundred years after Christ. It is a decisive proof, in this species of research, that, by means of the Phonetic Alphabet of *M. Cham-*

pollion, the names of the sovereigns who erected the monuments may be read, without doubt and without difficulty. We shall return to this new and important subject, and expose in their true colours the numerous systems lately set up on the Egyptian zodiacs; and show how idle and erroneous are the ideas of *Dupuis* and his school, of which so weighty an argument has been constructed against the Bible. Unquestionably, these inquiries well merit our deepest attention. It is not enough, that a careful examination of the remains of the ancient worship of idolatrous nations shows us the proofs of human corruption, and the urgent need of a revelation for the salvation of man, divested of the dignity of his nature, and of his rights to a happy immortality; the monuments of antiquity seem also to take part in the defence of the Gospel, and of the holy books which preceded them. These mysterious ruins—these unknown symbols—these gigantic structures, after a silence of more than twenty centuries, now depose to the truth of the religion of which we are the disciples; whilst the *period* of these discoveries is also very remarkable. After a rash and imperfect philosophy had attempted to destroy our religious hopes, by removing to an indefinite period the time of the creation, more profound researches bring us back to the recitals of Moses, confirming all the circumstances of his history; and the monuments, whose antiquity was pleaded against the Bible, now render their homage to it. It belongs to us, who profess a pure Christianity, carefully to collect these new proofs of revelation, added in the progress of human reason; while they afford fresh evidence, that the Gospel is the enemy of no science, of no species of improvement; and that, in proportion as knowledge spreads and inquiry becomes more general, our faith will be more active and more firm, because more enlightened.

REVIEW OF BOOKS.

1. *A Practical Commentary on St. Peter, &c. by Robert Leighton, D.D. Archbishop of Glasgow; to which is added, a Life of the Author, by the Rev. J. N. Pearson.* 2 Vols, Pp. ccvi. and 328 and 620.
2. *Memoirs of the Rev. Joseph Benson. By the Rev. James Macdonald.*—Pp. viii. 541. Blanshard.
3. *The Life and Diary of Lieut.-Col. J. Blackader. By Andrew Crichton.*—Pp. xii. 578. Baynes.

FEW publications attract more general attention, and are more truly beneficial, than the lives of pious and eminent individuals.—Many of these are continually appearing, and are of course accompanied by numerous records of persons whose memories no warmth of private friendship can materially retard in their progress toward oblivion. Some of these productions are long, particular, and tedious beyond endurance; while, in others we are compelled to lament in common with the biographer the very scanty remains which exist of men of whom the world was not worthy, but whose names are written in heaven, and whose memories are dear to all who have derived from their imperishable writings instruction and consolation.

Such have been our feelings in hastily perusing the Memoirs of the venerable Archbishop Leighton, which have just emerged from the press, prefixed to a new edition of his valuable Commentary on St. Peter, and other Expository Writings, by the Rev. J. N. Pearson; an individual in whom many of our readers must now feel deeply interested, in consequence of his recent appointment as Principal of the Church Missionary College at Islington. It will gratify them to learn, that in the retirement to which this respectable clergyman was compelled, by September 1825.

vere indisposition, to betake himself, the character and the writings of this holy archbishop formed the subject of contemplation; and those intimately acquainted with the invaluable Commentary on St. Peter will rejoice, that the superintendence of the devoted characters, who are about to go forth as missionaries to various parts of the earth, is intrusted to one who has learned to venerate an example which, in the most distracted times, excited the admiration of the church, and compelled the reluctant homage and veneration of designing politicians and ungodly and licentious men.

Mr. Pearson, as we have already intimated, complains of the scanty materials which, with the utmost industry, he has been able to obtain. It is somewhat humiliating to the votaries of posthumous reputation to discover, that in the short space of 150 years after the death of a most eminently holy man, scarcely a fragment can be obtained but what has previously been published; and that various letters and papers, known to be in existence during a great part of that period, are now sought for, and sought for in vain.

Mr. P. has, however, made the best use of his materials; and we trust, that his memoir may shortly appear in a detached form, in order that those who have long since enriched their libraries with the works of Leighton, may add to their stores the present and by far the best memoir of the author which has yet appeared.

The following extracts may at once convey an idea of Mr. P.'s style, and of the character of that eminent individual whose memory it records.

Leighton was not by nature morose and ascetic: yet something of a cloisteral complexion appears to have been wrought in him by the character of the times, and by

the scarcity of men like-minded with himself. He plunged into the solitudes of devotion, with a view to escape from the polluting commerce of the world; to gain the highest places of sacred contemplation, and to maintain perpetual intercourse with heaven.

That he was no friend to monastic seclusion is certain. He reckoned the greater number of the regular clergy in Roman Catholic countries, to be little better than *ignari fures*, rapacious drowns; at the same time that he recognized among them a few specimens of extraordinary growth in religion; and thought he had discovered in the piety of some conventual recluses a peculiar and celestial flavour, which could hardly be met with elsewhere. Of their sublime devotion he often spoke with an admiration approaching to rapture; and much he wished, that the sons of a purer faith and discipline could match them in that seraphic strength and swiftness of wing, by which they soared to the topmost branches of divine contemplation, and cropped the choicest clusters of heavenly fruitage. "It is not," he would say, "the want of religious houses, but of spiritual hearts, that glues the wing of our affections, and hinders the more frequent practice of this leading precept of the divine law,—fervently to lift up our souls unto God, and to have our conversation in heaven." His opinion was, that a mixed life, or, as he beautifully termed it, an angelical life, was the most excellent;—a life spent between ascending to fetch blessings from above, and descending to scatter them among mortals. Would christians retreat occasionally from the dizzy whirl and tumult of life, and give themselves time to think, they might become enamoured of those beauties, which lie above the natural ken on the summit of God's holy mountain. Some of the prelates and fathers of the first ages had, according to his notions, hit the happy medium; and, by mingling pastoral ministrations with devotional retirement, had earned a better meed than is due to the votaries of a severe and unprofitable solitude.

Of the devotion which mingled with his own life, flowing easily from a wellspring of divine love in his soul, it would be hard to speak extravagantly. Prayer and praise were his business and his pleasure. His manner of praying was so earnest and importunate, as proved that his soul mounted up to God in the flame of his oral aspirations. Although none was ever less tainted with a mechanical spirit in religion, yet he denied that the use of written forms put to flight the power of devotion; and he himself occasionally used them with an energy and feeling, by which his hearers were

powerfully excited. To the Lord's prayer he was particularly partial, and said of it—"Oh, the spirit of this prayer would make rare christians." Considering prayer, fervent frequent intercessory prayer, to be a capital part of the clerical office, he would repeat with great approbation that apophthegm of a pious bishop: *Necesse est, non ut multum legamus, sed ut multum oremus*. This he accounted the vessel, with which alone living water can be drawn from the well of divine mysteries. Without it he thought the application of the greatest human powers to theology, would turn out a laborious vanity: and in support of this opinion he adduced the confession of Erasmus, that, when he began to approach the verities of celestial wisdom, he thought he understood them pretty well; but, after much study of commentators, he was infinitely more perplexed than before. With what a holy emphasis would Leighton exclaim in commenting upon those words of David; "Thou, O God, hast taught me:" "*Non homines, nec consuetudo, nec industria mea, sed tu docuisti.*"

It is not, however, to be imagined, that this great prelate, who was himself one of the most learned men of a very learned age, undervalued human erudition. On the contrary, he greatly encouraged it in his clergy; and has been heard to declare that there could not be too much, if it were but sanctified. But then he set far higher store by real piety; and would remark, with a felicitous introduction of a passage from Seneca; "*Non opus est multis literis ad bonam mentem*, but to be established in grace and replenished with the spirit." Pointing to his books, one day, he said to his nephew, "One devout thought is worth them all;" meaning, no doubt, that no accumulation of knowledge is comparable in value with internal holiness.

Of his delight in the inspired volume the amplest proof is afforded by his writings, which are a golden web, thickly studded with precious stones from that mine in beautiful arrangement. How would he lament that most people, instead of feeding upon scriptural truths, instead of ruminating on them leisurely, and prolonging the luxury as skilful epicures would do, rather swallowed them down whole like bitter pills, the taste of which is industriously disguised! His French bible, now in the library of Dunblane, is marked in numerous places; and the blank leaves of it are filled with extracts made by his own pen from Jerome, Chrysostom, Gregory Nazianzen, and several other Fathers. But the Bible, which he had in daily use, gave yet stronger testimony to his intimate and delightful acquaintance with its contents. With the book of psalms he was particu-

larly conversant, and would sometimes style it, by an elegant application of a scriptural metaphor, "a bundle of myrrh, that ought to lie day and night in the bosom *." "Scarce a line in that sacred psalter (writes his nephew) that hath passed without the stroke of his pencil."

To him the sabbath was a festive day; and he would repair to God's house with a willing spirit when his body was infirm. One rainy Sunday, when through indisposition he was hardly equal to going abroad, he still persisted in attending church, and said in excuse for his apparent rashness; "Were the weather fair I would stay at home, but since it is foul I must go; lest I be thought to countenance, by my example, the irreligious practice of letting trivial hindrances keep us back from public worship."—Pp. cxvii to cxxi.

The following brief account of the death of this venerable saint will be read with interest.

In the year 1684, Leighton was earnestly requested by Burnet to go up to London. Burnet had not seen him for a considerable time before, and was astonished at the freshness and vigour which appeared in him notwithstanding his advanced age. His hair was still black, and his motions were lively; and his devotion shone forth with the same lustre and vivacity as ever. On his friend, however, expressing great pleasure at seeing him look so hearty, Leighton observed, that for all that he was very near his end, and his work and journey both were now almost done. This answer made little impression on Burnet at the time; but his mind reverted to it, after the event of three more days had stamped it with a prophetic emphasis.

The very next day, he was attacked with an oppression on the chest, and with cold and stitches, which proved to be the commencement of a pleurisy. He sunk rapidly, for on the following day both speech and sense had left him; and, after panting for about twelve hours, he expired without a struggle in the arms of Bishop Burnet, his intimate friend, his ardent and affectionate admirer. Nothing is recorded of his last hours: and indeed the disease that carried him off was such, by its nature and rapid progress, as to preclude much speaking. But no record is necessary of the dying moments of a man, who had served God from his infancy; and whose path had been a shining light up to the moment when the shades of death closed over it. God was, assuredly, the strength of his heart in the hour of his last agony, and is now his glorious portion, his exceeding and eternal great reward. It was needless for himself that he should have notice of the bride-

groom's coming; for his lamp was always trimmed, his loins were always girded. To his surviving friends it could have afforded little additional satisfaction, to have heard him express, on his death-bed, that faith and holy hope, of which his life had been one unbroken example: neither could he have left, for the benefit of posterity, any sayings more suitable to a dying believer than those he daily uttered; living, as he had long lived, on the confines of the eternal world, and in the highest frame of spirituality that it seems possible for an embodied soul to attain. He entered into his rest on the 25th of June, A.D. 1684, in the seventy-fourth year of his age.

Two circumstances connected with his death ought not to be unnoticed. He had often said, that if he were to choose a place to die in, it should be an inn. In such a place he thought that a christian believer might properly finish his pilgrimage; the whole world being to him but a large and noisy inn, and he a wayfarer, tarrying in it as short a time as possible, and then hasting away to his Father's house. Besides, he considered it undesirable to be surrounded by weeping friends and officious domestics, whose sorrowful attentions might unnerve and distract the mind, when it ought to be wholly collected and set upon God; whereas no such disturbance of spirit would result from the unconcerned ministry of strangers. This singular wish was gratified, for he breathed his last in the Bell inn, Warwick-lane.

The other circumstance is this. While he resided on his diocese in Scotland, his forbearance with his tenants was so great, that at the time of his resignation considerable sums were due to him. His subsequent income seems to have arisen principally from these arrears, which dropped in slowly from time to time; and the last remittance that he had to expect was made about six weeks before his death, "so that (to adopt Bishop Burnet's happy phrase) his provision and journey failed both at once."—Pp. cxlix to clii.

The life of Mr. Benson appears before us under very different circumstances from that of Archbishop Leighton; the scantiness of materials in the latter instance requiring the utmost exertions of the biographer to produce a brief memoir; while in the former the abundant materials, the large accumulation of private papers, the recent decease, and the numerous surviving family and friends, left little for the biographer, except arrangement and selection.

* Song of Solomon, chap. i. v. 13.

We cannot, however, congratulate Mr. M. on either of these particulars. By confining himself too rigidly to the chronological series of events, he has given his work the appearance of a diary, and has in consequence inserted, at short distances, various passages in which the same sentiment is recorded so nearly in the very same words as to produce a wearisome effect on the reader's mind.

Far, however, be it from us by this remark to convey the idea, that the production of Mr. M. is unworthy the notice of our readers. On the contrary, its careful perusal will well repay their serious attention. Mr. B. was a man of considerable talent, of ardent and devoted piety, occupying a public and prominent situation among a large and increasing body of Christians, and favoured with extensive correspondence with the wise and good. It is impossible, that the memoir of such a man should be uninteresting; and both ministers and private Christians will find, in these numerous extracts much which may at once instruct and encourage.

Mr. Benson, was born 1748, at Melmerby, Cumberland. His father designed him for the ministry in the Established Church. In early youth he was serious and thoughtful, and so attentive to his books, that he could rarely be prevailed upon to amuse himself with his school-fellows.

He was in the habit, after saying his lessons, to read them over again to himself, that he might better remember the remarks which had been made by his tutor. So diligent was he in the acquisition of knowledge, that in those boyish days he did not suffer a moment to pass unemployed. Hence, when he had finished his regular exercises for the school, he employed the rest of the evening in useful reading; and to do this, he retired to one end of the hall, remote from the fire, even in the coldest weather, while his mother and the female servants were employed in spinning, and the men-servants amusing themselves near the fire. In vain did his mother use her influence to persuade him to abandon such close application; so eager was he to obtain knowledge, and such a sense he had of the value of time.

To his hardy manner of life when young, as a second cause under God, may be attributed the bodily strength and general good health he possessed till near the close of life.

In very early life, the Divine Spirit, by operating upon his mind, discovered to him the vanity of the world, the evil of sin, and the necessity of an entire devotedness to God. When not more than seven years of age, he frequently retired to call upon God in secret; and often in the fields, after meditating upon heaven and hell, did he kneel down and pray for grace, that he might obtain the former, and escape the latter. There was one occasion in particular, which he often afterwards recollected, when he pleaded with great earnestness and tears those words of Jacob, "If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God."—Pp. 7—9.

Mr. B. was appointed by Mr. Wesley, in 1766, as Classical Master of Kingswood School, and was shortly after led to adopt the following resolutions:

"1. To rise at four o'clock in the morning, and go to bed at nine at night. Never to trifle away time in vain conversation, useless visits, or studying any thing which would not be to my advantage.

"2. To be careful to maintain private prayer, and not to be content without communion with God in it. To spend from four to five o'clock every morning, and from five to six every evening, in devout meditation and prayer: and at nine in the morning, and at three in the evening, to devote a few minutes to prayer."

"6. Let me with a single eye, not for praise, instruct the boys diligently in useful learning, and see that they make as great a progress as possible. Let me, especially, endeavour, depending upon divine influence, to impress a sense of the things of God upon their minds, at the same time that they are instructed in the principles of religion."—P. 13.

Mr. B. was admitted at St. Edmund's Hall, Oxford, in 1769. Having, however, preached in various places, his tutor at length declined any longer to assist him in his studies, and Mr. B. eventually relinquished his connection with the University; a circumstance, on various grounds, to be deeply regretted.

Mr. M. remarks,

In reference to the causes which led to Mr. Benson's removal from Oxford, the

author deems it right to observe, that as all who enter our Universities are bound to conform to its laws or statutes, one of which is, that previous to their being ordained, they shall not act as public teachers of religion; intelligent readers will not be surprised, that Mr. Benson, whose holy zeal led him to preach frequently, while keeping his terms at college, was refused his testimonials for ordination. We grant, that several immoral characters, contrary to the laws and statutes of the Universities, too often, to the discredit of religion, obtain such testimonials; but this does not prove, that students at college, may, in opposition to a law or statute, preach with impunity previously to their being ordained. Every corporate body has laws essential to its existence, the violation of which in *theory* (and why not in *practice*?) deprives any of its members of the advantages accruing from it which they would otherwise possess.—Pp. 26, 27.

Mr. B. was thus prevented from entering into the Established Church; to which, however, he retained a warm attachment to the end of life.

The following view of Mr. Whitfield's character will gratify many of his admirers.

"I have just finished the Memoirs of Mr. Whitfield's Life, by Mr. Gillies. What a man! surely the world has not seen his equal for popularity and usefulness as a Preacher. I am fully persuaded, with the pious author, that his popularity arose wholly from his usefulness. The divine power accompanying the word, attracted hearers, in spite of all the secret insinuations and public clamour, excited by the devil and wicked men, to the disadvantage and reproach of himself and doctrines. His humility, amidst so much honour and success; his fortitude, amidst so much obloquy and sufferings; his diligence, amidst such weakness and affliction; his perseverance and constancy in prosecuting his purpose, for the glory of God and good of souls, notwithstanding the apparently insurmountable obstacles and discouragements which lay in the way, quite astonish me. His inward piety and outward labours, are almost incredible, and that for the space of forty years. But, what above all strikes me in his character, and what I wish especially to imitate, is his perfect superiority to the censures and praises of men; his going steadily forward through evil and good report, only intent upon the pleasing of Him, whom he served in the Gospel of his Son."—Pp. 37, 38.

We fear the following passage, written about half a century back;

is not inapplicable at the present day:

The idle and ignorant remarks often made upon sermons by very incompetent judges, are frequently contradictory and absurd. One of the accidental evils consequent on the Reformation, is the little deference which the generality of Protestants pay to the judgment of their pastors, together with their defect of reverence for the sacred office. In avoiding the implicit confidence placed in the decisions of their clergy by the Roman Catholics in general, they are, however unqualified for the purpose, in the habit of magisterially deciding, not only on the doctrines which their ministers inculcate, but upon their talents, manner, and delivery. From the censure of those who come under the word to judge, not to learn, no man, however qualified for preaching the Gospel, wholly escapes. With them, one preacher has good matter, but his manner is shocking, and this prevents his sound divinity and manly sense from producing a good effect. The manner of another is excellent, but there is no depth in his discourses. This minister so hurries from the beginning to the conclusion of his sermon, as not to allow his hearers time to understand what he delivers. But this rapidity, which is unquestionably a great fault, is not without its advocates, who maintain, that those who preach in the most rapid manner, possess such abundance of ideas, that they occur much faster than they can be deliberately expressed. Those contenders for rapidity, censure deliberate preaching, as calculated to produce spiritual deadness, nay, to lull an audience to sleep. In short, with those judges, extremely few of whom are so well acquainted with their mother tongue, as to be able to speak it correctly; some preachers are too dull, and others too lively; the style of some is too plain, and that of others too ornamented; one is an orator, and another not worth hearing; one is a gentleman and a scholar; and another fit only to address such as neither read nor think, but not capable of entertaining persons of sense or taste.—Pp. 39, 40.

From such criticisms Mr. B. himself was not exempt; but none of these things moved him. He proceeded with the utmost diligence and regularity in the work in which he was engaged.

He considered a day as nearly wasted in which he did not preach *once, twice, or oftener*. He constantly sacrificed his own ease, and, in order to be fully employed in the work of the ministry, refused to yield to the earnest wishes of his dearest friends and relatives. While engaged in the most

diligent and self-denying labours in the cause of God, so far was he from glorying in himself, that he never allowed his services to be mentioned with praise.

His texts were often chosen with a reference to the season, or some passing events. He always preached on the subjects of the fasts and festivals of the Church as they occurred; nor did he omit to improve, to the advantage of all such as were disposed to hear him, seasons of public amusement, when multitudes were assembled.

In his sermons, he never called the attention of the people to any trivial or merely entertaining subject. On points of *curious* speculation or criticism he never dwelt, but constantly inculcated the essential doctrines of Christianity, together with its precepts, promises, and threatenings. He spent much time in preparing for the pulpit; and hence, his sermons were fraught with pure divinity skilfully arranged. But his expectation of success was wholly from the Lord, to whom he looked for liberty in speaking, and a blessing on what he delivered.—Pp. 513, 514.

As a man of sense, piety, and erudition, he occupied a high ground; and as an author, his numerous publications prove that he was eminently qualified for the task of clearly stating, and ably defending, every branch of scriptural theology. But our respect and admiration are most excited by his ministerial labours. The Rev. Robert Hall, of Leicester, after hearing him preach in his chapel, on being asked by a friend, "How did you like him?" replied, "Very much indeed; he is all you described him; his sermon reminded me more of Demosthenes than any preaching I ever heard before."—P. 520.

The Appendix to Mr. M.'s volume contains a character of Mr. Benson, by the Rev. Jabez Bunting; and an Account of the Church Discipline and Government, &c. of the Methodists, to which we may perhaps have occasion hereafter to refer.

Some account of Col. Blackader was presented to the public several years ago, with a recommendatory preface by the Rev. J. Newton, the late venerable Rector of St. Mary Woolnoth; but a considerable accession of materials having been obtained, the former publication has been so enlarged, revised, &c. by Mr. Crichton, that the present may be considered as a new work.

Col. Blackader was born in

Scotland, and entered into the celebrated Cameronian regiment, which was raised at the Revolution; in which he appears to have served till near the close of Queen Ann's reign, and was consequently engaged in many of the sieges, battles, &c. which took place on the Continent both under King William and the Duke of Marlborough. He afterwards commanded a regiment of volunteers raised on account of the Rebellion in 1715, and was appointed Deputy Governor of Stirling Castle, which situation he appears to have retained till his death in 1729, aged 65.

The Colonel's history during these eventful periods presents various striking instances of providential interposition, and at the same time shows the exceeding difficulty with which a conscience void of offence can be maintained in such perilous and ensnaring situations. The perusal of his Diary, &c. is exceedingly calculated to quicken the desires of the true Christian for that period when there shall be no more war, but when the sword shall be beaten into the ploughshare, and the spear into the pruning hook. The Lord hasten this blessed change in his own time!

The following extracts are 'deserving of serious attention, though some of them have, we believe, been extensively circulated.

His arrival at Maestricht, which he now visited after an interval of many years, brought to his recollection a very memorable and fatal accident of which he had been the innocent occasion, but for which he ever entertained the sincerest regret. This refers to a duel which he fought with a brother officer, the son of a noble family in this country, and in which he was unhappily instrumental in depriving him of his life.

The affair took place in 1691, when he was a very young man: It is said to have originated in some trifling verbal dispute with a Captain S—, while over their wine, in a company after dinner. Captain S: it appears, had taken offence at some expressions dropt by his friend in conver-

ation, as if intended to call in question his veracity. Meeting with him some time afterwards, he reminded him of the alleged insult, and insisted upon having immediate satisfaction. His friend, astonished and unconscious of giving offence, asserted his innocence, as he could recollect nothing he had said that could have the least tendency to asperse or injure his character. In vain, however, did he attempt to justify himself, and to shew him that the words he had used were on a trifling occasion, and not capable of the construction he put upon them. In vain did he assure him, that if he had given him just provocation, he was ready to make any proper apology, or any concession or reparation he had a right to demand. In a paroxysm of rage, and incapable of listening to reason, Captain S. drew his sword, and rushed on Lieutenant Blackader, who, for some time, kept retreating and expostulating; willing to terminate the dispute in some more amicable way. At length, finding all his remonstrances ineffectual, and perceiving his own life in danger, he saw himself obliged, in self-defence, to close with his antagonist. An unfortunate thrust soon laid the Captain lifeless at his feet. The consequences of this rash misadventure might have proved fatal to himself, but fortunately the whole contest was seen from the ramparts of the town by several soldiers, who bore witness to the necessity under which he was laid to defend his life. The matter was speedily adjusted; and after a regimental trial, the Lieutenant was honourably acquitted. The event, however, was too solemn, and made too deep an impression on his mind ever to be forgotten; and it is said, as long as he lived, he observed the anniversary of it as a day of mourning, of penitence, and prayer.

April 28. Marching all this day. We came to Maestricht in the evening, but things here have a bad aspect; the enemy preventing us, and disappointing our designs: although, I bless God, I am not anxious about events; he keeps me in perfect peace, I have nothing to fear. At night I went alone to visit that spot of ground, as near as I could find it, where, twelve years ago, I committed that unhappy action. There I fell down on my knees, and prayed as I had done several times throughout the day, that God would deliver me from blood-guiltiness; that the blood of the Lamb might purify the stain, and wash away the crimson dye of that poor man's blood. I hope the Lord heard my prayer, and cleansed my heart as well as my hands from that pollution.

May 2. This night I went again to the same place, where I had serious thoughts, and some assurance of my sin's being pardoned.

On another occasion Capt. Blackader is said to have received a challenge, which he refused to accept; as he did not see sufficient cause to justify so desperate a resource. His adversary, in consequence of this refusal, threatened to post him as a coward; to which he replied coolly, "That he was not afraid of his reputation being impaired, even if the threat were carried into execution." It happened at this time, that an attempt was determined on against the enemy, of a kind so desperate, that the Duke of Marlborough hesitated to what officer he should assign the command, and had resolved to decide the matter by throwing the dice. Captain Blackader went immediately to him, and offered to undertake the duty. His offer was accepted; and by the Providence of God, he came off with great loss of men, but without any personal injury; and with the complete establishment of his character, not only as a brave man, and an able officer, but also with general estimation as a consistent Christian.

These anecdotes exhibit Captain Blackader's character in a very interesting and instructive point of view. Though persuaded that the profession of arms is not, in principle, incompatible with the profession of religion; yet when the laws of the one were found to be directly at variance with the laws of the other, he had no hesitation in deciding which of the two ought to regulate his conduct. Though a soldier, he did not forget that he was a Christian; and he has shewn, that while he served with zeal and fidelity under the standard of an earthly sovereign, he could maintain an allegiance no less inviolable to the sacred banner of the cross. He had too much regard for the sanctions of the Divine Law, and the express declarations of Scripture against murder and revenge, to shed innocent blood from the caprice of fashion; or submit to be regulated in his actions by the fanciful and arbitrary enactments of human authority. In the first unhappy accident related above, he drew his weapon with reluctance, and not until self-defence had made it absolutely necessary. If he had injured his antagonist, he was willing to repair the injustice. If he had been betrayed into any inadvertence of speech, from levity or want of due circumspection (for he disclaimed all intentional offence), he was ready to apologize or offer any reasonable satisfaction. He considered it no humiliation—nothing derogatory to his reputation as an officer or a gentleman, to acknowledge his imprudence or his error. But the unfortunate victim, deaf to every remonstrance, rushed headlong on destruction, and paid with his blood the price of his folly.

In the *second* instance, Captain Blackader prevented the repetition of a similar tragedy, at the fearful risk of committing a trespass against the omnipotent laws of military honour. He was threatened with the odious and appalling imputation of a coward, because he refused to expose his life to the fury of a madman, or become himself a deliberate murderer. This refusal was not made from any want of courage, or on any ground of fear, which the most pusillanimous are always the most reluctant to acknowledge; but from his conviction, that no law of *honour*, though enforced by all the penalties of infamy and disgrace among men, and sanctioned by the patronage and example of the highest military authorities, could possibly impart to any human being a right to shed the blood of his fellow-creature. He would have been content to relinquish his friends and his commission, sooner than be in any way a willing accomplice in an affair so repugnant to his conscience and his feelings, so utterly in violation of every principle he had been accustomed to revere as sacred. To purchase the esteem of the world on these terms, would be to incur an indelible disgrace, to establish an idle reputation on the ruins of his own peace and innocence. Having expressed his contrition for the undesigned offence, and tendered overtures of reconciliation, he may be considered as having done enough to acquit himself—not perhaps according to the refined maxims of his profession, but certainly in the judgment of every candid and sober mind.

As to the charge of cowardice, he might perhaps have repelled it by an appeal to his former reconre—to the many dangers he had already faced—and the unimpeachable honour of his military reputation. In the general tenor of his character for meekness, forbearance, and aversion to stir up strife, he had a moral armour that might have blunted the shafts of calumny, and made the false or petty accusations of his adversary recoil upon his own head. He might have rebutted the charge with the truly noble reply of his celebrated countryman and companion in arms, "I fear sinning, though you know I do not fear fighting." But he went a step farther. He retrieved his honour without violating his principles. He made his sword cancel the imputation of cowardice—not by plunging it, without provocation, into the bosom of his friend—not by depriving the service, it may be, of a brave officer—or involving perhaps, in sorrow and disgrace, a widow and orphan family; but by signifying his courage against the enemies of his country—by venturing fearlessly, and of his own accord, on a desperate expedition. Here he displayed his bravery where alone it could be most honourably

and most advantageously displayed. And how much more creditable does this conduct appear, I may venture to say, even in the eye of his own profession, than if he had come off with the heroism of running his antagonist through the body, or fallen himself a victim to this imaginary test of valour!

It has been matter of just and frequent astonishment, how this detestable practice of duelling should not only be tolerated as an indispensable evil, but meet with advocates and defenders, who would retain it either from motives of *virtue*,—as if this barbarous and Gothic custom were of a more polishing and civilizing influence than the spirit of Christianity; or of *necessity*,—as if no other principle on earth were powerful enough to maintain order and propriety among men. The laws of murder and assassination they have exalted into a study, and a science which must be cultivated as an accomplishment by every pretender to genteel education; which forms the cabalistic charm of admittance into the company of *honourable* men or the circle of *polite* society. A few such instances, however, as the one recorded above, would go far to alter the prevailing taste, and direct the current of public opinion against these absurd and erroneous maxims. We know well what unbounded efficacy the patronage and example of official or leading characters exert over matters of fashion or amusement. Places of public resort sink rapidly into discredit and decay, the moment they cease to frequent them. Manners or opinions that may have held long and undisputed sway over the human mind, whenever they cease to be honoured by their countenance and support, are proscribed the circles of politeness, and abandoned as the relics of a vulgar and antiquated age. In short, even pleasures and dissipations that have all the advantages of secrecy, and may plead the desires of nature, no sooner lose the magic attraction of fashionable names, than the general taste instantly declares against them. Examples of this kind, therefore, would operate as a salutary antidote against the epidemic contagion of single combat, and furnish a more successful weapon than all the argument and raillery that has been employed against it, for attacking and putting down a custom, which is contrary to the principles of reason and justice—repugnant to the feelings of humanity.—and condemned by the laws of God and man.

April 19. Here I have good accommodation, a quiet cottage in the midst of a wicked army, where I can retire and hold communion and fellowship with God. My neighbours here envy me this poor cottage, but they are not permitted to wrong me. *Who shall harm you if you be followers.*

of that which is good? I bless God for my peace and quietness; here I have just as much business as diverts me, not so much as to be troublesome.—P. 379.

May 6. This day is one of the greatest Ebenezer of my life. In the morning the French made a sally from the town upon that post where our regiment was. It was a little before break of day. They came on silently, expecting to surprise us; but by the goodness of Providence we were ready. Our sentinels gave us warning, and we put ourselves in a posture, and received them so warmly, that they immediately retired in confusion without firing a shot. It is observable, that it was so ordered, that this second sally of theirs should happen to be only upon us, who were brought in to relieve that regiment upon whom the enemy fell at the first sortie, and used so ill. *Not to us, O Lord, not to us, but to thy name be the praise and glory.* It was thou who madest our enemies faintly to turn their backs without attacking us,—for if they had attacked us briskly, we have no reason to believe, as to our own behaviour, courage, or conduct, but that there would have been as bad an account of us, as of those who were there before us. For, indeed, I did see among several of our soldiers manifest signs of fear and confusion; but the goodness of God hides our failings; and not only so, but makes those actions, which our own hearts know to be mixed with great weakness, to turn to our honour and reputation. I have often observed this since I have been a soldier, and now it holds good as to me and the regiment, that our actions, though in themselves not worth a button—no better than other peoples—yea not so good—oftentimes more weakness and defects; yet God is sometimes pleased so to distinguish them with such circumstances of reputation, and to place them in such a light, as gives them a peculiar lustre in the eyes of the world. I am sure this should make us humble and thankful. I acknowledge for my own part, if the Lord, by his grace, did not very powerfully supply and furnish me with courage and fortitude, I would behave very ill. I would have neither heart nor hand. I am not ashamed to own that I have no fund of my own, neither courage, nor wisdom, nor conduct, but what I get from God. I find him in straits a present aid; he gives most liberally and abundantly as occasions require. Therefore I shall rejoice in my own emptiness, and weakness, and fear, because it leads me to an infinite inexhaustible fountain and magazine of all sorts of spiritual supplies. I shall be distrustful of myself; but in God I will boast all the day long. He

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makes true my motto to me every day, *Deus fortitudo mea.*—Pp. 383, 384.

June 8. I was the first upon command of the field officers of the besieging army yesterday, when the attack was ordered but our regiment being to go next day into the trenches, the custom is, that that regiment gives no men or officers on command the night before. In this way it missed me, and the next officer on command was taken. *Whoso is wise will consider these things, and see the loving kindness of the Lord.* I have occasions every day of observing this. I would have blessed God also if he had sent me, for I trust he would have borne my charges, and carried me through to the praise of his grace. The Lord is merciful to our regiment, for we have not had a man either killed or wounded in the trenches these twenty-four hours.—Pp. 394, 393.

Précis de l'Histoire de la Réformation, suivies de Notices historiques et biographiques sur les Principaux Reformateurs. Par S. Humbert.—18mo. Paris, 1824. London, Treuttel & Co.

THOSE of our readers who are in the habit of perusing French works, will find this a very convenient manual of the History of the Reformation; whether for occasional reference or to read from time to time, in order to impress upon the memory the principal facts of that blessed and ever memorable epoch, to which we owe the revival of the pure doctrines of the Gospel. The *Précis*, or Summary of the History of the Reformation is comprised in 139 pages; and the remainder of the volume contains a special history of the Reformation in France, and short but interesting historic notices of Luther, Calvip, Huss, Zuingle, Knox, and other eminently pious and distinguished Reformers. We have, however, noticed some inaccuracies; as, for instance, the author has fallen into the common error of attributing the execution of Servetus to Calvin's influence, which modern researches have shown to be directly contrary to that great man's exertions.

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THE PROTESTANT.—No. III.

THE last three weeks have been productive of many new events, which are likely to affect the great question of the success of the Popish cause. The Government has thought it necessary to call the attention of the Legislature, by the opening speech of his Majesty, to the dangers arising from the continued existence of the Catholic Association. This step was followed up by the introduction of a bill into Parliament, intended to suppress that Society. A protracted debate took place on the motion "for leave to bring in the bill;" and after four days discussion, the question was carried in the affirmative by 278 votes against 123.

Immediately on learning the intentions of Administration, the leaders of the Association left Dublin for this country; and a motion was made on the 18th of February to permit counsel to be heard at the bar of the House of Commons, against the proposed measure. The house divided—Ayes, 89; Noes, 222.

The necessity of taking these steps for the suppression of this dangerous body, is so obvious and undeniable, that it can scarcely be necessary for us to say a word in defence of the measure. If any doubt could be entertained on the subject, it must be removed by one expression which is stated to have fallen from Mr. Brougham's lips, while defending their cause on the 18th of February.

"If," said Mr. B. "the measure now in progress should pass—if it should receive the royal assent—if it should be found to accord with the unanimous voice of the country—even under all those circumstances, in order to render it a *safe measure*, you must have the assent and co-operation of the Catholic Association itself. You will find this to be absolutely essential."

A body which is already represented by its own friends as being, effectively, a *fourth* branch of the Legislature, is plainly intolerable, and not to be endured. And if such be really its power while yet in its infancy, nothing less could be expected of its maturity than a usurpation of the whole authority of the Government. To crush it while yet in the bud, is the only safe course with such an evil.

One benefit which we anticipate from the course the Administration are now taking, is this—that by a continued and perverse evasion of the enactments of the new bill, the Catholics will irritate and thwart their best friends and advocates in the cabinet, and will shew what might reasonably be expected from them, if greater means of annoyance were placed within their reach.

Meantime, the Petition of the Association for the removal of restrictions was presented by Sir F. Burdett on the 23d of February; and a motion founded on it is to be brought forward on the 2d of March. There appears very little reason to apprehend that any proposition of this kind can meet with success in the present state of public feeling.—Mr. Canning himself has declared his conviction, that it "would be impossible to carry Catholic Emancipation in the present state of things."

Meanwhile, the spirit which has constantly distinguished the Association still pervades its proceedings. Especial and honorable mention was made at a late meeting of a priest of the name of O'Shaughnessy, who had reduced, in a short space of time, a school of the Hibernian Society from 300 scholars to 12.

INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

On Monday, Jan. 31, a Special General Committee of this Society was held at Islington, for the purpose of opening the new Institution or College, for the educating and preparing Missionaries.

The Right Hon. Lord Gambier, the President of the Society, was in the Chair, supported by Major-General Neville, J. Thornton, Esq. and the officers of the Society, the Rev. Messrs. Bickersteth, Pratt, &c. We noticed the Rev. Messrs. Jerram, Johnson, J. Mann, W. Mann, Preston, Sheppard, Stewart, Webster, W. Wilson, and B. Woodd, together with Messrs. Rainbridge, Bicknell, Compigne, Holehouse, Macanley, Powall, Symes, E. N. Thornton, Walker, &c.

Twelve Missionaries were then introduced, and after a short address from the Noble President—the Hundredth Psalm was sung—the Fifty-fourth Chapter of Isaiah read—suitable Addresses delivered by the Rev. E. Bickersteth, the Secretary of the Society, and the Rev. J. N. Pearson, the Principal of the College, and appropriate prayers offered up by the Rev. Josiah Pratt, the Rev. B. Wood, and the Rev. J. H. Stewart. After the business of the meeting was closed, the company viewed the house and premises with great satisfaction.

The Church Missionary Society has thus far completed its plan, as to admit of the Institution being opened. It should, however, be remembered, that it is far from complete. The Committee have done all they were able with the funds entrusted to

their disposal; but the Principal, Tutor, and Students must all experience considerable privations, until the liberality of the public shall enable the Society to erect additional buildings.

Meanwhile let us not lose sight of what has been effected, but thankfully acknowledge God's goodness,—that in our own land, and in connection with our own church, a building has been provided, and an establishment formed, for the especial purpose of preparing Missionaries to the Heathen. The church of Rome, in establishing the College of the Propaganda, has long tacitly reproached the supineness of the Protestant churches, while the conduct of Englishmen has exposed them to censure, as persons without religion, in our eastern possessions, and various other places. We trust, however, so goodly an army of Missionaries shall, in due season, proceed from these walls, as to roll away this reproach, and hasten that time when all the ends of the earth shall see the salvation of our God.

For this purpose, we call upon our readers to commend the Institution to the divine blessing by fervent prayers; intreating Almighty God to give wisdom, grace, and a double portion of his Spirit to all who shall be admitted within its walls, that they may in every respect be fitted and prepared for the work to which they are about to go forth, and be indeed the heralds and messengers of salvation to the ends of the world.

PRAYER BOOK AND HOMILY SOCIETY.

We have been requested to insert the following statement of the claims of this Institution to the support of Churchmen and the public generally.

"I. Its object is simple and strictly defined. It was instituted, thirteen years since, for the sole purpose of circulating, and promoting the circulation of, the authorized Formularies of the Church of England. Its proceedings have been as simple as its object.

"II. Its labours, both at home and abroad, are highly and increasingly useful.

"AT HOME.

"In England.—Previously to May last, 100,778 Prayer-books, 11,195 Psalters, and 809,204 Homilies as Tracts, had been issued from the Depository of the Society, at cost or reduced prices, or gratuitously, as occasion required. Barracks, hospitals, prisons, convict ships, the hulks, &c. &c. have frequently been supplied with Prayer-books and Homilies. Of the Homilies,

correct editions have been published—in *folio*, for the supply of parish churches, agreeably to the 80th Canon; in *octavo*, with copious Indexes; and, for more general circulation, in *duodecimo*, both in a bold and in a smaller type, the latter with suitable wood-cuts. Editions of the Ordination Services, in various types: of the Articles of Religion; and of the Psalter with the Epistles and Gospels, have likewise been printed. But beside the publication of these various editions of the Homilies, &c. and the supplying, according to its means, of the destitute on shore, this Society has for some time past turned its earnest attention to the wants of *seamen*, especially on the river Thames; visiting ships, distributing Homilies among the crews, and supplying such as are disposed to purchase with Prayer-books at reduced prices. Its agent has indeed encountered many difficulties in this work, and often met with great discouragement; yet the

Success which has crowned his efforts, is of the most important and encouraging description.

"In WALES—the Society is circulating, as occasion offers, a very cheap edition of the Welsh Liturgy, in an excellent type.

"In IRELAND—one entire edition of the Book of Common Prayer, in the Irish tongue and character, has been prudently and gradually distributed, with great acceptance; as have also very many copies of 'Prayers and Thanksgivings,' selected from the whole book, and of the Second and Third Homilies, now first translated into the vernacular tongue of our sister island. A new edition of the whole Book of Common Prayer in the above-named tongue and character, is now in the press.

"ABROAD.

"In BRITISH COLONIES and Dependencies.—In addition to supplies of English Prayer-books and Homilies, this Society has printed and circulated, or is circulating, at its own expense,

"1. In Hindoostanee (assisted by means of the loan of type by the Church Missionary Society), an edition of nearly the whole of the Prayer-book.

"2. In Chinese, two editions of the Morning and Evening Services and Psalter; and one edition of the First and Second Homilies.

"3. In Malay, an edition of the Morning and Evening Services and Psalter. And it is probable that the Second Homily (on the Misery of Man by Sin) will be soon printed in the same language.

"4. In Malayalam, this Society has contributed to the printing of the Prayer-book.

"5. In Indo-Portuguese, it is about to publish the whole Book of Common Prayer.

"6. In Armenian, the Second Homily is in the course of preparation for the press.

"7. In Bulom, one of the languages of Africa, the Prayer-book and Homily Society has printed and circulated an edition of parts of the Liturgy.

"In HANOVER, and in other foreign parts, as opportunity has occurred and expediency permitted, Prayer-books, or Homilies, or both, have been put into circulation, in German, Dutch, French, Italian, Spanish, modern and ancient Greek, and Arabic. The Second Homily has been lately translated into Swedish.

"The expense attending these exertions is very great; and increased means are altogether necessary to the continuance of them. The various measures adopted by the Society, with a view to the extension of its sphere of usefulness, press peculiarly heavy at this time upon its Funds—especially the publications above-named, in

Irish, Malay, and Indo-Portuguese—and the most earnest and respectful appeal is hereby made to the liberality of the well-disposed."

The following Address to Seamen may also not be altogether uninteresting to our readers.

THE PRAYER-BOOK AND HOMILY SOCIETY presents itself to your notice, as a Society desirous of your best, your eternal interests. The object of this Society is to furnish all Seamen, who can read, with the Book of Common Prayer and the Homilies of the Church of England at reduced prices; as being, next to the Holy Scriptures themselves, books most likely to benefit their souls.

"Should any of your more thoughtless shipmates ask, What good you will reap by possessing such books? we reply, That, in the Prayer-book and Homilies recommended to your notice, you will find, not only large and instructive portions of the word of God—such as, through his blessing, will show you the nature of the kingdom of heaven, the dangers and difficulties that lie in your way thither, and how they are to be avoided and overcome—but also the simple and most practical exposition of divine truth. In both of these books (the Prayer-book and Homilies) you will learn the diseased state and spiritual death of the soul by nature, discover who is the great Physician, and what He is able and willing to do for your recovery. In the Prayer-book you will find such forms of prayer as will at all times suit your case; words that describe the thoughts and desires of the heart, as well when it is sorrowful as when it is glad. Here you will be taught how to confess your sins, and in what manner you should implore forgiveness. Here, when sickness overtakes you, or dangers alarm, or even death threatens to devour, you will find words proper for such occasions, in which you may pour out your desires and requests before the Lord, even that "Almighty and Eternal God, who alone spreadeth out the heavens, and ruleth the raging of the sea; who hath compassed the waters with bounds, until day and night come to an end." And when he is pleased to remove the sickness, to dispel the storm, or in any way to snatch you from the jaws of death, you will find words of thanksgiving and praise such as are suited to your mercies, and express the feelings of liveliest gratitude. Moreover, on the Sabbath-day, when no churches are within your reach, no ministers within your view, you may, with the assistance of the Prayer-book*,

* If there be a Book of Homilies on board your ship, one of those plain good old Sermons of the blessed Martyrs and Reformers of our English Church may

exercise your souls in those very devotions which are employing tens of thousands of your fellow-countrymen on the shore. Although you are on the great deep, you can read the same portions of Scripture and Psalms which they are reading in the churches; and between decks at sea, you may bend your knees, and offer up the same prayers and praises which they are offering up in the Lord's house on land; and thus, though absent in body, and far away from home, you will be present with them in spirit, serving the Lord. Nor is this all; while you are confessing your sins, and endeavouring to pour out your hearts in supplication and thanksgiving, in the words which the Church of England teaches; you will enjoy the pleasing thought, that many thousands of those who now surround

most profitably be read. These are expressly mentioned, in the Thirty-fifth Article of Religion, as containing "godly and wholesome doctrine;" and are enjoined "to be read in churches by the ministers diligently and distinctly, that they may be understood of the people."

the throne of heaven, did while on earth pour out their sorrows and complaints to God, and make prayer and supplication, in those very words we recommend to your use; and that these happy spirits, now made perfect above, are blessing, and will for ever bless, that grace which enabled them to read, to understand, and to feel what is written in the Prayer-book and Homilies which this Society sends abroad. Yes, these are the books which instructed the mind, and cheered the heart, and assisted the devotions of many, very many, thousands of the past generations of your forefathers, while they were strangers, and pilgrims, and sojourners on the earth, which cast light into their chambers in the hour of death, and, through grace, gave their departing spirits joy and peace in believing. That you may possess the same invaluable helps, and reap the same most blessed fruits, is the earnest desire and the object of the Prayer-book and Homily Society, in thus addressing itself to you, and in offering you its helping hand.

Subscriptions are received at the Society's House, 134, Salisbury Square.

BRITISH AND FOREIGN SEAMEN.

A strong appeal has recently been made to us on behalf of the British and Foreign Seamen's Friend Society; and a prospectus forwarded of a new Establishment in the Upper Pool of the river Thames, comprising a Mariner's Church, Orphan Sea Boys' School, Library, &c.

Many of our readers are aware, that a vessel fitted up as a Chapel has long been moored off the London Docks, and is regularly officiated in as a place of worship by ministers of various denominations, who are attended by numerous and serious congregations. The position, however, of this Floating Chapel is obviously inconvenient for those seamen whose ships lie in the upper part of the river, near London Bridge. The present plan, therefore, is to procure another vessel, which, when properly fitted up, is to be moored off the Tower, and used both as a chapel and also for a school, &c.

Great exertions have been made in order that this vessel may be prepared as a place of worship, under Episcopal authority, and in connexion with the Established Church; but such formidable difficulties and impediments are found to exist, that the provisional Committee express their serious apprehensions, that the plan must either be relinquished, or the worship conducted on the plan of the Countess of Huntingdon's chapels.

We feel for the benevolent projectors; we feel for our brave and gallant sailors; we are deeply convinced of the duty and importance of seeking their spiritual and eternal benefit, and would most earnestly desire, that, if possible, they might be trained up as enlightened and conscientious members of the church to which we belong: but if legal difficulties still intervene, and if these difficulties are insuperable, we deem it our duty to bid our fellow-Christians good speed, and to pray that their labours may be crowned with great success.

Meanwhile it is important in all such undertakings, that the projectors should not despair too soon. By patient waiting, fervent prayer, and renewed applications, the difficulties may perhaps be removed; and, in a case of such obvious and crying necessity, we trust our rulers both in Church and State may at length be induced to attend to respectful and continued application.

We are the more encouraged to recommend such application, since in the Port of Dublin a vessel has been fitted up and opened as an episcopal place of worship, under the immediate sanction of the Archbishop. No good reason can be assigned why the same privilege should not be conceded to our seamen in all the principal ports of this island.

SUNDAY SCHOOL SOCIETY.

Amidst the numerous charitable institutions which are continually presenting their claims to the public, we have sometimes seen reason to fear lest those which have been long established should gradually be lost sight of, and, after having been through a series of years eminently useful, should sink into comparative obscurity.

We were happy, therefore, to receive some time since the Thirty-eighth Report of the Society for the Support and Education of Sunday Schools throughout the British Dominions. By which it appears, that in the last year, 120 schools, containing upwards of 11,100 scholars, have been added to the society's list; that 38 other schools, formerly established, have received repeated assistance within the same time. That the total number of books issued by the society within the last year is, 12,465 spelling books and 2503 testaments; making an aggregate of 608,174 spelling books, 109,238 testaments, and 8246 bibles, since the commencement of the institution; and 4204l. expended in the payment of teachers, where they could not otherwise be obtained.

The following instances of the beneficial effects of the society are appended to the report.

“Coventry.”

“It may not be uninteresting to give you a short account of the death of two of the children—one of the boys at work in the coal pit singing those lines of Watts's for children,

“There is an hour that I must die,
Nor do I know how soon 't may come,
A thousand children,” &c.

A chain used in the pit caught him round the neck, and in a few minutes removed him from this world to another; we cherish a hope, his heart might be rightly affected with his words; at all events, far, very far, preferable to have him thus depart than to have left the world with an oath in his mouth, or singing a filthy song. The other is a case of a female scholar—she was ill only a few days; for some weeks before her illness she had attended the Sabbath Morning Prayer Meeting at the chapel; we knew nothing of her illness till we heard of her death; we made inquiry of her mother what she had said in her affliction—she stated that when she was free from pain she was praying that her sins might be blotted out, urged her father to leave off swearing, and when within a few minutes of her departure she had him to her bed-side, and begged he would faithfully promise her to swear no more—he was very much overcome—she exhorted children who came to her to attend the school on the Sabbath, and requested her

mother to abstain from putting herself in a passion; these, with other things of a similar kind, induce us to hope she is in a better world.”

“Ballaugh, Isle of Man.”

“I would have acknowledged the receipt of your kind and obliging letter before now, but that I waited till I could give you some account of our Manx Schools. I have now the pleasure of informing you, that the success which has attended the attempt to teach poor children to read the Manx language has far exceeded our expectation. The Manx spelling book has been of singular service as an introduction to the language, and promises to be extensively useful. Upon receiving the parcel which you were so kindly instrumental in procuring us, I opened a school in my parish, one day in every week, for the purpose of teaching the poor to read the Manx. More than sixty children attended, and a few adults. Twenty of the scholars have gone nearly through the spelling book, and several of them have committed to memory the Parables which it contains, with the Creed and Ten Commandments. The Manx spelling book has been also introduced into our Sunday Schools with good effect.”

“Douglas, Isle of Man.”

“I have to acknowledge the receipt of your letter of the 31st ultimo, advising that 1000 additional Manx Spelling Books had been voted by the Sunday School Society, and ordered to be sent to me. I am thankful for this grant, which I have reason to think will not be more than sufficient for the present supply. A worthy clergyman, who enters warmly into the cause of instructing the natives in their mother tongue, lately said that an addition of 1000 Spelling Books would be wanted at the least.

“The Manx language is what is principally taught in the School, with a view of enabling the children to read the Scriptures in the language which they best understand. It is found upon trial that they learn to read the Manx with great facility, as the language is familiar to them; whereas the English is, to most of them, an unknown tongue. It is delightful to see the willingness which they shew to learn to read the Scriptures in their mother tongue; some of them are middle-aged men.”

“I have received a letter from my friend and relation, desiring me to acquaint you (with his kindest remembrance) that the Sunday School at ——— continues to flourish, in opposition to many obstacles.

One singular effect has lately appeared, which deserves to be mentioned. When Mr. ——— first came to the parish, very few could read, and a Bible or a Testament would scarcely be accepted. Through the liberality of friends, few houses are now without the Bible, and every child that can read is in possession either of the Old or New Testament. But, about three or four weeks ago, Mr. ——— procured more than forty prayer books, of different prices; and sent them to a shop to be distributed amongst the poor at very reduced prices; for he knew, from former experience, that they would scarcely accept them as a present. In a few days all but one were sold; and on the next Sunday, he had the pleasure of seeing them in the hands of some of the poorest of his congregation."

"Bacup.

"I humbly request leave to renew my application to the Sunday School Society for a second donation of books. When we numbered our scholars on the last anniversary, which was about Michaelmas, we counted about 200. The institution, since its commencement, has, under the divine blessing, greatly contributed to diffuse religious knowledge. The Sabbath-day is much more religiously observed, and nearly twice the number of old and young attend public worship. As a proof of this, I need only mention facts which have fallen under my own observation. Prior to the erection of the school, not 500 attended our church; now 900 or more when the weather is fine. The knowledge of letters and the art of reading, generally despised, are now as generally and ardently sought after. Add to these, what is an inestimable fruit of the happy Institution; several of those who once were scholars, are, I trust, truly converted to God, and rejoice in his Son Jesus Christ; have been admitted to the Lord's table, and walk worthy of their Christian profession, and will be gems in the crown of the Society at the great day of final retribution. If you will have the goodness to present these communications to the Committee, and pray in my name that a second donation of books may be granted for the use of our Sunday School, you will, Sir, much oblige your's."

"New South Wales, Liverpool.

"The kind favour of Spelling Books for the use of the Sunday School, established in the district I have the honour to labour in, were duly landed by Mr. Smith, Secretary to the Sunday School Society formed in this colony.

"You will have the goodness to give my sincere thanks to the gentlemen who have kindly favoured me with the means of

carrying into effect, more largely, the object we mutually have in view—The spread of truth, and the salvation of perishing sinners.

"My labours are principally amongst the poor, and extensive. I shall endeavour to meet all you wish in your letter.

"The children, in general, belong to parents who have been or are prisoners: bad indeed is the example, and we have to lament the influence it bears in our youth.

"Our School has never exceeded forty; it is a new but improving district, about twenty miles from Sydney Town.

"We labour under some difficulty for want of serious men to teach; and till this is obtained, we shall not be able to proceed so far as we could wish. Brethren, pray for us.

"I hope the day is near when a Society will be established amongst us, when our operations will be joined in consort, that we shall be able to remit you subscriptions.

"This is a new world; we are weak as to means, and must continue beggars on British generosity and Christian benevolence."

"I have lately returned from Newfoundland, and have stated to ——— the very great want of Christian Instruction for the rising generation on that island.

"A considerable number of Schools have already been established; in several of which, besides the children, young men from eighteen to twenty-five years of age, have learned to read the Scriptures. In some of the harbours and coves there are no means of education but those which Sunday Schools afford, and even in the places where there are day schools, many of the people cannot give their children any education, except what is obtained on the Sabbath."

There are Schools established at ten places, containing now 590 scholars, which are under the direction of the Missionaries, assisted by as good teachers as can be obtained. Many of them, however, for want of books are but partially taught.

"At several of the harbours of Newfoundland, the paucity of other religious instruction is such, that but for Sunday Schools they would have scarcely any means of their children knowing the first rudiments of christianity.

"If you and your friends can do any thing for the poor people of Newfoundland, have mercy on them and help them. Any further information on this subject shall be readily given."

Donations and Annual Subscriptions are received by the Treasurer, John Thornton, Esq.; at Messrs. Pole & Co.'s, and by Mr. Smith, 19, Little Moorfields.

Notices and Acknowledgements.

The GUARDIAN SOCIETY, mentioned in our last, is a Society on the principle of the Magdalen, Penitentiary, &c. for recovering wretched women from their miserable course of life. By its operations, nearly Nine Hundred Females have been provided with a temporary asylum, supplied with common necessities, and trained to habits of industry. Above five hundred of these have been either restored to their friends, placed out in service, or otherwise provided for, or are now under the Society's care. The Asylum is under the management of a Committee of Ladies; while the Funds, &c. are regulated by a Committee of Gentlemen, who meet weekly.

W. FRY, Esq: *St. Mildred's Court*, is Treasurer. The Rev. T. WEBSTER, 48, *Hatton Garden*, Secretary; and Mr. J. BROWN, Collector to the Institution.

We shall be happy to receive the sequel of the History of E. M.

Nautilus will perceive his Communication has not been lost sight of.

Under consideration: A Friend to Christianity—M. A. S.—Σ.—R. T.—C. D.

Aliquis desires us to acknowledge the receipt of a Packet of Clothes for his poor people; and the Spitalfields Benevolent Society have received a *thank offering* of 11.

LITERARY INTELLIGENCE.

Lately published,

A Plain Discourse on the Nature, Evidences, and Means of Edification. By the Rev. C. Davy, A.B. Curate of Hampstead Norris.

An Historic Defence of Experimental Religion and the Doctrine of Divine Influences. By Thomas Williams.

Lectures on the Essentials of Religion, Personal, Domestic, and Social. By Henry Forster Barder, M.A.

Thoughts on Antinomianism. By Agnostos, Author of Thoughts on Baptism.

On the Prophecies concerning Antichrist. A Discourse. By Joseph Fletcher, A.M.

Remarks on Volney's Ruins; or, A Survey of the Revolutions of Empires. By W. A. Hails.

ERRATUM.

Page 78, for Mr. King, an American Priest, read Mr. King, an American Missionary, and a Priest at, &c.

THE
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

APRIL 1825.

MEMOIRS OF THE REFORMERS.

CALVIN.

[Continued from page 88.]

To the same period in the life of Calvin, in which the profligacy of Berthelier was punished with excommunication, is to be referred the capital sentence passed on the unhappy Servetus for the crime of heresy;—an event of greater notoriety, and which authors and disputants unfriendly to the memory of Calvin have so frequently and pertinaciously urged to his disadvantage, that it is imperative to state the facts of the case succinctly and clearly, and to ascertain the kind and degree of blame attaching to one who bore so prominent a part in the history of the Reformation*.

Michael Servetus was born, in 1509, at Villanueva, in the kingdom of Arragon, in Spain. He

* It will not be expected, that reference should be made to the numerous writers *pro* and *con* on this interesting subject, which, if handled at large, would compose a volume of no ordinary size. A statement, which, it is trusted, is the result of examination of the best authorities, will satisfy the candid reader. The dispute on Calvin's conduct in the affair of Servetus was revived in 1818, in the Zurich Gazette, in consequence of a Genevese mob, encouraged by a Socinian party, insulting some Calvinists in public worship. The papers were collected and published in an able pamphlet, entitled, *Widerlegung einiger irrthümer, &c.* (Refutation of a few errors in Orell's Gazette of Zurich concerning the Calvinists of Geneva, by B. von Lerber, of Berne.)

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possessed considerable talents and active research; was acquainted with civil law, which he studied at Toulouse; but was more immediately devoted to the faculty of medicine, in which he was so sagacious that he nearly anticipated Dr. Harvey in his theory of the circulation of the blood. He discovered also much subtilty in metaphysical inquiries, which proved his snare; for he was too bold and unscriptural in his speculations, and too arrogant in their defence. When young, he composed his first anti-trinitarian work, and used as much caution as possible in its publication. He placed the manuscript in the hands of Conrad Rouss, a bookseller of Basle, who sent it to Hagenau to be printed; and it was published at Strasburg and Francfort, under the title of "Seven Books against Trinitarian Error." Ecolampadius obtained one of the first copies that came into Switzerland, and wrote his sentiments on it to Bucer, August 5th, 1531. "I saw this week our friends of Berne, who desired to be remembered to you and Capito. They were much distressed at the publication called "*De Trinitatis Erroribus*," which some of them have seen. Let me beg of you to tell Luther, that it was printed out of this country, and without our knowledge. For, to mention one particular, it is an impudent thing to affirm, as the author does;

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that the Lutherans do not understand the doctrine of justification. But the man, whether he be a Photinian or of any other sect, evidently fancies that he knows better than any body else. Our church will be very ill spoken of, unless our divines make a point of protesting against him. I beseech you especially to keep a watchful eye over it, and to take the opportunity of discountenancing it on the part of our communion, in any address which you may be sending to the Emperor. We know not how such a monster crept in among us. He wrests all passages of Scripture to prove, that the Son is not co-eternal and consubstantial with the Father, and that the Man Christ is the Son of God."

It is no wonder that Œcolampadius was so much alarmed. Concerning the person of the Saviour, Servetus declared, "Christ was præformed in the Divine Mind: he was a certain mode of being himself there; which mode God disposed of in himself, that he might make himself known to us,—that is, by describing the image of Jesus Christ in himself." This he called, "the face of God, and the Word made flesh;" and asserted, that the three Divine Persons were a chimæra, and metaphysical gods. In 1532, he sent out another work, entitled, "Two Books of Dialogues on the Trinity." It was after the publication of his second writing that he left Germany for Paris, where he was admitted Doctor of Medicine, and became acquainted with Calvin, who opposed his tenets. About ten years afterwards, he corrected the proofs of a Latin Bible by Pagninus at Lyons; adding a preface and notes, under the name of Villanovanus, and introducing into the latter much objectionable doctrine relating to Christ. Calvin kept up a correspondence with him for some time, in the hope of reclaiming him from his errors. Servetus proposed

three questions: 1. Whether the Man Jesus, who was crucified, was the Son of God; and what is the foundation of that Sonship? 2. Whether the kingdom of Christ be in men; and when a man may be said to enter into it, or be regenerated? 3. Whether the baptism that Christ instituted ought to be received in faith, even as his supper is; and to what purpose these were instituted under the new covenant? The answers returned by our Reformer to these queries so much displeased the subtle Spaniard, that he conceived against him an unalterable aversion.

At length he printed privately, at Vienne in Dauphiny, his "Christianity Restored;" in which he professed to give the primitive and genuine doctrine of the church, concerning the knowledge of God, Christian faith, justification, regeneration, baptism, and the Lord's supper. Though this work appeared under the name of Villanovanus, the magistracy of Vienne issued orders for his apprehension, on which he made his escape to Geneva. Sentence, however, was pronounced against him as a heretic, to be burnt alive, if he could be seized, and, in the mean time, his effigy and five bales of his books were consumed by fire in the public market-place. Among the charges brought against our Reformer it was said, that he had persuaded the arrest of Servetus at Vienne; but Calvin, in one of his treatises, ridicules the idea of his coalescing with Romanists for such a purpose. "A report," says he, "is current that I endeavoured to have Servetus seized in a popish territory; and many observe that it was not wisely done to expose him to the mortal enemies of the faith, as if I had thrown him into the jaws of wolves; but I would ask, how comes it to pass that there should be, all of a sudden, such a familiarity between me and the guardians of the Papacy? Can it

be credited that there should be such a free epistolary correspondence between those who are as opposite as Christ and Belial?"

Senebier, in his literary history of Geneva, has argued this point so reasonably and impartially, that it can scarcely fail of rebutting the malicious insinuation. "But Calvin is charged with abusing the confidence of Servetus; with dispatching to Vienne the letters that he had received from him, as well as the work entitled '*Christianity Restored*,' of which Servetus had made him a present. I maintain that this accusation is incredible. Can it be believed, that Calvin, whose name was execrated in Roman-Catholic countries, could expect from their magistrates any attention to his complaints, or any regard to his letters? But supposing that he had been capable of conduct at once so absurd and atrocious, is it conceivable that he would have been silent for seven years; that he would not rather have prosecuted Servetus; that he would not have sent, wherever Servetus resided, the letters he had received, and the work he possessed? It may, however, be demonstrated, that seven years had then elapsed since they had been in correspondence; and the famous letter of Calvin, which Uttembogaert saw in the library of the King of France, shews that he was at that time as well aware of his character as he might have been afterwards, and that he had seen the celebrated work of which I have spoken:—'*Servetus lately wrote to me, and accompanied his letter with a large volume of his mad fancies, with a hectoring boast that I should see amazing and unheard-of things; that, if I pleased, he would come hither: but I was unwilling to compromise my good faith; for, if he should come, my authority would be exercised in preventing him from departing alive.*' This letter is dated in February 1546. Calvin therein

refers to the work in question, discovers his judgment of it, and of the punishment due to its author; but it as plainly appears, that he was so far from engaging him to come to Geneva, that he would not promise to leave him unmolested, but rather warns him of what he might fear if he ventured into that city. It is evident, then, that, if Calvin endeavoured to keep Servetus from Geneva, that he might avoid the punishment with which he threatened him, he would not have thought of inflicting it on him elsewhere, which would have been attended with considerable difficulty, if not absolutely impossible."

It is supposed, that Servetus intended to pass on into Italy. He stayed, however, several weeks at Geneva; encouraged, as it should seem, by some of the magistrates who were enemies to Calvin, and had the rashness to defend his opinions in the most offensive manner; giving Calvin the lie above fifty times in one discourse, and as often calling him a wicked wretch, and comparing him to Simon Magus. This conduct was calculated to irritate that part of the government which was friendly to Calvin, and which at that time formed a considerable majority. Spon says, "The Council could no longer endure his impudence, and therefore committed him to prison."

As the law of Geneva required that the accuser and the accused should enter the prison together, Calvin directed the process to be made by Nicholas de la Fontaine, his secretary, and a student in theology. Calvin confesses that this was done with his knowledge. De la Fontaine made himself a prisoner, requiring the detention of Servetus, who was brought to the bar for the first time on the 14th of August 1553, when forty articles, extracted from his writings, were exhibited against him, of which he was found guilty. Then, according to form, an officer, called the Lieutenant-

general, undertook the process at the instance of the Procureur-general, and the student was liberated.

The principal accusations were, 1. That he had declared, in his "Commentary on Ptolemy," that it was wrong and rash for the Bible to celebrate the fertility of Canaan, whilst it was uncultivated and barren. 2. That he had used the most impious comparisons with reference to one God in three persons. 3. That the essence of the Divinity was common to all creatures, even to the inanimate. 4. That man had a free-will to do good or evil, but was not accountable for his actions before he was twenty years of age. 5. That it was sufficient to believe that Christ was the Son of God, without laying hold of his promises; all men, both Jews and Gentiles, being justified by their good works. Servetus presented a petition on the 22d of August, in which he pleaded for religious toleration; to which the Procureur-general replied after eight days. The Council of Vienne claimed Servetus, who, being left at liberty to return to his former judges, preferred the chance of a more favourable judgment at Geneva, to the certainty of suffering the capital punishment pronounced against him at Vienne.

The case of the accused and convicted heretic was submitted, at Calvin's instigation, to the Helvetic Churches. On the 26th of October he communicated to Farel, at Neuchâtel, the result of this appeal. "The messenger is returned from Switzerland. They all unanimously declare, that Servetus has revived the impious errors with which Satan formerly disturbed the church, and that he is a monster not to be tolerated. The Basilians are the most moderate; the Zurichers the most violent,—for they forcibly describe the atrocity of his impieties, and exhort our Senate to severity. The divines of Schaffhausen have subscribed to their judgment, as well

as those of Berne; and the Senate of the latter have also sent a letter, which has had great influence on ours. Cæsar, an odd kind of man, pretended to be indisposed for three days, but at length came to court, and, with a view to the acquittal of the prisoner, had the effrontery to propose, that the cause should be removed to the Council of Two Hundred. Nevertheless he has been condemned without any dispute, and will be executed to-morrow. We have tried to obtain a commutation of punishment, but in vain. I will tell you, when I see you, why the judges have not granted our request."

On the following morning one of the Syndics, named D'Arford, read the horrible sentence, which condemned him to be bound and led to the Champel without the city, there to be fastened to a stake and burned alive, together with his book. Servetus sent for Calvin, who with two magistrates visited him in prison, and begged his pardon. Calvin told him, that he never thought of revenging himself for any personal injuries that he had received; but observed, that he had laboured, even to the hazard of his life, for the space of sixteen years, to reclaim him from his errors; that he had communicated with him by private letters with mildness, and continued to treat him as a friend, till he found that he bitterly inveighed against him, even to madness, because he had been free in his reproofs. He exhorted him to seek forgiveness of God, for denying his existence in three persons. But when he perceived that his admonitions made no impression, he left him, declaring that, according to the injunction of St. Paul, he must withdraw from a heretic, who was condemned by his own conscience.

The unhappy man was then prepared for execution. It is by no means creditable to Farel, that he took the pains to go to Geneva, to be present at this cruel scene, and

even conducted the prisoner to the stake, though Calvin resolved not to sanction the proceeding. Servetus trembled at the prospect of his suffering, but was collected enough to make a speech, in which he avowed his adherence to his former sentiments*.

Those writers who, from tenderness to the memory of our Reformer, consider him as disapproving the capital punishment of Servetus, argue like men who injure their own cause by attempting to prove too much. It seems, indeed, that he thought, under all the circumstances, he ought to suffer death. He says, in writing to Farel (Ep. 152, p. 120), "*Spero, capitale saltem fore judicium; pœnæ vero atrocitatem remitti cupio*: I trust that he will not escape a capital sentence; but I would have no cruelty exercised in his punishment." It must be allowed, however, that there is some ambiguity in the language; and that it may be interpreted as signifying a desire, that the sentence of the government may be capital, from regard to existing law, conformity to the judgment of the Cantons, and the sake of example, but that he desired nevertheless to have his life spared. If it be understood in the very worst sense, the advocates of Calvin are still justified in asserting, that of all the parties concerned he was the least to blame; that he believed Servetus would obtain a more liberal hearing at Geneva than elsewhere, knowing that his cause was already prejudged in France, Spain, and Italy; that such men as Œcolampadius, Bucer, Bullinger, and Melancthon, who were the most moderate of the Reformers, have all expressed themselves in more bitter terms upon the subject

than can be paralleled in any writings of Calvin; and that there is historical injustice and party malevolence in the prominence which is given to the single fact of the burning of Servetus by a large class of authors who are unfriendly to Calvinistic sentiment.

During the dispute relating to Berthelier, Calvin had been deeply wounded by the conduct of some leading characters, who shewed ill-will toward the Consistory; and therefore he took occasion to preach on the subject of the departure of Paul from the church of Ephesus; declaring, that, for himself, he would by no means appear to act in opposition to the government, which had thought proper to pass a decree in favour of Berthelier, and exhorting the people to continue steadfast in the doctrine in which they had been instructed. In conclusion, he said emphatically, "Seeing, my brethren, that matters have proceeded to this extremity, suffer me to use the words of the Apostle, 'I commend you to God and the word of his grace!'" As this quotation was understood to imply that he was meditating a resignation of his charge, it caused a great alarm among those who were attached to his ministry, and led to a reversal of the decree. Farel was indignant, however, at the manner in which his friend had been treated, and, thinking that his age and services gave him authority, censured the Genevese most severely in a public discourse for their factious spirit. Offended at his boldness, the magistrates insisted that he should appear before them and answer for his conduct. The preacher came from Neufchatel, whither he had gone after his sermon, to obey the summons; but some of the more discreet citizens advised Perrin to beware of injuring a venerable pastor, who had rendered essential benefit to the Republic; which so intimidated him and his party, that

* Calvini fidelis Expositio Errorum Serveti, p. 827; Tract. Theol. p. 836; Senelier, Hist. Litt. de Genev. tom. iii. Art. Calvin; Allwoerden, Hist. Serveti, § 48, p. 105; Lubienjecius, Hist. Reform. Polon. l. ii. c. 5.

Farel obtained a favourable hearing, and was dismissed from the court with an apology for the trouble given in requiring his attendance. Calvin's sense of the honest zeal of his friend may be gathered from his letter to the ministers of Zurich: — "My friend Farel has lately been to see us; to whom, as you well know, the Genevese are so deeply indebted; and, as he thought he had a right, freely admonished them; but they were so enraged, that they vowed capital vengeance against him. I am aware, indeed, that there is nothing new in the creation of a disturbance by factious men in a free state; but the madness of our senate is to be deplored, which required a man to come from Neuchâtel to be tried for his life, who is the father of their liberty; and the father of their church. I am forced to charge such disgrace upon this city which I would willingly wipe off with my blood. This is sufficient to give you a specimen of their ingratitude, which must be disgusting to every man of honour and probity. But because I have many reasons which hinder me from publicly deploring our calamity, I shall only say, that, unless Satan be chained up by you, he must be let loose."

Our Reformer was engaged at this period in refuting the sentiments of some leading Arians on the one hand, and defending the tenet of predestination from the misrepresentations of some ministers of the Pays de Vaud on the other. His sympathies were also called into exercise in behalf of the fugitives from France and England, who found in him an adviser, protector, and comforter, at a time when superstition and libertinism were leagued together against him. It appears from the testimonies of De Thou and Spon, two impartial historians, that the Perrinites laid a diabolical plan to rid the city of the persecuted French who had fled

thither, being jealous of the privilege of burghership, which had been bestowed on the more respectable, and which threatened to give the Calvinists an accession of influence in the government. They raised a tumult in the night, crying out that the foreigners were about to deliver up the city into the hands of the French, and hoping to instigate the Genevese to massacre those who had sought an asylum in their state. But the deception was too flagrant to take effect. The French keeping quiet in their houses, the Council was convinced of the seditious tendency of the pretended alarm: the feet of the conspirators were taken in the snare which they had privily laid for others; some being apprehended and punished, and others forced to escape for their lives*.

From the intimate connexion existing between Geneva and Berne, Calvin found it necessary to repair to the latter, to vindicate himself from the accusations of Castalio, Bolsec, and other enemies of scriptural truth; when he replied to their charges with so much ability and success, that they were ordered to leave the Bernese territory. Soon after his return he was seized with a tertian ague while he was preaching, which obliged him to leave the pulpit; and the report of his decease reaching Noyon, his native place, the inhabitants actually made a solemn procession, and returned public thanks to Almighty God for the removal of such an abominable pest! Senebier observes dryly, that "many great men have partaken this honour with Calvin, and have had, as well as he, the satisfaction of learning the high estimation in which they were held;" and Clark remarks with more seriousness, "But the prayers of good men prevailed for his health, and he was so far from dying of that disease,

* Thuanus, tom. i. l. xvi. p. 497. — Spon. l. iii.

that, rather being increased in his strength, he undertook a longer journey than he was used to do, viz. to Francfort, being invited thither to pacify some controversies which were sprung up in the French church there. At length returning home, though something impaired in his health, yet remitted he nothing of his daily labours, publishing the next year his very learned Commentaries upon the Psalms, to which he prefixed a very precious preface*."

Error, from its very nature, can hardly be stationary. *Facilis descensus averni*. The followers of Servetus proceeded from bad to worse; and Valentine Gentili taught that the Father, Son, and Spirit were three distinct essences, and three Almighty Gods. At first, he proposed his scheme to his friends Alciati and Blandrata; but afterwards this notion, and many others of a heterodox nature, spreading among the people, the Consistory of the Italian Church, in an extraordinary assembly, which was attended by many principal citizens, on the 18th of May 1558, drew up a confession of faith, which each member was required to sign after Calvin had been heard in defence of the doctrine of the general church. Gentili at first refused his subscription: he however complied afterwards, but continuing to dogmatise against the Trinitarian sense of Scripture, was sent to prison, where he held a dispute with Calvin on the 15th of July; when he retracted his sentiments, and was permitted to leave his confinement, with no other punishment than the burning of his writings, and an obligation on oath not to quit the city without special licence. He found little scruple in breaking this compulsory engagement, and, escaping into Savoy, joined Gribald the lawyer, and a patron of Servetus, from whence he departed

to Transylvania, accompanied by Alciati and Blandrata, who united with him in the diffusion of blasphemous tenets.

Convinced that the best means of preserving the purity of religion was the illumination of the mind, Calvin prevailed on the Council to found a new college for seven classes, with three professors of Hebrew, Greek, and Philosophy. On the 15th of June 1559, the laws were read before the magistrates, ministers, and students; after which he delivered an excellent oration on the advantages of learning. He declined the nomination of Rector in favour of Theodore Beza, but undertook to read the divinity lectures. In October he suffered much from a quartan ague, and became more debilitated; yet such was his mental vigour, and desire of usefulness, that he would not relax in his labours, often observing, "that nothing was more troublesome to him than an idle life*." In the beginning of this year, the Republic conferred on Knox, the celebrated Scotch Reformer, the freedom of the city, on occasion of his departure for his native land; after spending some time at Geneva, in which he was very conversant with Calvin; but it is noticed by Dr. McCrie, in his life of that remarkable character, as "somewhat singular, that Calvin did not obtain this honour until December" in the same year. He was, however, fast approaching that crisis in which all earthly distinctions are lighter than vanity. He was not prevented by illness from revising and republishing his Institutes in Latin and in French, and correcting his Commentary on Isaiah. He continued to advise and comfort the Protestants in various quarters by his Epistles, and to contend earnestly for the faith, particularly against the heresy of Stancar of Mantua, who held that Christ was

* Sanebier, vol. i. p. 228. — Clark's Marrow, p. 304.

* Melchior Adam, p. 48.

Mediator in respect of his humanity alone, and also against the errors of Heshusius concerning the Dominical supper.

On the second of February 1564, he delivered his last sermon, and was afterwards unequal from asthmatic affection to speak in public. For ten years he had eaten no dinner, limiting himself to some refreshment at the close of the day, as he found abstinence the best remedy for a head-ache, to which he was very subject. He was cured of the quartan ague, but, before his decease, was attacked by a complication of disorders. In his agonies he was frequently heard to say, with uplifted eyes, "How long, O Lord!" But as soon as he had some cessation from pain, he would take pen in hand, or return to his reading, and when importuned to the contrary, replied, "Would you that, when the Master come, he should find me idle?"

On the 10th of March, the pastors visiting him found him at his table. After rubbing his forehead with his hand, as he was accustomed in meditation, he said with a cheerful countenance, "I give you my best thanks, dear brethren, for all your care of me. I have a hope that I shall be present at our Consistory a fortnight hence; but at the same time I have little doubt it will be the last opportunity I shall have of assisting at such a meeting." He attended, according to his hope, and read some annotations he had recently made in a French New-Testament, on which he requested their judgment. Fatigued with this exertion, he was worse on the morrow; but on the 27th he ordered his attendants to carry him to the town hall, and, supported by two of them, walked into the coun-

cil room, and, uncovering his head, told the magistrates that he was come to acknowledge the many favours which they had been pleased to confer on him, and particularly for their attentions in his last illness; "for," said he, "I feel that I shall not again have the honour of appearing in this place." His emaciated appearance drew tears from his friends, as he affectionately bade them farewell.

He was borne by his express desire to the church on Easter day, where, after sermon, he received the sacrament from Beza, and joined in the appropriate Psalms with a cheerful countenance, though with a feeble voice. On the 27th and 28th of April he delivered charges to the syndics and pastors, full of those pious exhortations and judicious remarks which might be expected from his eminent station and experience. Understanding that the venerable Farel, now seventy-five, and infirm, intended him a visit, he wrote to him on the 11th of May in an affectionate manner, begging him not to expose himself to the fatigue of the journey: but this tried friend could not forego the gratification of another interview before their final separation on earth. From this time to the period of his death he was almost in continual prayer. It was at eight o'clock in the evening of the 17th, that this lamp of Israel was quenched, to shine more brightly in a more exalted sphere. He was buried the next day, without any parade, at the common cemetery of Plein Palais: the magistracy, consistory, and academy, witnessed with suitable emotion the deposit of his remains; but, according to his own injunction, no memorial marked the spot.

"AND THERE WERE ALSO WITH HIM OTHER LITTLE SHIPS."

MARK iv. 36.

As through the fields of sacred lore,
 Those boundless fields, our footsteps stray,
 Our souls may find a honied store
 In every flower that strews the way.
 And, as the bee supplies his hoard
 From many a bloom that 'scapes the view,
 Our search may gain a rich reward
 E'en where we thought no floweret grew.
 When Jesus on the swelling tide
 Launched from the crowd that thronged the shore,
 Other light barks accompanied
 The favoured ship the Lord that bore.
 So, if his special presence own
 One 'mid the tribes that Israel's be,
 'Tis not to that confined alone—
 The rest are all in company.
 All to the Lord alike belong,
 While borne on Time's tumultuous wave,—
 A fleet prepared—a squadron strong—
 The storm to meet, the foe to brave.
 And thus 'mongst Christians: though his face
 On the blest few less veiled may shine,
 The waiting soul, the babe in grace,
 Is not the less, O Saviour, thine.
 Light though the bark, it sails with Thee;
 Doth of thy fleet a part compose;
 Associate with thy company,
 Thy convoy shares, thy colour shews.
 Hence thou, my soul, the good mayest learn
 Of Christian concord's holy tie;
 And, most of all, may'st hence discern
 How blest to be to Jesus nigh.
 For if, ere louder gale abates,
 Thy canvas split, thy mast be gone,
 Some friendly sail on Him that waits
 Shall lend its aid, and tow thee on.
 While "wind and storm his word fulfil,"
 Thou fearest not, anchored at his side;
 And when He bids the waves "Be still,"
 Thy little bark shall bravely ride.
 If break his voice, the breezes rest;
 Thy sail shall catch their waking sigh:
 Or if He tread the billow's crest,
 He'll whisper "Peace" in passing by.
 And, when o'er Time's impetuous tide
 His care has brought thee, then for thee
 "A place of streams and rivers wide
 The Lord, the glorious Lord, shall be *."

* Isai. xxxiii. 21.

PILA.

THE COTTAGE VISITOR.—No. IV.

"He weeps: O venerate that holy tear.
Faith lends her aid to ease Affliction's
load;
The parent mourns a child upon her bier;
The Christian yields an angel to his
God."
MASON.

"FOR some time after this I heard no more of these pious Cottagers, till one day I received the intelligence that poor Maria was at the point of death. I immediately resolved to go and see her; and accordingly on the following day I walked over to the cottage. No smiling faces greeted me upon my entrance; no Maria nimbly sprang to set me a chair; but of my own accord I seated myself in a place that sickness had rendered silent, desolate, and forlorn. I had not waited long before the old man entered the cottage. I anxiously inquired into the state of his daughter: the question brought the tears into his eyes as he replied, "Oh, sir, she will not be with me much longer. I have some time feared she was going into a decline; and so it is. But what a blessing it is to see her so happy! She is quite willing to die. But please to walk up stairs, sir." I followed the poor old man to the chamber of his dying daughter. As I entered she turned her languid eyes upon me: they brightened as they fell upon mine; and as she raised herself in the bed, she faintly uttered, "I am glad to see you."

There had always been something exceedingly interesting about her. Her education had been but limited, but she had not neglected to improve from the little she had received; and the Bible and Watts's Hymns were her principal companions. In short, the modesty of her demeanour, the simplicity of her attire, and the suavity of her disposition were such as to excite the admiration and engage the affections of all who knew her. She was now apparently about twenty years of age, but

evidently on the verge of eternity; the hectic bloom that at times overspread her cheeks, the difficulty that attended every act of respiration; the hollow cough that interrupted almost every effort to speak, and the extreme lassitude that pervaded the frail tenement of her immortal mind, sufficiently evinced that the period of her departure was at hand. She, too, was aware of its approach: she did not shrink from it in dismay; no, her hopes were firmly fixed in heaven, and thither her spirit longed to take her flight. An air of calm resignation sat upon her countenance, and the pallid look and the languid eye, though they warned us of the approach of death, heightened the interest of her departing moments, and rendered her lovely even in dissolution.

"Well, Maria," I said, as I closed her hand within mine, "how are you now?"

"I am very weak, sir; but God strengthens me."

"It is a mercy indeed to have such a Friend upon a dying bed!"

"Yes, sir, it is; and I find that He is with me: his presence cheers me in the dark valley."

"Do you wish to live, Maria?" She turned her eyes, moistened by the recollections my question had excited, upon her aged father: I entered into her feelings, and forbore to press the question.

"I feel," said she, "that I have not long to live; I shall soon meet my Saviour in that happy world above. Oh, how I long to be there!

There I shall see his face,
And never, never sin;
But from the rivers of his grace
Drink endless pleasures in.

Oh, sir! I would not leave this dying bed to be a queen."

"I am glad, my dear Maria, to see you so resigned to the will of

God: the promise is indeed fulfilled in you, 'When thou passest through the waters I will be with thee; and through the floods, they shall not overflow thee.'

"Yes, sir, God is more merciful to me than I deserve. I have been a great sinner; but my Saviour has pardoned all my sins: yes, I feel that he has: precious, precious Jesus!"

The poor old man now sobbed aloud; and, covering his face with his hands, he went out of the room.

"Oh, sir! that, that is my only sorrow: my poor father will have no child to support him!"

"God will take care of him, Maria: he is 'a Friend that sticketh closer than a brother.'"

I know it, sir; I know it; but it is a great trial to leave him so old and infirm: but God's will be done; we shall not be parted long. Oh, that will be a blessed meeting!—meet to part no more!—live with angels, and God, and my blessed Jesus! Oh how I long to see him! Death does not appear terrible to me. I can say, 'O death, where is thy sting?'

Now, while you hear my heart-strings
break,

How sweet my moments roll!

A mortal paleness on my cheek,
But glory in my soul.

Overcome by so great an exertion, her head gently fell upon the pillow, where for some time it remained in listless inactivity: at length, however, she again rallied her spirits, raised her feeble head, and continued, "There is laid up for me a crown of righteousness, and it will not be long before I put it on: do you think it will, sir!"

"It may be longer than you expect, Maria; but not longer than your heavenly Father sees fit: wait patiently upon him, and learn submission to his will."

"That is what I pray for: I fear I

am too impatient. Lord, help me to say 'Thy will be done.'"

A female neighbour now entered, to afford her some necessary assistance: I therefore took my leave of her: "Farewell, Maria: may God be with you to strengthen and uphold you."

"Farewell, sir: I hope I shall see you again in this world; if not, in a better."

As I left this chamber of death, this portal of eternity, this "gate of heaven," I turned to take a last parting look of the dying maid. That look, only death can erase from my remembrance. Her languid eye had followed me to the door; and as I turned, the expressive glance encountered mine. I hastily averted my head, to hide the gushing tear, and saw her no more!

The afflicted father was waiting for me below. He grasped my hand, while the tears were rolling down his withered cheeks: he would have spoken, but tears choked his utterance. I squeezed his hand in silence, and passed on.

"Farewell, Maria," thought I, as I hastened home: "thou art a lovely flower nipped in the very bud; but thou shalt blossom again in a kinder soil. I shall see thee, I shall hear thee, I shall speak to thee no more in this world; but I trust ere long to meet thee in a brighter and a happier, where sin shall no more defile us, sorrow shall no more oppress us, and death shall separate us no more for ever."

"Then over our happy and glorified soul
The waves of affliction no longer shall
roll;
But on the kind bosom of Jesus above,
Be blest with his presence, his smiles,
and his love."

Two days after this, the welcome messenger arrived, that carried the spirit of this youthful believer to the bosom of her Father and her God.

ON PREACHING CHRIST.

THE different and disoondant opinions on the subject of "*preaching Christ*," and its vital importance to the interests of true religion and to the happiness of man, render it a duty of the first magnitude humbly and seriously to inquire, What is the real meaning of the expression; and how we may so preach as to fulfil the requirements of the word of God, and to discharge our duty to the souls committed to our care, as the "faithful stewards of his mysteries."

The duty of "*preaching Christ*" to our people, from the *first* to the very *last* of our labours, is clear, from the many full and unequivocal declarations in the Gospel, and from the example of the Apostles themselves. *Christ* was the subject of their preaching on all occasions, under all circumstances, and to all people, "whether Jew or Gentile, barbarian, Scythian, bond or free." The Apostles, "daily in the temple, and in every house, ceased not to teach and to *preach* Jesus Christ." Philip "went down to the city of Samaria, and *preached Christ* unto them." Paul, when converted, "*preached Christ* in the synagogues" (Acts ix. 20). How often, and how clearly, and how boldly, does the great Apostle declare his duty, and his holy resolution, to "know nothing, and to preach nothing, but Jesus Christ," and him crucified; to "glory in nothing save in the cross of his Lord and Saviour Jesus Christ;" and to "preach not himself, but *Jesus Christ*" as the "all in all" of man's salvation!—Here is our example—this is *our* subject—this is our duty. But,—

No one can, for a moment, suppose that there exists any peculiar influence or efficacious charm in the bare use or repetition of the name of Christ, without meaning, without connexion, and without experience; that we could convince the unbeliev-

ing, convert the ungodly, or turn men "from darkness to light, from the power of Satan to the living God." I would say, then, to "*preach Christ*," scripturally, and with the hope of profit to our people, through the blessing of the Spirit of God on our labours, is,

1. To declare, simply and clearly, the *whole* counsel of God, as revealed to us in his holy word, though opposed to all human opinion and conceit;—is, to lay open, plainly and honestly, to all, the way of mercy, as made known to us in the glorious Gospel, without any servile adoption of human systems, or submission of our judgment to the dogmas of men, however excellent or learned they may be;—is, to explain, fully and faithfully, the plan of redemption, salvation, and life, by "repentance toward God and faith toward our Lord Jesus Christ;—is, to give to *every* part of Divine truth its due place, prominence, and proportion; not to exalt and dwell upon *one* doctrine, to the exclusion of *others* equally true and equally important; but to preach the *whole* truth, without fear and without favour; and to shew the holy and practical tendency of *every* doctrine of the Gospel of God.

2. To "*preach Christ*," so as to impress the careless and to awaken the slothful, to bring men to seriousness of thought and to earnest inquiry, is, to state clearly and distinctly the Fall, the consequent corruption and ruined condition of all mankind; and thus prove the need of a Saviour from the sin and misery of man;—is, to declare his state of guilt and condemnation, from the awful curses of the broken law, "in that *all* have sinned, and come short of the glory of God;—is, to proclaim, with all earnestness and fidelity, the *utter* impossibility of man, of *any* man, being able to "save his own soul" by his *own*

goodness; or by his *own* merits as "God hath concluded *all* under sin," and as "*cursed* is every one that continueth not in *all* things that are written in the law, to do them;" and that we must, therefore, repent or perish, be converted or be condemned. None, but such as are deeply convinced of their *own* state of guilt and misery from sin, will ever hear with joy the glad tidings of the Gospel of Christ, esteem the preaching of the doctrines of the cross "good news," or willingly and thankfully embrace the offer of pardon and salvation by Christ Jesus.

3. To "*preach Christ*" scripturally is, to proclaim, with all holy zeal and love, the freeness and fullness of his pardoning mercy, and the all-sufficiency of his grace to receive, pardon, and save the guilty sinner of every character and of every clime;—is, to declare Him to be "the way, the truth, and the life," by whom *alone* the penitent for sin can come to God, obtain peace in his conscience, and live and die meet for glory;—is, to declare Him to be "the *only* name under heaven given among men whereby they can be saved," as the only "hope of glory," and as "able as willing to save *all* to the uttermost who come unto God by him;"—is, to testify that "He is the end of the law for righteousness;" that by Him *all* that believe might be justified from *all* things;" and that He is "made of God, unto *all* that believe, wisdom, righteousness, sanctification, and redemption;"—is, to exhibit Him as the *only* fountain of mercy to man, the *only* source of happiness and blessing to the soul; as the true and proper channel of grace from God to the children of men; as the sun and centre of all true religion, from whence originate and proceed all the beams of light and life to the penitent believer; and as the "all in all" of a believer's hope and confidence, from the very first step in

the ways of grace till he reach in safety the realms of glory.

4. To "*preach Christ*" with effect and blessing, is, to exhibit Him in all the promised grace, power, and work of his Holy Spirit, as the promised Comforter of his believing people, and as the great Teacher of the people of God;—is, to direct the attentions and prayers of men to the *Spirit* of wisdom, light, and purity, to "take of the things of Christ" and to "reveal the Saviour" to their souls, to "shed abroad the love of God in their hearts" and to "lead them into all truth;"—is, to instruct men in the doctrine of the Spirit, as giving light to the dark and ignorant mind, as softening the hard heart, as subduing our natural corruption, as winning the soul to God, restoring the lost and wandering sheep to the true Shepherd, guiding the Christian pilgrim through the wilderness; applying all the precious promises of the Gospel to the fears and necessities of believers in the Son of God; and to save the tempted, tried, and doubting soul from all its dangers; and to bring the humble and believing penitent to the end of his journey in peace. The doctrine of the Spirit's influence and power to convince and to convert the souls of men, to build up and preserve the children of God, is, and hath been in all ages of the church, and will be to the end of time, the doctrine of usefulness and comfort, of godliness and salvation.

5. To "*preach Christ*" must signify to preach Him in all his sacred and holy offices, as the Prophet, Priest, and King of his church and people;—as their *Prophet*, to instruct them in the nature of their own true condition before God, the evil of sin and the guilt of transgression, the will of God, the way of life, and the path of duty to God and to man;—as their *Priest*, to atone for their sins, even the "sins of the whole world;" to blot out transgressions, to pay the vast debt due

to infinite Justice, to open the prison doors to the bond-slaves of sin, to reconcile by his blood a world of sinners to his offended Father, to open, and to keep open, a way of access to God; that, by his sufferings, and the atoning blood of his cross, "God might be just, and yet the justifier of all who believe in Jesus;" —as their *King*, to appoint laws to his subjects, and to give commands for the obedience of his believing people; to rule in their hearts by his sceptre of love; and to reign, by his grace in their souls, over all, and against all, opposition from the powers of darkness, unbelief, corruption, and an evil heart; to bring all the powers and affections of the inner man into a holy subjection to the will of God, and to make every penitent believer a "new creature" by the purifying influence of his grace.—It must be clearly manifest, to every serious and reflecting mind, that the not rightly *distinguishing* and not scripturally *uniting* these gracious and inseparable characters may be considered, most justly, as the true *source* of all error in religion, as regards the *person* and *work* of the Saviour, from the low and heartless *Socinian* to the wild and visionary *Antinomian*. These holy offices and characters of Christ cannot be *separated* from each other, without the most serious injury to the soul that dares to do it. Like his seamless robe, they are beautiful when in union, and full of the richest blessings and comfort to the believing soul. United, they proclaim Him the "Son of the Most High," the "Man of sorrows," and "God blessed for ever." United, they declare Him to be "the Head over all things to the church," the Word of God, and that "in Him dwelleth all the fulness of the Godhead bodily;" and that, as the "faithful High Priest" of his people; and as "God manifest in the flesh," He hath all knowledge and ability to instruct and "save his people from their sins." If we *separate* these

holy and precious characters of the Redeemer, all is darkness and disorder, all is doubt and confusion. *Separated*, the Bible becomes an inexplicable mystery, the statements of the Gospel are wholly unintelligible, and the soul is left to uncertainty and conjecture. But, if these characters are viewed as *united* in the person of Christ, every thing is clear and harmonious throughout the Scriptures, and Jesus is the suffering and the triumphant Saviour, the condescending and the exalted Redeemer; "the Son of Man," and yet the "God of glory."—"Preaching Christ" in all his holy offices would be the death of all error in opinion and practice, to those who *truly* feared God, and were *really* desirous to secure the eternal interests of the soul. Like the beams of the rising sun, it would dispel all the mists of ignorance, prejudice, and error, and *exhibit*, as by the light of day, "the truth as it is in Jesus," and *preserve* the humble and penitent believer from *mistaking* the way to the kingdom of heaven.

6. To "*preach Christ*" faithfully, we must preach Him in all his *holiness* of conduct, as "not only a sacrifice for sin, but also an ensample of godly life:"—we must state this distinctly, that He "left us an *example*, that we should follow his steps," and "walk as he also walked." We must preach Christ as our great pattern for holy imitation, and hold Him up as our daily *example*, to follow in all known duty both in public and in private. We must plainly state the spirit and conduct which He uniformly exhibited, and the bounden duty of all believers to possess, and manifest "the *same mind* that was in Him." We must exhort to duty and obedience, to public worship and private prayer to every act of Christian charity and kindness, by the *example* of Christ. We must not fail to explain and enforce the *holiness* of his calling, that believers are required to be "*holy* in all manner of conversation

and godliness." We must again and again remind professors of the Gospel of Christ, that all his ways and commandments are *holy*, that all his people are holy, and that we *only* do and can shew our "love to Him by keeping his commandments." Every title by which his people are described, distinguishes them as a "*holy* people," as "separated from the world," as devoted to the glory of God, as "*zealous* of good works," as careful to "adorn the doctrine of God their Saviour in all things;" as "*denying*," through Divine grace, "all ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world," and as "*glorifying* God in their body and in their spirit, which are his."

7. To "*preach Christ*" to the comfort of his people, we must constantly proclaim Him as the *Surety* of his believing people, who hath already paid, to the utmost farthing, the vast amount of the debt due from sinners to God, that believers in Jesus might be now "*justified* freely, and from all things," and stand accepted and complete in the perfect righteousness of their Redeemer. We must "*preach Christ*" as the great and only *Mediator* and *Advocate* with the Father, to plead our cause, to present our services, to procure us all needed blessings, to supply our daily necessities, to help our infirmities, and to secure and grant us all "*grace to help in time of need*." We must represent Him as "*ever living* to make intercession unto God for us;" as "*touched with the feeling of our infirmities*;" and as able and willing to "*succour them that are tempted*," to raise the fallen, strengthen the feeble, and to preserve all, who love and trust Him, by his mighty power, through faith, unto salvation."

8. To "*preach Christ*" to the establishment of our hearers who "*love Christ in sincerity*," we must, at all times, declare most plainly his unfailling love and unchanging

faithfulness to his beloved and redeemed people; that no change of circumstance, time, or place, can alter his affections towards the true believer, or affect his purposes of mercy towards the humble penitent. We must declare that all his promises are faithful and true, and never will or can fail or disappoint those who believingly trust in them. We must "*preach Christ*" as the counsellor and companion, the guide and guardian, the friend and protector of his believing people, of *all* that love and serve him, all the way to glory; and that nothing—either present fears or dangers, future opposition or tribulations, all the powers of earth and hell combined—shall or can separate the true believer from the love of God that is in Christ Jesus."

9. To "*preach Christ*" fully and completely, we must declare Him to be the *Judge* of all men; before whose awful tribunal we "*must all appear*," to "*give an account of the deeds done in the body*," and be rewarded or punished "*according to our works*." This we must do with holy boldness and affectionate fidelity, however displeasing or unpalatable it may be to the false professor and the painted hypocrite; though it may excite the sneers of spiritual pride from some, or the scoffs of irreligion from others. We must "*preach Christ*" as the final *Judge* of all men; who will *prove* every professor; *try* every heart; *expose* before the assembled world the real state of *every* soul, in that great and glorious day of inquiry and retribution: when no *form* of religion will be allowed to pass without the *power* of it; when all "*faith*" that doth not "*work by love*," and produce the *holy fruits* of obedience, in heart and life, to God's commandments, will be declared vain and worthless. For, his "*fan is in his hand and he will thoroughly purge his floor*; and he will gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

10. To "*preach Christ*" to the joy of believing souls, we must continually direct the hearts of the children of God to Jesus, as their "hope of glory;" as their life, and life eternal; as the King of saints, and the Lord of glory, who will at last collect all the scattered members of his church, and bring them all safe into that glorious and eternal "rest that yet remaineth unto his people." We are to declare, that his love and power, his word and promise, are engaged, that if we "suffer" for or "with him, we shall also reign with him;" and that if we "die with him, we shall also be glorified together." We are to "*preach Christ*" as ever present with his believing people, in all their various and varied trials in the way to heaven; that not a "hair

of their head shall perish;" that He will "bruise Satan under their feet shortly;" and that He is ready, when their toilsome pilgrimage is over, and their warfare on earth is ended, to receive them into "everlasting habitations," and render their happiness complete with all the unmixed and unfading joys of the redeemed saints in glory: where "God will wipe away all tears from their eyes;" give them to "drink of the water of life," at the fountain of all true felicity; and where there "are pleasures for evermore." What a promise hath Christ made to his people, "Where I am, there shall ye be also!" "If our life be hid with Christ in God, when Christ, who is our life, shall appear, then shall we also appear with him in glory."

C. D.

PRUSSIAN LITURGY.

Your readers in general have doubtless been gratified at the information you have recently communicated respecting the Liturgy which the King of Prussia is endeavouring to introduce. A Christian friend from Germany has furnished me with a copy; and as it appears to be very little known in this country, I have thought that a general account of it might not be unacceptable.—It bears the date of Christmas 1821; but I am informed that subsequent editions have appeared with some improving alterations. The title runs thus: "Liturgy for the principal Divine Service on Sundays, Holy-days, and the Celebration of the Communion, in the Royal and Cathedral Church at Berlin." The King himself, I understand, was the author of the scheme, and is commonly regarded as the composer, or rather selector, of the greater part of the prayers; but, with a liberality of feeling highly creditable to his Majesty, he has appointed them to be used at his own place of worship only, contenting himself with a mere

recommendation of them to the Clergy at large;—a recommendation which has hitherto, we understand, been rarely complied with. The Prussian Liturgy presents the following simple and touching preface.

"The illustrious ancestors of his Majesty the now reigning King, viz. the Electors Joachim II. John George, the Duke Albrecht in Prussia, &c. published Ecclesiastical Regulations in the years 1540, 1558, and 1572; which, among other things respecting the church, contained also liturgies. These, being drawn from the fulness of the Divine Gospel, founded on very ancient forms of the Christian Church, and purified by the Reformation, were almost at the same time introduced and received in all Evangelical (Protestant) countries."

"Such liturgies, declaring the eternal truths of Christianity, agreeably to the pure words of holy Scripture, in clear simplicity and expressive brevity, established and promoted unity of faith in the Evangelical church, and formed a beau-

tiful tie which united all Evangelical congregations.

"Superior to every change of time, these valuable liturgies are as elevating and edifying now as they were to our pious ancestors. The prescribed forms have notwithstanding been gradually laid aside, and free choice has more and more taken place of ancient and venerable rites. The Evangelical Church, however, ought, by her doctrine and discipline, to establish the community of the Christian faith on the sure and eternal foundation of Christianity: and, although the essence of Divine worship does not consist in church-rites, yet the equiformity of these not only tends to produce a common conviction of the same truth, but also a serene peace of the soul and a pious confidence result from the animating thought, that *these* are the same praises, thanksgivings, prayers, intercessions, and vows, which our Christian ancestors offered up many ages since, and which, if the Lord please, our children after us shall offer.

"On such considerations his Majesty has been induced to appoint this Liturgy, which may be considered as an improvement on any previously used, being similar in its fundamental forms to those above mentioned, and adjusted to the requirements of the present age; to be used, in the first place, at Divine service in the Royal and Cathedral church; in order to promote, with God's assistance, Christian piety, true virtue, and genuine patriotism."

This preface is followed by some general directions; one of which is, that "Divine service on Sundays and holy-days is never to occupy more time than an hour;" half of which is estimated for the liturgy and singing, and the other half allotted for the sermon. It is, however, kindly intimated, in a marginal note, that "the time may be prolonged, if a longer hymn should meet the wishes of the congregation;"

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and I suppose no one *else* would be found to complain, if *they* should be occasionally disposed to extend an equal indulgence to the preacher. —A rubric next prescribes that the service shall commence with congregational singing; during which the minister comes before the altar, in his sacerdotal vestments, and silently offers up a preparatory prayer; then, turning to the congregation, which continues standing, he says,

"Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and for ever, and from eternity to eternity. Amen.

"Our help be in the name of the Lord, who hath made heaven and earth.

"Most merciful God and Father, in deep humility do we acknowledge and confess before Thee our manifold sins and transgressions. Look down in mercy upon us, and forgive us, who repent, all our sins, for the merit of thy dear Son our Saviour Jesus Christ. Amen.

"Chor. Amen.

"Min. Where is a God greater than our God? Thou art the God that doeth wondrous things; thou hast made known thy power to the nations. To thee, O Lord, have I lifted up my voice; unto my God have I lifted up my voice, and He has heard me.

"Chor. Kyrie eleison! Christe eleison! Kyrie eleison!"

"Min. Glory be to God in the highest; and on earth peace, good will towards men," &c. (the concluding prayer in our Communion Service.)

"Chor. Amen.

"Min. The Lord be with you,

"Chor. And with thy spirit.

"Min. O Lord God, beloved Father, we beseech Thee to direct and

* A note gives the translation "Lord have mercy," &c., and adds, "The Greek words have been retained, partly because they are found in old hymn-books, and are, therefore, supposed to be understood; partly because the measure of the syllables suits the old church-music better."

govern us by thy Holy Spirit ; that with our whole heart we may hear and receive thy word, and be sanctified by it ; that we may put our whole trust and hope in Jesus Christ thy Son ; that we may amend our lives according to thy word ; and attain everlasting salvation through Jesus Christ our Lord. Amen.

“ Chor. Amen.”

(Then follow the Epistle, Gospel, and Apostles' Creed, with suitable sentences from the minister and congregation.)

“ Min. Lift up your hearts, and let us give thanks unto the Lord our God.

“ It is meet, and truly worthy and salutary, to give thanks to Thee, the Almighty, at all times and in every place, through Jesus Christ our Lord ; for the sake of whom thou hast spared us, dost forgive us our sins, and promise us eternal salvation : Therefore, with angels and archangels, and with all the company of the heavenly hosts, we sing praises to Thee and to thine infinite glory :—

“ Chor. Holy, holy, holy, is the Lord of Hosts. All the lands are full of His glory. Hosanna on high. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

“ Min. O Lord God, Heavenly Father, we beseech thee that thou wouldst govern thy Christian church, with all its teachers and ministers, by thy Holy Spirit ; that it may be preserved in the pure doctrine of thy word ; that true faith may be produced and strengthened in us ; and also love towards all men spring forth and increase in us.

“ O Lord, let thy grace be richly bestowed upon the King our Sovereign ; upon the Crown Prince, and all the Royal Family, and all who are related to and connected with it. Prolong their lives, and make them a continual blessing and a Christian pattern to us. Grant to our King a long and happy reign. Protect the King's army, and all the faithful

ministers of him and of the country. Teach them, as Christians, to be constantly mindful of their oath ; and let their respective services be blessed to thy honour and the country's good. Bless us, and all the King's dominions. Bless every one in affliction ; and be the Saviour of all men, especially of them who believe. Preserve us from an evil, impenitent death, and bring us at last to thy heavenly kingdom : through Jesus Christ our Lord. Amen.

“ Chor. Amen.

“ Min. Our Father, &c.

“ Chor. Amen, Amen, Amen.”

(The minister leaves the altar.

The congregation sing some verses. The minister goes up into the pulpit. The sermon. After a short prayer, the text is immediately read ; during both which the congregation stand ; as they do also at the end of the sermon, when the minister pronounces the blessing :)

“ Min. The Lord bless thee and keep thee : the Lord cause his face to shine upon thee, and be gracious to thee : the Lord lift up his countenance upon thee, and give thee peace. Amen.

“ Chor. Amen, Amen, Amen.”

(The congregation sing some verses ; which conclude the service, except when the Communion is celebrated.)

The Communion Service is not much unlike that of the Church of England in its general form and manner. No expression is used in which a Lutheran and other Protestants cannot agree ; the present government of Prussia earnestly desiring to unite all its Protestant subjects in one church. I have been chiefly struck with the following prayer after the distribution of the elements :

“ Almighty and everlasting God, we give thee our most hearty thanks for the unspeakable grace of which we have become partakers by the receiving of thy holy supper. We humbly beseech thee, that, as surely as we have now received thy holy

sacrament, thou wouldst grant us to become assured of the operations of thy Holy Spirit; that with a true faith we may apprehend and ever hold fast thy Divine grace, forgiveness of sins, union with Christ, and eternal life, promised to us all therein," &c.

A very solemn service is appointed by way of preparation for the Lord's Supper; which is performed either on the preceding afternoon, or on the same day before the usual liturgy. The minister enters the pulpit, and addresses the people in what is termed "the Confession Speech," the substance of which is directed to be, "All men are sinners: only by the redemption of Jesus Christ a penitent obtains grace, trusting on Christ's merit."

"*Min.* Beloved in Christ, since we are gathered together in the name of the Most High God, and have attended to the preaching of his holy and only saving word, let us humble ourselves before him, and from our hearts confess to him all our sins, saying with one another:

"Almighty God, merciful Father, I, a poor miserable sinner, confess to thee all my sins and transgressions, with which I may at any time have provoked thee, and deserved thy punishment temporal and eternal. I am heartily sorry, and do repent of them all. And I beseech thee, for thy great mercy, and for the undeserved and severe sufferings and death of thy dear Son Jesus Christ, that thou wouldst be gracious and merciful to a poor sinful man. Amen.

"Is this your earnest desire, and do you sincerely intend to amend your life?

"*Congregation.* Yes.

"*Min.* Upon this your confession do I declare to all, who from their heart repent of their sins, and by true faith seek comfort in the merit of Jesus Christ, by virtue of my office, as a called and ordained minister of the word, the grace of God and the forgiveness of your sins, in

the name of God, the Father, the Son, and the Holy Ghost. Amen.

"If there be persons among us who, oppressed by any mental affliction, need our particular counsel and consolation, we are ready to administer such, by virtue of our office and as much as is in our power."

Occasional Prayers are subjoined, for the principal festivals and days of national humiliation and thanksgiving. Among these is a Litany, in substance nearly corresponding with our own, which appears to be appointed only for the day of "the Commemoration of the Dead," but may be used, I am told, at other times, in the discretion of the minister. The last Sunday in the ecclesiastical year is set apart for this impressive and awful ceremony; of the origin of which I have received the following account. On the King's return from Paris in the year 1815, after the battle of Waterloo and the surrender of Bonaparte appeared to have brought the troubles and apprehensions of the Continent to an end, he issued directions for a commemoration, through all the churches of the kingdom, of the many brave men who had fallen in the course of the war. The names of those who were lost from each parish were ordered to be exhibited on a tablet; and a suitable discourse, the topics of which were suggested by the government, to be delivered by the minister to the survivors. These funeral orations, with the solemn recollections which attended them, were justly expected to produce a beneficial effect; and, in consequence, it was at the same time determined that the ceremony should be annually observed, in remembrance of all the departed. The scene is particularly striking at Berlin. The approach of the day is marked by the deep tolling of all the bells on the preceding evening; the churches are hung with black; and in many of them the ministers, announcing the number, ages, and

other circumstances, of those who are no more, address the mourning multitudes in a strain of sacred eloquence which, if not so nervous and comprehensive as that of Pericles, much more deeply affects them with the moral reflections which ought to arise from the remembrance of death;—reflections on the proper ends of life, and the use to be made of those years which are so rapidly passing away. I select from the services of this day one very spiritual prayer, which is also appointed to be used on Good-Friday:

“Prepare us more and more for a happy end; but especially in the last hour, the hour of death, drive away from us all temptations, and increase our faith in thy Son Jesus, that we may overcome all the horrors of dissolution. Then, when our ears shall no longer be able to hear, let thy Spirit testify to our spirit, that we, being thy children, and fellow-heirs with Christ, shall together with Jesus be soon before thy presence in heaven. Then, when our eyes shall no longer be able to see, do thou open the eyes of our faith, that we may behold heaven before us, and the Lord Jesus at his Father’s right hand, and know that we also shall shortly be where he is. Then, when our tongue shall no longer be able to speak, let thy Spirit intercede for us with groanings which cannot be uttered, and teach every one of us to cry in his heart, Father, into thy hands I commend my spirit. Grant also, O faithful God, that we may live in thy fear, die in thy grace, depart in thy peace, rest in the grave under thy protection, and rise again by thy power, to inherit the blessed hope of eternal life: for the sake of thy beloved Son Jesus Christ; to whom, with Thee and the Holy Spirit, be laud and praise and honour and glory, now and for ever. Amen.”

I will add but one extract more from this interesting formulary,

which is indeed almost the last prayer contained in it. It is appointed for “National Feasts:”—

“Thou hast made thy wondrous works to be remembered among us, O thou gracious and merciful Lord; and our children’s children shall praise the great things which thou hast done for us, and for the nations of the earth. Replenish, O most gracious God, with the Spirit of wisdom, of counsel, and of concord, all the Christian potentates of Europe. Especially do thou bless and prosper the holy alliance, and the monarchs who formed it; that, believing in Thee, and in thy Son the Redeemer of the world, they may so govern their subjects as to make them happy. Cause their holy work to prosper, for the praise of thy great name and the promotion of the common good; that peace, order, and justice may every where prevail, and our remotest descendants continue thankfully to enjoy thy blessings. Grant that these pious feelings may animate every one who this day celebrates with us the glorious victory at Leipzig (La Belle-Alliance, or Paris).”

A few remarks have suggested themselves to my mind while I have been engaged in drawing up the preceding account.

In the first place, I suppose most of your readers are prepared for the observation, that, with the exception of the Communion Service and that for the Commemoration of the Dead, the Prussian Liturgy, when compared with that of our own church, must be pronounced meagre and unsatisfactory. Our Morning Service, as now used, is perhaps too full, and certainly too long; but this disappoints us, not only by its brevity, but (what is much more to be lamented) by its comparative emptiness. I am not disposed to blame the royal author, or his theological counsellors, for judging the Apostles’ Creed a sufficient confession of faith for the Evangelical Church, nor for neglecting to prescribe a frequent

repetition even of the Lord's Prayer: and possibly some persons may consider the substitution of judiciously adapted hymns, for the chaunting or recitation of psalms, an improvement on our own liturgy; or even wish that so large a portion of Scripture was not appointed to be read in the midst of one devotional service. But if there be something of supererogation in our liturgy, that of his Prussian Majesty is undoubtedly defective. The prayers prescribed by it for ordinary use do not contain the fulness, the depth, the contrition, the earnestness of supplication and intercession; the devout and grateful outpouring of the whole heart, which are found in our General Confession of sins, our Prayer for all Ranks and Conditions of Men, and our General Thanksgiving. But the work is imperfect, and was probably designed only for a temporary experiment. Let us therefore indulge the hope that it will be progressively improved, until it shall arrive at an adequate representation of the real wants and desires of a Christian people.

My next observation is, that this liturgy is confined to "the principal service of Sundays and Holy-days." No form is given for the second, or afternoon, service; which is therefore left, as formerly, to the discretion of the minister. The reason of this omission I have not been able to ascertain. Perhaps the government of Prussia are aware of the existence of strong prejudices against prescribed forms of prayer, and unwilling to give them too violent a shock. Perhaps they wish fairly to

observe the effects of the two modes of Divine worship, in the same churches, and conducted by the same ministers; and not to determine on a general alteration until their judgment shall have been established by the experience of the people.

On the whole, I have derived great pleasure from the review of the Prussian liturgy. Although defective, it cannot be charged with error. It is "a form of sound words," and, amidst the wild variety of opinions which have been disseminated in Germany, may be considered as a very valuable profession of public faith. It is the work of a patriotic and a pious ruler of his people. It breathes the genuine spirit of Christian simplicity, purity, charity, and peace. It bears a delightful testimony to the personal religion and virtue of its author; to his own experience of the mercies and blessings which he would excite his subjects to seek at the throne of his Redeemer. May the work of the Lord prosper in his hands! May his prayers for his descendants be abundantly granted! When his last hour shall come, may he enjoy the comforts and hopes for which he so affectingly supplicates! And, in future "commemorations of the dead," may it be said by the Christian people of Prussia, "Grant, O faithful God, that we may live in thy fear, die in thy grace, and depart in thy peace,—as did the beloved King who taught us to pray!"

I am, sir,

Your faithful servant,

E. J.

ON THE NEGLECT OF PUBLIC WORSHIP.

In consequence of some statements which I have recently met with, concerning the general neglect of public worship by the lower classes of our own countrymen, I am induced to forward a few plain and practical remarks, with the humble hope, that, if maturely con-

sidered by those upon whom the responsibility to a certain extent rests, this evil may, in an extensive degree, be corrected.

Every thinking person must be aware that the labouring classes of this country constitute by far the largest portion of our population.

And when we recollect, that, according to some recent calculations, not more than one-fiftieth part of this immense population are supposed to attend regularly upon public worship on the Lord's-day, we are loudly called upon to explore the cause—to prescribe the remedy—and to unite in acting with decision and vigour in adopting every step that may be calculated to abate this awful impiety. Such inattention and profaneness, such deliberate and impious neglect of the privileges with which we are favoured, seem to call for the Divine vengeance, and may well excite our apprehensions of some serious public calamity, especially when we consider how long and how bountifully favoured we have been with the ministers of God's word, and the ordinances of his house. Under such circumstances we may well exclaim, in the language of Scripture, “Go ye out into the highways and hedges, and into the streets and lanes of the city, and compel them to come in:” Go ye out, ye masters, amongst your labourers, your servants, and others, who look in any way to your instrumentality for temporal support—reason with them; tell them the consequence; exert your authority, and compel them to come in; that my house may be filled, that my work may go on, and my servants be encouraged to see it prosper in their hands.’ For He emphatically says, by the Apostle Paul, “that it is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of his truth.”

The Christian who is the father of a family will naturally use every affectionate endeavour to cause his children to wait upon the Lord. He is not satisfied with merely offering a prayer on their behalf, but exerts every effort in his power in order to establish their feet in the Saviour's peaceful, firm, and narrow path: and if he would only enter

a little into the spiritual meaning of that charitable text of Scripture, “Love thy neighbour as thyself,” or as thine own, he would feel it his imperative duty diligently to exercise any authority the Lord may have given him, in order to obtain for others that light and knowledge which he himself has received. And although the Christian should habitually engage in earnest and devout prayer, he should not confine himself solely to this duty: he has certain *talents* entrusted to his charge, and he is bound to *occupy* with *those talents*, by using every means he possesses, to promote the glory of God and the salvation of souls; and having *done this*, let him *then* implore a blessing upon the means, and he will ultimately find his labours and his prayers abundantly rewarded.

Our ministers can only act in conjunction with other powers. They can do little more than preach and pray; but the masters of workmen, and the fathers of families, can do much, in persuading and compelling the people to come in and hear. And, in proportion as persons are entrusted with riches, and the management of worldly concerns, they are doubtless both called upon to give an account of their property and influence, and to render an account also how far they have, in the discharge of such power, used their authority in endeavouring to bring every individual, within their reach, under the sound and liberty of the Gospel. Such rulers may justly be said to be entrusted with that authority, which the Scriptures require to be made use of, as an “encouragement to good works and a terror to evil-doers.”

In order to further these views, I will relate two facts, which seem to apply immediately to the subject. They will, I have no doubt, tend to shew the general practicability and power of our Christian friends to assist in alleviating the evil.

A friend of mine is obliged, in the

course of his business, constantly to employ a considerable number of workmen; but makes a practice of keeping none in his regular work except such as punctually attend a place of public worship. He was, upon one occasion, applied to for work by a man who he knew to have been reduced from opulent circumstances, through sloth and intemperance, to his then laborious dependence. My friend knew also, that he had for many years been in the habit of wretchedly abusing the Lord's-day; and, at the time he engaged the man for his own service during the week, it was made a positive condition that he should regularly attend upon some place of public worship on the Sunday. This circumstance occurred several years since; and the result was highly gratifying; for the reduced man became a sober, hard-working, useful servant, and an habitual attendant on Divine service.

The other circumstance which I shall mention occurred very recently. I had myself been reasoning with a young man upon the impropriety of neglecting a place of worship, and, finding him not disposed to yield to persuasive means, I at last plainly told him, that, unless I saw him there on the next Sunday, he should be dismissed from my service on the following morning. Rather than lose his work, he then submitted to go. But, to shew the awfully degraded state of his mind, and his antipathy to such duties, only a few weeks before he had declared, in the hearing of a fellow-workman, that, when he entered either church or meeting, he wished the building might fall upon him. He has now, however, consented to attend regularly. He will have the advantage of hearing a pious minister; and will, I trust, ere long become better acquainted with his religious duties, and more desirable and useful to me.

I feel persuaded that a similar plan might be acted upon, even with those persons who have occasion to employ hundreds of individuals; and Scripture pronounces dreadful indignation against those enlightened minds who are negligent in the use of their powers, or ashamed of the work of salvation. Let all such who are in authority, therefore, so use their *talents* as not to be ranked at the judgment amongst the *wicked and slothful servants*. Let them employ every gentle and persuasive means, in order to impress the necessity of the work upon all around them. I should recommend them to enforce the high importance of a proper use of the Sabbath on the minds of their workmen, by explaining to them that the day of rest was by no means intended by its Author to be employed in idleness, intemperance, or worldly pleasures; but for the service of their God and the improvement of their minds. They ought not, however, to stop here; but to go on, and employ their powers as the case may demand, by firmly requiring all under their authority seriously to attend to the public duties of the Sabbath. They would then, in the true sense of the word, be endeavouring to "do good unto all men," but giving the preference to those who are favourable to the household of faith.

Let our manufacturers, our farmers and tradesmen, and others who are in authority, act generally and firmly upon this easy scriptural principle, and the result will amply repay them. For they will not only find many of their degraded workmen become impressed with a stamp of reformation and Christianity, but also become more trustworthy servants, more discreet husbands, and better and more truly affectionate fathers of families.

A FRIEND TO CHRISTIANITY.

ON TOLERATION AND CATHOLIC EMANCIPATION.

FROM SCOTT'S WORKS*.

It may not, perhaps, be *generally* known by your readers, what were the sentiments of that venerable man, the late Rev. T. Scott, on the above subjects. Should the following extract, which at once shews his liberality and decision, be deemed, at the present crisis, worthy of an insertion in the Christian Guardian, it will oblige

Σ.

“Whatever company, in any nation, can give proper security that they will act as peaceful citizens and good subjects, has, I apprehend, a right to the protection of the state, whatever its religious opinions or observances may be; provided nothing grossly immoral, and contrary to the general laws of the country, be practised under the pretence of religion. Yet the murders, human sacrifices, and other abominations in the East Indies, and in many other places, can have no right to toleration, nor can the toleration be by any means excused.

“Again, whatever may be urged in favour of allowing Papists full liberty, as to their superstitious and idolatrous worship (for so it doubt-

less is), this should be done in their case with peculiar circumspection. But to grant them what they claim, and many claim for them, as *emancipation*, and which means nothing else than *admission to power and authority*, seems irreconcilable with wisdom either human or divine. It is an essential principle of Popery, however disguised by some, and lost sight of by others, *to tolerate none who are not of that church*, and the grant of power to them, till this principle be disavowed by bishops, vicars-general, legates, cardinals, and popes, as well as others, in the most full and unequivocal language, is to liberate lions, because they have been harmless when not at liberty: and the event, should this *emancipation* be fully conceded, will be, that the power thus obtained will be used in persecution of those who gave it, as soon as it has acquired a proper measure of consolidation. If the advocates for this measure in our land, should they prove successful, do not themselves live to feel this, their posterity, I can have no doubt, will know it by deplorable experience.”

* Vol. viii. 641, 642.

TRANSLATION OF PSALM XLVI.

Thou, Lord, art my refuge and shield;
In danger a help ever nigh:
To thy will in affliction I yield—
O hear me, my God, when I cry.
Though the earth from its base were withdrawn,
Though the mountains were gulfed in the sea,
Tho' the waves roared in anguish and scorn,
My trust should be fearless in thee.
The city of God shall rejoice,
The place of the Highest shall sing;
For there floweth a fountain whose voice
And whose waters from holiness spring.
In the midst of his church is the Lord;
She shall not be shaken with fear:
He will save her from sinners abhorred,
Ere the stars of the morning appear.

The nations assembled in ire—
Convulsions throughout them were felt—
He spake, and, as smitten with fire,
The earth and its tenements melt.
The God of Sabaoth, the God
Of Jacob, 's our refuge full sure:
He smiteth the earth with his rod,
And its fruitfulness cannot endure.
Thro' the earth, when He speaketh, no more
Are seen the proud banners of war;
Swords, chariots, and spears, red with gore,
In ruins lie scattered afar.
The Lord will be known in his might;
By the heathen with praise be adored:
But to us are his mercies most bright,
Who the treasures enjoy of his word.

WILLOUGHBEUS.

REVIEW OF BOOKS.

For Missionaries after the Apostolical School. A Series of Orations, in four Parts. By the Rev. Edward Irving, A. M. Pp. xxvii. and 131. Hamilton.

Proceedings of the Church Missionary Society for Africa and the East: Twenty-fourth Year.

The Night and the Day: A Sermon in Behalf of the Church Missionary Society. By Thomas Mortimer, M.A. Seeley. Pp. 48.

THE promotion and the success of Missions to the Heathen must ever lie near the Christian's heart. He may, perhaps, labour under a considerable degree of ignorance or mistake, as to the nature of the attempts which are now making to evangelize the world: he may entertain doubts as to the expediency of particular measures, or as to the general results of the plans which may have been adopted: he may, and naturally will, prefer one society to another; or even may in some extreme case deem it his duty to protest against the proceedings of a particular society: but the man who can view the missionary cause with indifference, is practically convicted of hypocrisy whenever he prays "THY KINGDOM COME."

With these feelings we eagerly embraced the first opportunity of perusing Mr. Irving's publication. We had heard much, from different quarters, of his sentiments on Missions: our curiosity was strongly excited; and we certainly entertained some expectations of instruction and edification from the portion he has at length published. We are, however, compelled to add, that we have been very much disappointed; and that we differ from Mr. Irving on almost every point in which his work has the least pretension to novelty or originality.

Our readers in general are aware, APRIL 1825.

that, at the last anniversary of the London Missionary Society, Mr. Irving was appointed to preach at Tottenham-court Chapel; that he occupied the attention of a crowded assembly for some three hours, or three hours and a half; and that he afterwards announced the publication of his sermon, for the benefit of the widow of the Rev. Mr. Smith of Demerara. At length, however, instead of a sermon, the First Part of a series of Orations has appeared, with the following explanation.—

Having been requested by the London Missionary Society to preach upon the occasion of their last anniversary, I willingly complied, *without much thought of what I was undertaking*; but when I came to reflect upon the sacredness and importance of the cause given into my hands, and the dignity of the audience before which I had to discourse, it seemed to my conscience that I had undertaken a duty full of peril and responsibility, for which I ought to prepare myself with every preparation of the mind and of the spirit. To this end, *retiring into the quiet and peaceful country, among a society of men devoted to every good and charitable work, I searched the Scriptures in secret*; and in their pious companies conversed of the convictions which were secretly brought to my mind concerning the Missionary work. And thus, not without much prayer to God and self-devotion, I meditated those things which I delivered in public, before the reverend and pious men who had honoured me with so great a trust.

At that time I had no design whatever of giving to my thoughts any wider publicity, and was prepared to resist any application which might haply be made to me to do so; but an application presented itself from a quarter which I was not prepared to resist,—my own sympathies with a heart-broken widow, the widow of John Smith, the Missionary, who died in prison under a sentence of death, which the good sense and good feeling of England united in pronouncing to be *unjust*. Inasmuch as he suffered unjustly, I viewed him as a martyr, though condemned, like his Lord, with a *show* of law. And being unable in any other way to testify my sense of his injuries, and my feeling of the duty of the Christian Church to support his widow, I resolved that I would do so by devoting to her use this fruit of my mind and

spirit. Thus moved, I gave notice that I would publish the discourse, and give the proceeds of the sale into her hands.

When again I came to meditate upon this second engagement which I had come under, and took into consideration the novelty of the doctrine which I was about to promulgate, I set myself to examine the whole subject anew, and opened my ear to every objection which I could hear from any quarter, nothing repelled by the uncharitable constructions and ridiculous account which was often rendered of my views. The effect of which was to convince me that the doctrine which I had advanced was true, but of so novel and unpalatable a character, that if it was to do any good, or even to live, it must be brought before the public with a more minute investigation of the Scriptures, and fuller development of reason, than could be contained within the compass of a single discourse.—Pp. xi.—xiii.

This statement indicates somewhat less prudence and consideration than might have been anticipated; but the result of all Mr. Irving's deliberations is the publication of the first part of a work, entitled "*For Missionaries after the Apostolical School*;" and which is intended to contain The Doctrine, The Experiment, The Argument, and The Duty;—the whole founded on our Lord's instructions to his disciples, Matt. x. 5—42, which Mr. Irving calls *The Missionary Charter*.

The part now published (that is, The Doctrine), consists of an Introduction, Three Orations, and a Conclusion. In these Mr. Irving considers, from the words of his text, Messiah's Constitution for the Missionary Estate, and endeavours to demonstrate the perpetuity of this Missionary constitution, from the document itself, and from the analogy of the Christian faith and discipline. We think he has failed in both these particulars; and, accordingly, we find that in the Conclusion he has made allowances and concessions which fairly evince that he himself entertains but feeble hopes of ever finding such Missionaries as he has attempted to describe.

We may inquire, Were the directions given in Matt. x. to the twelve disciples, intended to regu-

late their conduct in that particular mission to which they were immediately going forth; or were they intended to apply to all their future undertakings? And if intended to regulate their subsequent undertakings, were they also intended as a charter, or a directory, for all future Missionaries? Mr. Irving denies that those directions were confined to that particular mission, and maintains that they were binding upon the Apostles, and upon all succeeding Missionaries, to the end of time. On the contrary, it has generally been considered, that several of the directions here given were solely applicable to that particular service, though, at the same time, information and instructions were annexed with reference to future and more extended missions.

Mr. Irving's idea of an Apostolical Missionary appears to be, that of a man's going forth, or being sent forth, without any provision for temporal wants; without any change of raiment; without weapons of defence; and, as far as appears, without any previous instruction in languages, or ascertained aptitude for acquiring them. Arriving at the place of his destination, he is to sit down among savages; relying simply on their kindness for food and shelter, and trusting to the interposition of Divine Providence for the supply of every want. If received by the people, he is to continue there; if rejected, he is to shake off the dust from his feet, and to depart elsewhere.—This is, in Mr. Irving's idea, the perfection of a Christian Missionary. He allows that many cannot come up to this standard;—that, even by those inferior beings, good has been done; that, therefore, they are not to be rejected;—but that still they are Missionaries of a lower form.

Now we see nothing in Scripture to justify these ideas. We may, perhaps, be numbered with those

whom Mr. Irving apostrophizes as "foolish men! vain, ignorant, and foolish men!" and against whom he profanely launches forth an anathema. But his arguments and his vituperations have still left us unconvinced. We concede that some parts of the instructions given to the twelve Apostles are of perpetual application; that a careful attention to this chapter would have prevented many mistakes, obviated many difficulties, and provided against many failures, which have disappointed and distressed the Christian church. But, still, there are important particulars in the passage before us which refer only to the special mission on which the Apostles were then sent; which were inapplicable to the future scenes of their labours, and still more inapplicable, nay, in some respects absolutely impracticable, in the case of modern missions. Mr. Irving has felt some of these difficulties, and has endeavoured to obviate them; but, with all his special pleading, they still remain, and only shew how embarrassing it is to apply his system to ever-varying circumstances.

This first mission of the Apostles differed from their succeeding missions, in that they were sent solely to their own countrymen: they were confined to the "lost sheep of the house of Israel:" they were especially restrained from "going into the way of the Gentiles," or "entering into any city of the Samaritans." They were to travel in a country where hospitality generally prevailed; where some, in almost every city, were accounted "worthy," and who had possibly acquired this distinction by not forgetting to "entertain strangers;"—and, what is of immense importance, they were not instructed to preach on this occasion, what doubtless formed the most offensive feature in all their future ministrations, namely, the doctrine of CHRIST CRUCIFIED for Gentiles as well as Jews.

Before the Saviour's crucifixion, however, the Apostles received (in Luke xxii. 35) intimations of more extended service, and directions to provide against greater dangers and difficulties. Mr. Irving endeavours to confine this striking passage to the short interval of time between the crucifixion and the day of Pentecost; and is sure that he is right in so doing. But we are here again compelled to differ from him. We are no crusaders, nor prepared to contend for a literal sword: but we find no hesitation on the part of an Apostle to avail himself of the protection of laws and magistrates; and hence conclude, that he was satisfied miraculous interpositions were not to be expected when ordinary means might suffice.

Indeed, the conduct of the Apostles, after the day of Pentecost, convinces us that they were very far from understanding some particulars of those instructions as literally applying to themselves. On their first mission, they were to have neither gold, nor silver, nor brass, in their purses; no scrip for their journey; neither two coats; nor shoes; nor yet staves. In all their subsequent wanderings they entered into the spirit of the precept—they were holy, self-denying, disinterested men: they abhorred the very idea of prostituting their talents for sordid purposes;—but, still, they evidently did not feel themselves tied down to the literal meaning of the passage. When Paul departed from Melita, the historian states that those who had been healed "honoured us with many honours, and, when we departed, they laded us with such things as were necessary." Nor is this a solitary instance: the saints at Philippi send "once and again" relief to the Apostle: he "robs other churches, and takes wages of them, to do the Corinthians service;" and, when he is in want, "his own hands minister to his necessities, and those who were with him." Our minds natu-

rally recur to "the carriages"—the packages—of St. Paul and his companions; to the "cloak left at Carpus;" and to the "helping forward of the saints in their way after a godly sort;" and the impression produced on our minds is, that these passages do fairly, and legitimately, imply a degree of foresight and provision, not only inconsistent with Mr. Irving's views, but with the primary commands of our Lord when he sent forth his twelve disciples.

But, whatever difference might exist between the primary and later missions of the Apostles, how amazing is the discrepancy between the Apostles themselves and all succeeding Missionaries! In various respects the Apostles had no successors. Where are now the gifts of tongues? the miraculous powers? the discerning of spirits? the special and infallible direction of the Holy Spirit? That the Apostles did not work miracles to relieve their own wants, we concede; but the exertion of their miraculous powers—their healing of the sick especially—was in many cases, the instrumental cause in the hands of Almighty God of supplying their various necessities. We are doubtless to imitate the Apostles, as far as circumstances will admit; but we have no reason to expect that the extraordinary powers they possessed will be given to us, and must therefore act by ordinary rules.

In point of fact, the case of modern Missionaries is one of which no example is to be found in sacred Scripture. The obligation is still binding on the Christian church, "Go ye into all the world, and preach the Gospel to every creature;" but we have no instance on record which may direct either the Missionary or the Society under which he acts, as to the specific line which he is to adopt, in West Africa, or among the Hottentots, or at Otaheite, or New Zealand, &c.

The travels of the Apostles were, as far as Scripture history extends, confined to what we may fairly call civilized countries. St. Paul was, it is true, "a debtor to the Greeks and to the Barbarians;" but the term barbarians applies to foreigners, rather than savages. The "barbarous people" of Melita, were, at the time of the Apostle's shipwreck, under Roman authority, and the inhabitants were therefore placed under the restraints of law and government; and, however it may be conjectured that some of the Apostles might visit Gaul, or Britain, or other literally savage lands, we have no Scriptural evidence on the subject. In a very large proportion of instances, their first addresses were delivered in the synagogues of Jews, who were then widely dispersed throughout the world; and they travelled, principally at least, in mild and healthy climates, where they would not be exposed to any very sudden or distressing changes of temperature.

Now, contrast with this a modern Missionary going forth from a highly civilized country, where even the middling classes of society are from their birth habituated to comforts and luxuries which ill adapt them for the privations of a foreign clime:—see him wafted, in a few weeks or months, to the frozen shores of Labrador or Hudson's Bay, on the one hand; or to the burning climes of the East and the pestilential vapours of the West Indies, or Western Africa:—see him necessarily, from his very colour, and from the wretched conduct of his countrymen, the object of jealousy and suspicion; employing weeks, and months, and years, in acquiring an imperfect acquaintance with an imperfect vocabulary of a scanty and barbarous and dissonant language; and attempting, while his head is racked with fever, or he is almost perishing with cold, to fix the attention and communicate instruction to a set of listless

savages, who have no ideas upon religion; and scarcely words in their language by which such ideas can be communicated;—and then, we ask, is it conceivable that the same instructions are literally applicable in one case as in the other?

The true Missionary will indeed, by serious study, by careful examination of Scriptural principles, and by a diligent observing and reasoning on the results of experience, endeavour to determine the path he should go; but he must ever feel that he has not Apostolical gifts and powers, and must therefore, to a very considerable extent, walk by a different rule. He will feel that he must be a devoted character, a child of Providence; prepared for habitual self-denial; cultivating holy deadness to the world; willing to partake of the meanest fare; disposed to make allowances, in case he receive less supplies than he had previously been led to expect; desirous of being as little chargeable as may be to the funds of Christian benevolence;—but, still, he will feel, and we think ought to feel, and to expect, that his Christian brethren should communicate those supplies which may, as much as possible, render the Gospel without charge to those who must be ready; from various causes, to suspect mercenary motives.

That Missionaries should be thus men of self-denial and devotion; of faith, and prayer, and dependence on God's providence; men of few wants and easily satisfied, is no new doctrine; and had Mr. Irving, in his retirement in the country, turned over a few pages of the Proceedings of the Church, the London, the Moravian, Baptist, or other Missionary societies, he would have found those very ideas had long since been pressed on the attention of the Christian world. We think it is one of Mr. Irving's defects, that he confines himself too much to abstract study and speculation, and does not sufficiently strive to ascer-

tain the important results exhibited by experience.

But we must go further. Supposing a Missionary, or a body of Missionaries, should be found, willing at once to go forth without purse, without scrip; with simple dependence on God's providence, and reliance on his teaching, to sit down among savages, and teach them the Gospel of Christ; we ask, would Missionary Societies be, generally speaking, justified in sending them forth, without some previous arrangement and preparation, and without taking all prudent means to secure for them countenance and provision? We think they would not. Was it no reproach and disgrace to the Achaian churches, that they neglected to provide for the wants of St. Paul? Was it no honour to the Philippians, that they sent once and again to minister to his necessities? We feel that every thing which can be done, to smoothe the Missionary's path, ought to be done. He will still have many sacrifices to make,—sacrifices which will require an eminent degree of Christian fortitude and holy self-denial: and, to whatever pitch of devotedness he may be exalted, it appears to us a gross dereliction of Christian duty and charity, to let him go forth without doing all we can to lighten the burden he must sustain, and to strengthen his hands in the good work in which he has engaged.

We may indeed do too much: we may adopt means which may counteract the very end we have in view. The Missionary may be so rich, in tools, and weapons, and treasures, that savage chiefs may proclaim war in order to receive so rich a prize: and the history of the Missions at Otaheite and New Zealand shew that this is not entirely conjectural. But we may also do too little: and we scruple not to affirm, that the conductors of any Missionary Society who should now send forth Missionaries to the

Torrid Zone, to India, and especially to West Africa, without endeavouring to provide them with comfortable habitations and with competent provision, would be guilty of as gross a dereliction of duty as if they sent them forth in a leaky vessel, or with scanty water and provisions. Time was when the dangers of exposure to the sun, or rains, or over-fatigue, was rated too low; when anxiety of mind about worldly circumstances was added to other trials; and when, in consequence, the lives of valuable men were endangered, if not sacrificed, for want of suitable precautions;—but experience has taught all Missionary Societies the necessity of sending out at once better educated men, and placing them, in various respects, on a more liberal footing. We are not prepared to adopt the sentiment of one, whose experience yet entitles all his opinions to serious consideration, and who has asserted that Missionary appointments ought to be rendered desirable, even by pecuniary recommendations; but we do say, that, however ready and willing a Missionary may be to encounter the utmost hardships and privations, it is still a disgrace to a Christian Society to send him forth with scantier appointments, and worse temporal prospects, than the clerks or servants who go forth to our foreign factories. They ought to be devoted men, willing to live and die at their posts; but, at the same time, we feel that they have a right to expect such moderate provision as may enable them, after a reasonable period of service, to return and visit their friends, to recruit their health in their native country, and to encourage others by the relation of what God hath wrought among the Gentiles by their means.

We intended illustrating our sentiments by various references to the interesting Report of the Church Missionary Society which has recently appeared; but our limits

compel us to conclude.—Mr. Mortimer's Sermon is, like his other publications, pious and sensible. We think he has erred in taking a text which does not primarily refer to the missionary cause; and the whole sermon, with the exception of the last few pages, is more applicable to Bible than Missionary societies. These two objects are, however, nearly united; and, with reference to both, we would say, The Lord grant them prosperity!

Prayers for Families; selected and altered from various Authors. By Thomas Webster, M. A., Vicar of Oakington, &c. Pp. xii, and 220. Price 2s. 6d. Seeley.

THIS selection comprises Prayers from the writings of Bishops Kenn, Patrick, Taylor, and Wilson; from Drs. Doddridge, Horneck, Scott, and Watts; and from Messrs. Baxter, Grove, Henry, Jenks, Mason, Scott, Toplady, Willison, and Venn, and also from the end of an old Book of Common Prayer. One or two appear to be original, though not marked as such. In some cases considerable alterations appear to have been made; and the selection contains a considerable variety both as to length and style.

The volume is introduced by a short preface inculcating the general duty of family worship, from which the following is an extract:

Its advantages (that is, the advantages of family worship) are perceived by its obvious tendency to produce, in the members of the same family, a spirit of love and peace; to lead them to the knowledge and practice of true religion; to impress upon them line upon line, and precept upon precept; to awaken their consciences by a continually recurring call; to produce in them a daily conviction of the evil of sin, of their need of pardoning mercy, of the value of the soul, of the Saviour's love, of the Father's grace, and of the Holy Spirit's influence, and thus to lead them to pray earnestly for spiritual blessings upon themselves. It produces a deep and habitual, and abiding feeling; a feeling which often recurs to the mind

of the members of a family, when least supposed: and is frequently, under the Divine blessing, the cause in after-life, of leading a poor prodigal to look back to his Father's house; to review the sins and follies of his own conduct, and to return to the Lord his God with his whole heart. It powerfully tends to check, discourage, and stifle the evils which are apt to spring up in families, by producing order, regularity, circumspection in their general conduct; — by checking passion, impetuosity, harsh language, and severe reproof; and by leading all parties to cultivate a consistent and amiable conduct.

Important, however, and advantageous as this duty is, it is, alas too often, most grievously neglected; and many, of whom better things might be expected, either shrink from the performance of it, or attend to it in a very irregular or improper manner. They plead their inability; they point out the obstacles in their way; and perhaps insist on certain evils, which have existed or arisen in families where the duty has been attended to.

To remedy positive inability, numerous selections of family prayers have been prepared and are continually issuing from the press; many of these are written in such plain language, and published at so low a price, that few can be unable to procure sufficient and suitable assistance. If persons decline making use of such helps as their talents and circumstances require; or if they shrink from commencing a long-neglected duty through shame and similar corrupt motives, they will do well seriously to inquire whether they are not in danger of being condemned as slothful servants, or as those who are ashamed of Christ, and whom he will consequently reject.

Many however plead their want of time, their engagements in business, the incessant interruptions they are exposed to, with various circumstances of a similar nature. But all these objections admit of one general answer. There are and there ever have been many persons in exactly similar circumstances, as to all these particulars, with yourselves, who yet have regularly and habitually, during a long series of years, attended to and performed this duty, to their own comfort and edification; to the lasting benefit of their families; to the conviction and conversion of others, and thus to the glory of Almighty God.

The want of time and the hindrance to business, &c. constitute a very fallacious excuse. The whole time required for a serious reading of a portion of Scripture, and the offering up a prayer to Almighty God, is much smaller than persons in general imagine. Few persons can be found who do not habitually spend far more time in common conversation, in

attending to the news of the day, and other trifling matters, than can possibly be required for family worship. In fact, when once the hour is regularly fixed and carefully attended to, it produces a spirit of order and foresight, by which more time is usually redeemed than is actually wanted for the service.

The interruptions of business will be found equally fallacious. These may be guarded against in various ways. One individual of a family may in turn attend in a shop, &c. while family worship is carrying on, as is continually done in the case of meals. Or the time of family worship may be fixed prior to the hour when the shop is opened, or when customers usually attend. And if perchance an impatient customer should be detained a few minutes, or even offended while a family are honouring God, they may safely leave the matter in his hands, who saith, "The silver is mine, and the gold is mine," and who declares, "Those that honour me, I will honour."

A similar answer may be given to the objections brought forwards against evening family worship, as interfering with company, recreation, the society of friends and relations, &c. But who is not aware of the Saviour's requirement, If any man will come after me, let him deny himself, and take up his cross daily, and follow me? Who has not often heard the indispensable duty of confessing Christ before men? and how can we with more propriety, and with less offence, confess our Saviour, than by bringing forth our Bibles and saying to any accidental sojourner, 'It is our usual hour for family prayer, and you will therefore excuse the servants coming in according to custom?'

The men of the world honour such conduct as consistent, and, however they may at first take offence, can never in their serious moments avoid reverencing those who dare to avow their principles. They will despise a talking, disputatious character, but cannot elude the force of a holy and consistent life.—Pp. iii.—vii.

The writer has occasionally been pained by observing in some instances that the servants have on one account or other been excluded from family worship. On no class of persons whatever do our comforts more depend than on the servants received under our roof: they have usually but scanty means of religious instruction in early life; they, generally speaking, attend divine worship much less frequently than the other members of the family; they have little ability and less opportunity to profit by private reading; and it is therefore on every ground most important that they should join the social circle in drawing near to that God who has no respect of persons. Those have little right to complain of the degeneracy

of servants, who deprive them of Christian privileges, and use no exertions for their moral and religious improvement.

In conducting family worship the sacred Scriptures should be read in regular succession: a portion of the Old Testament may with great propriety be used one part of the day, and a part of the New Testament the other; the length of the passage must depend on the convenience of the family. Whatever is read should be read in a serious and devout manner; with reverence and deliberation. It is far better to read a small portion slowly and seriously, than a whole chapter in a hasty and careless manner. The same remark applies to the offering up of prayer. The length of the service is a secondary consideration. The regularity and devotion of it are objects of prime importance. The singing a hymn is a delightful addition to this service, where circumstances will admit of it.—Pp. viii.—x.

The following specimen of one of the prayers must close this article.—

Almighty and everliving God, who hast graciously brought us to the beginning of this day, pour down upon us the abundant influences of thine Holy Spirit. Assist and enable us that we may this day love and serve thee. Strengthen us to resist the temptations with which we may be assaulted, and to obtain the victory over those sins to which we have been in times past enslaved.

If thou, Lord, were extreme to mark what we have done amiss, O Lord, who might abide it? Our transgressions are indeed more in number than the hairs of our heads. We have sinned against Thee in thought, in word, and in deed. We have done those things which we ought not to have done; we have left undone those things which we ought to have done; and there is no health in us. But do thou, O Lord, for thy own great name's sake, pardon all our manifold transgressions which we have in thought, word, and deed committed against thy Divine Majesty.—Look upon us not as we are in ourselves; but as drawing near unto Thee through the merits of our great High Priest, and our all-atoning Sacrifice.—May the blood of thy dear Son indeed cleanse us from all sin.—May his righteousness prove to each of us an all-prevailing plea. And O may these our unworthy petitions be accepted through the merits of his intercession.

May thy blessing indeed rest upon us thine unworthy servants. Thou hast in thy Providence brought us together as members of the same family. O grant that we may indeed so live together here, that we may reign with thee in thine heavenly kingdom hereafter. Enable each of

us to fill up the duties of our several stations with diligence, faithfulness, meekness, and patience. With good-will may we be doing service as to the Lord and not unto men. May we not be betrayed into any improper temper, any sinful language, any unholy warmth of passion, by the various trials with which we may in thy Providence meet, but may we be indeed meek and gentle towards all men, forbearing one another, and forgiving one another in love.

[Bless, O Lord, we humbly beseech thee, the children of this family; may they have indeed grace to seek and serve thee in early life; and be fitted for extensive usefulness in the Church and the world, when we are laid in the grave. O help us ever to live as those who are preparing for that solemn scene, and may our lamps be trimmed, and our loins girt, and we ourselves as they who wait for the coming of thy Lord.]

Wherever thy truth is this day preached, vouchsafe to accompany it with thy blessing.—Raise up Ministers and Missionaries—Give thy blessing to all Bible Societies—all Societies for the Conversion of the Jews or the Heathen—all plans formed for the instruction of the poor and ignorant. Let thy work appear to thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

Hear and answer us, O our God, and have mercy upon us, not weighing our merits, but pardoning our offences, for the alone sake and merits of Jesus Christ our Lord and Saviour.—Pp. 26—28.

Fashionable Amusements the bane of Youth: a Sermon. By John Morison. Westley. pp. viii. & 58.

This is a small, sensible statement of the evil resulting from those amusements which so commonly prevail, and by which so many young persons are entangled and led astray. The amusements especially referred to are, the stage, gaming, the ball and midnight assembly, races, and fairs. The following extract may afford a specimen of the author's style and manner.

1st, As to the stage.—I ask, in the emphatic language of my text, "What doeth it?"—I speak not of the few, but of the many. Because a few may have frequented the theatre, without sustaining any material injury, it does not follow that there-

fore it is a safe and salutary recreation. Because some constitutions resist the plague, this would be no reason why the whole people of a country should expose themselves to its contagion. This is on the supposition, that some solitary individuals visit the theatre without experiencing any evil effects from it,—a position, however, which I am exceedingly disposed to question; for if the whole constitution of man, as an intellectual, social, moral, and accountable being, be taken into consideration, I fear it will be most difficult, with the Bible in our hands, and eternity before us, to prove that, in any one instance, we can frequent theatrical exhibitions without sustaining some sensible injury.

The influence of the stage, however, on the mass is of no equivocal character. It positively deteriorates. It unduly excites the fancy, the imagination, and the passions. It familiarizes the mind to deeds of horror and of guilt. It offends often against those rules of propriety and decorum, which families, not accustomed to think or feel religiously, strictly regard in private life. It smooths over, and renders palatable to human nature, the heinous crimes of seduction, intrigue, and self-destruction. It introduces religion often in a false garb, and makes those appeals to the Deity, which partake largely of the spirit of infidelity. It furnishes facilities, and in many instances calls forth the tendencies, to an unbridled sensuality. It gives birth to a false sensibility, by constantly familiarizing the mind to scenes of fictitious misery. It unfits not a few of its votaries for the sober and often trying duties of domestic life. It tempts thousands, in every age, at the risk of all the honest virtues of society, to rank themselves amongst its zealous supporters. It is the constant resort of thieves, idlers, drunkards, and prostitutes. In a word, it has so many risks connected with it, and furnishes so few guarantees of safety, that every wise and prudent youth will at least pause and reflect, before he ventures another time on an amusement so extremely doubtful, where the benefit can, at most, be so small, but where the moral loss may be incalculably great. So deeply convinced was an acute but sceptical author of the anti-religious tendency of theatrical amusements, that he recommended them as a most efficacious expedient for relaxing, among any people, what he is pleased to term "preciseness and austerity of morals;" that is, in other words, all vital religion; retaining only that which may be useful for political purposes.

3d. As to the ball and midnight assembly.—What have they done? Let me not be deemed a recluse, or austere, because I cannot subscribe, *ex animo*, to the absolute morality of promiscuous dancing, and its numerous attendants and results. "I

speak as unto wise men; judge ye what I say." Sprightly, and graceful, and bewitching, as is the exercise, I fear it ranks among those things, which, in the estimate of an inspired Apostle, "are not convenient." I speak not of the midnight revel, where only the sons of profligacy are to be found; but I speak of the regularly organized ball, of the well-adjusted assembly, where every thing is under a moral eye, where the laws of good society prevent every infringement upon delicacy, and where every thing passes off to the satisfaction of mothers and fathers, brothers and sisters, friends and companions. Even here I strongly demur. Contemplating human nature as it is,—and how can I allow myself to do otherwise?—I tremble for consequences. I tremble for the vanity of human nature; I am afraid of its rashness—its inexperience—its sensuality—its irreligion. To say nothing of health sacrificed, disease accelerated, and simple and inartificial manners outraged, I cannot but hesitate about the utility and moral fitness of an amusement, which, more than any other, recognizes, as necessary, the intercourse of the sexes; which acts with incalculable force on the animal spirits; which makes a demand for flattering, and often insincere, attentions; which so directly tends to perpetuate the reign of folly and thoughtlessness; which gives birth to many premature and clandestine marriages; and which, by a thousand agencies, tends to remove from the minds of the rising generation the contemplation of that most sacred of all subjects—the salvation of the immortal spirit. Although I first drew my vital breath in the country of Robert Burns—the land of the song and of the dance, I am so thoroughly convinced of the moral dangers of the promiscuous ball-room, that no child of mine shall ever be furnished with the necessary preparation for appearing with credit in such a doubtful scene. To this line of conduct I feel myself pledged, as I would not become the instrument of the future injury of my offspring. As to the ordinary opinion, that dancing is necessary to easy and graceful manners, nothing can be more shallow or absurd: in as far as many individuals who never were within the walls of a dancing school have been models of all that was polite and elegant; and in as far too as multitudes who have attended this famed school of manners, have nothing to recommend either their grace or their ease. Let Christian parents, who have no wish that their children should mingle in the dance, or swell the ranks of a gay and fashionable dissipation, consider well ere they furnish them with a facility of injuring themselves, and lay the foundation for future and pungent regret to their own minds.

THE PROTESTANT.—No. IV.

So lately as a month since it was the general opinion, that the success of what is called the Catholic Question was, at present, impossible. We coincided in and expressed that opinion, in our last Number. Within three days after its publication, the House of Commons, by a larger majority than had been for years obtained, decided for the first reading of a Bill giving the Roman Catholics full and free admission to political power; and it is now confidently asserted, that nothing will prevent the enactment of such a law during the present session.

How is this sudden change of prospects to be accounted for? It is difficult to say. Perhaps it may principally be attributed to an over-confidence on the part of the opponents of the Romish claims; for we do not find that any greater strength has been brought forward on their behalf on this occasion, than in times past; but the number of those who voted against the question was smaller; and this very probably arose from the impression that it was impossible that it could pass. In 1822 the numbers were, in its favour, 249; against it, 244. This year there voted, for it, 247; against it, 234. There will, however, be another struggle in the House of Commons, on the second reading; and there still remains, after that, the House of Lords, in which success, we trust, is very far from probable.

Circumstances have thus taken such an unexpected turn, as really to perplex the mind of a candid and conscientious man, and to lead him to hesitate as to whether he has really been acting on true or false principles, in his opposition to the claims of his Roman-Catholic fellow-subjects; and for this reason we feel disposed to go once more over the ground, and to state, succinctly, why we conceive it contrary to reason and religion to admit Papists to political power.

It is contrary to reason, because, instead of offering any pledge of their wish to live peaceably under the present Constitution, they give us abundant assurances of their disposition to rest satisfied with nothing short of complete ascendancy; and we know sufficiently well the consequences of Popish ascendancy. For, let it be observed, the British Constitution is so far essentially Protestant, that its growth and that of the Protestant Religion went on hand in hand; the enemies of one, were in all cases the enemies of the other; and the enemies of both were constantly the Roman Catholics. Under Henry the Eighth, we had indeed the form of a Parliament, but it was a Parliament of Papists. They gave the appearance of legality to all his murders, and bestowed on him, by law, the right of bequeathing away the whole kingdom by will. But in a few years the Reformation was consolidated under Elizabeth, and from this period our liberties date their rise. Even during her popular reign, the House of Commons made continual advances towards an effectual limitation of the Monarch's arbitrary power; and under her successor they had gained ground so far as to have ascertained distinctly the extent of their power, and the objects to which it ought to be directed. In the following reign, the good intentions of Charles the First, and of the most estimable of the popular leaders, were frustrated by the over-zealous friends of the latter, and the Popish connections of the former. But in the reigns of the Second Charles and his deluded brother, the real question became manifest; and Popery and arbitrary power shewed themselves to be as plainly and closely connected as are Protestantism and the principles of the Constitution. And yet we are told, that "History, if

consulted as a guide to our present conduct, is no better than an old almanack!" If indeed we shewed any disposition to follow history so blindly as to maintain that our condition and circumstances had undergone no change during the last century, this taunt would not have been undeserved; but we consult history, not to prove the existence of a Pretender, but to learn the real character and spirit of Popery; and to such use of it this censure does not apply.

It is also contrary to reason, to admit those to power in this country whom we see abusing it in every other country. At this very moment the Roman Catholics of France are passing a law to make "*any overt act committed against*" their sacramental vessels, by and with which their idolatrous ceremony of the Mass is performed, punishable with *death*. And when hard labour for life was proposed to be substituted, the votes of the Romish Bishops decided the point in favour of the sanguinary clause.

But, not to argue from isolated facts, let us observe the state of Europe generally, and see where freedom and prosperity prevail, and where the reverse. What can be worse than the condition of Spain, or of Italy?—and, on the contrary, observe the flourishing condition of Holland. Or, turning our eyes homeward, what do we find but the singular, the remarkable fact, of three kingdoms, united together by government, by laws, by interest, and by language, of which the two professing Protestantism are the first of all the nations of the earth, and the third, in which the Roman-Catholic religion predominates, the most miserable? And, still further, let it be observed, that, even in that devoted country itself, there is an important exception; for that there exists in it a considerable body of Protestants, and those Protestants are, like Protestants elsewhere, industrious, contented, and happy. If these things do not prove that misery and degradation are the necessary consequences of Romish ascendancy, they at least establish a very intimate connection, and ought to render us justly apprehensive of the consequences of the proposed change in our system.

But Popery is not only mischievous, as viewed politically, in its effects upon states, but it is also opposed to the spirit of the Christian Religion, upon which our Constitution is framed. And it is of importance to insist upon this; for the fashion of the day is to speak of Popery as one of many modifications of Christianity, all of which may be nearly of equal authority and value: whereas it is neither more nor less than a counterfeit, a false religion, invented by Satan for the purpose of imposing on mankind a spurious Christianity. The religion of Jesus is contained in the New Testament; and those who would know it, must seek it there. In that volume they learn their real state, the remedy provided for their malady, and the duty of a follower of the Saviour. The directions they receive are, Repent, believe, and follow after holiness.

Popery, on the contrary, begins by closing the sacred volume to the inquirer. "The Scriptures," says Dr. Doyle, the Popish Bishop of Kildare, in his last work, "The Scriptures are incapable of giving salvation: it is not their object; it is not the end for which they were written." (p. 164).—"Wherever the reading of the Bible is not regulated by a salutary discipline such as ours, it leads a great portion of the people necessarily to fanaticism or to infidelity." (p. 178).

Having thus displaced the Scriptures from their place in the economy of salvation, and denied their authority to every practical purpose, the Papist next sets up a human authority in the place of the Divine rule. He assumes, what can never be proved, that the Apostle Peter had a supreme authority confided to him, which was to descend to his successors in the

see of Rome ; which see there is no proof that Peter ever held ; and which city, indeed, it is not certain that Peter ever visited. Nevertheless, upon these assumptions a claim is built up, for supreme authority over all Christians, on the part of the Bishopricks of Rome, and all its clerical adherents.

Dr. Doyle, whom we have already quoted, uses these expressions in speaking of himself, and his brethren the Romish Priests : “ The men whom the Lord deputed, in his own name, and with his own power, to govern his people until his second coming—” (p. 157*). “ Let us go up, like Paul and Barnabas, and their friends, from Antioch, and hear what Peter, and those who are with him, say about it : let us hear what seems good to the Holy Spirit and to them, or to those who were to be teaching in their place to the end of the world : let us hear what they command us to think and do upon the matter.” (p. 195.)

But it is important to observe, further, that this authority, thus claimed by the Romish Priesthood, is not an administrative, but an *arbitrary* authority. They do not claim to rule the Church according to the laws of God as laid down in Scripture ; but they set themselves above the law of God, and assert their right to correct, alter, enlarge, and improve that law, *extempore*, by virtue of a convenient thing called *tradition* ; which said tradition is to be taken entirely and implicitly from their lips, and, indeed, has no existence any where else.

On this subject, Dr. Doyle says, “ The written portion of the law was only a supplement to tradition ; and the meaning of it, wherever it is doubtful, cannot be ascertained unless by the light of this same tradition.” (p. 206). “ The Scriptures are given to the Church, to be expounded, and the sense of such parts of them as are doubtful or hard to be understood to be explained or *decided upon*, by those who are commissioned by Christ to teach.” (p. 207).—By these doctrines, taken in connection, it is plain that common sense and the use of the Scriptures are each dispensed with, and every thing is left to the dicta of the Priest. Nothing more despotic, nothing tending more powerfully to enslave the mind, can well be imagined.

But observe, further, how this power is made use of. Doubtless, in publishing at the present a volume of Letters on the State of Ireland, it was not Dr. Doyle's wish to say any thing which might excite alarm or offence, or hinder the success of the proposed measure ; and yet, with all his caution, we find the truth escaping from him, ever and anon, in half-sentences. On the subject, for instance, of the legitimacy of the appointment and character of the Clergy of the Establishment, he says, “ Regular vocation, ordination, and mission, from those who had received it from Christ, or from those who succeeded to his disciples—all this would not appear to be sufficient. Unless the person sent to preach compare his Gospel with that of Peter, *and those who are with Peter*, though he were called from heaven, he may, as Paul testifies of himself, be only running in vain. He may, if he be not in the body of which Peter is the head, make for himself, as Cyprian says, *a human church, an adulterous church* ; but he cannot add to the Church of God, if he be separated from him on whom alone Christ built it.” (p. 169.)

But we must follow the Doctor even further still ; and we shall find him, not only denying the genuineness and legitimacy of the Established Church ; but even arguing as if the Romish Priests had a sacred right to the possession of the minds and faith of their followers, and as if any attempt to

* “ Letters on the State of Ireland, by J. K. L.” 1825.

enlighten the poor deluded believers in Prince Hohenlohe ought to be prohibited by law. He evidently considers the teaching of the poor Irish to read the Bible, and the supplying of them with the Scriptures, to be acts so deeply criminal as to deserve the special prevention of a penal enactment. "These societies," he says (the Bible and Hibernian), "have questioned the authority of those whom God appointed to rule his church" (p. 154).—"Under the pretext of educating the poor, they come, not to broach any particular error, but to disturb the whole constitution of the Church of God." (p. 156).—"These Societies have no right or title to interfere with the education of the people" (p. 143).—"Why weigh in opposite scales the natural and original rights of the Catholic Clergy in this country, against the unfounded pretensions and usurped authority of a self-constituted society?" (p. 136).—Of a Bible education itself, he says, "The *wild superstition* which, under the name of Bible reading, or Bible distribution, is now disturbing the peace of Ireland, and threatening the safety of the state—" (p. 128).—"The tendency of all these societies is one and the same,—the subversion, by indirect means, of the ancient faith, and the establishment on its ruin of a wild and ungovernable fanaticism. We have borne many things, but we have never borne a persecution more bitter than that which now assails us." (p. 153.)

Now, as no man submits quietly to "persecution," if it is in his power to put a stop to it, it is sufficiently plain that Dr. Doyle, and those who follow him, would prohibit Bible reading and Bible distribution among the poor Roman Catholics of Ireland,—if it were in their power to do so. It cannot, indeed, be said that what is called Emancipation would give them immediate power to effect this mischief; but it is certain that it would give them a portion of that power, and, probably, a sufficient portion to enable them to effect much mischief of this kind.

One word more.—It is a principle, conceded by the promoters of "Emancipation," that security is to be given to the Established Church, that no injury shall arise to her from the proposed measure; and, accordingly, every person admitted to office, under the proposed Bill, is to take an oath having this security for its object. Now it so happens, that the Romish leaders have already given us the strongest assurances that they will either not take such an oath, or, if taken, will not observe it. On former occasions they have often protested against any such pledge; and the language Dr. Doyle now applies to the Church is as follows: "The most heart-rendering curse which Providence has permitted to fall on the land-occupier in Ireland, is the Church Establishment: this, like the scorpion's tail, is armed at all points, and scourges the peasant, through tithes and church-rates, till it draws his very blood." (p. 104.)

From such language it is plain that the scheme of comprehension must fail. The Papists are enemies, avowed enemies; and those who would fain treat them as friends to the Protestant Institutions of the country, are greatly deceived, and will either let in a body of inveterate foes within the pale of authority, or will utterly fail of producing any result whatever.

INTELLIGENCE.

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

THE seventh annual convention of the Protestant Episcopal Church in the state of Ohio, was held at St. Paul's, Chillicothe, November 3d, 4th, and 5th, 1824. The venerable Bishop Chase, in enumerating the episcopal acts done by him, since the last meeting of convention, delivered a particular and very interesting account of his design in coming to this country, and of the very kind and Christian reception given to him, and of the noble subscription in aid of the Theological Seminary in that diocese, for which we regret that we have not room. Let it suffice to say, that the Bishop's conduct, both in America and in England, in relation to the seminary, was approved by the convention, who passed a resolution expressive of their "cordial union with the Bishop in the sentiments of gratitude and respect which he has expressed for his reception and treatment in England, and for the liberal donations that have been made towards the foundation of a theological seminary in our diocese." Much of the attention of the convention was given to the drawing up of a constitution for the seminary, from which we, with pleasure, extract the three following articles, as they furnish a most satisfactory proof of the integrity with which Bishop Chase has acted throughout; and a guarantee that the course of study there to be prosecuted, will be such as, with the Divine blessing, shall be the means of raising up a succession of able and faithful ministers of the Gospel.

"Art. VI. The Board of Trustees shall have power to constitute professorships, and to appoint and remove the professors, and to prescribe the course of study, and to

make all rules, regulations, and statutes, which may be necessary for the government of the seminary and to secure its prosperity; provided that all such rules, regulations, statutes, or other proceedings, shall for ever be in conformity 'to the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the bishops of the said church.'

"Art. VII. If, at any time, the General Convention of the Protestant Episcopal Church in the United States of America, shall, by resolution entered on their journals, declare any rule, regulation, statute, or other proceeding, of the Board of Trustees hereby constituted, to be contrary to the doctrine, discipline, constitution and canons of the church, or to the course of study prescribed by the bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

"Art. VIII. The bishops of the Protestant Episcopal Church in the United States of America shall, individually, and any two or more of them, be visitants of the seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the bishops aforesaid, at any time, to institute, in his own name and character of bishop, any proper legal process, to enforce and secure the administration of the seminary according to the foundation herein prescribed."

JUBILEE AT ROME.

The following extract of a letter, dated February 2, 1825, shews that this grand device of Antichrist for the promotion of his cause, is not now so productive as formerly.—

"The holy year, or year of jubilee, goes on rather stupidly. It is thought that the Pope is sadly disappointed in his expectations; none of the ceremonies have excited much attention. The church in which the Holy Infant is exposed in the *real cradle*, had been strongly protected and barricadoed, to save it from the rush of the pious multitude; but, lo and behold, no multitude came, and the whole representation and procession, cradle, bambino, and all, were allowed to pass unobserved, except by a few strangers, attracted more by curiosity than devotion! The breaking open of the holy door at St.

Peter's excited more attention. This door is never opened but on the year of jubilee. The Pope is the principal actor in the scene. He comes in state, supported by the cardinals, and with a hammer in his hand, and a few Latin words in his mouth, he knocks down the impediment to the ingress of the faithful, and opens the way to the holy of holies. Through this door no one must enter but on his knees. I have seen people of all ranks, all ages and sexes, from the dignitary of the church to the most humble layman, from the powdered marquis to the shirtless beggar, all crawling up the steps and prostrating themselves at the top to kiss the holy ground. Women with their petticoats look very awkward at this work; and the prostration at the third, or upper step, is most inconvenient,

as they of necessity fall on their noses from the embarrassing exertions of the ascent.—But the greatest disappointment of all, and that which has excited most uneasiness in the Papal court, is the extraordinary deficiency of pilgrims. It has been usual, in the year of jubilee, to see travellers from all quarters of the world, with their cockle-hats and staves, coming to Rome to enjoy the advantages of the occasion, and to have their feet washed by the pope and cardinals. In the confident expectation that numbers of these holy and privileged people would be eager to shew their veneration for the new pope, beds were prepared, and all arrangements made, for the reception of two thousand persons; and how many do you

think have arrived?—only thirty men and two women!!! Those about the court, who cannot hide the fact, but are frightened to admit the consequences deducible from it, are willing to attribute the deficiency to political reasons. They say that the Emperor of Austria, and other powers, owing to some differences with the court of Rome, have been reluctant to grant passports to cockle-hats and staves. But there are many others who, with shrugging shoulders, and sundry significant nods and winks, are obliged to confess, that they see in this occurrence the certain indication of the decline of papal power, and the breaking up of a system which has so long enthralled and enslaved the human mind."

SOCIETY FOR PROMOTING RELIGIOUS INQUIRY IN IRELAND.

A Society has recently been formed in Ireland under this title—or, rather, has arisen from the union of two other societies which contemplated different parts of the same design—the object of which is to ascertain and make known the nature, extent, and influence, of the doctrines and practices which prevail among the Roman Catholics in Ireland; to compare such doctrines and practices with the written word of God; and to assist in forwarding public and private discussion on the differences between the Roman Catholic and Protestant churches, particularly on the right of the laity to the unrestricted reading of the holy Scriptures. The Society is likewise to combine with these its peculiar objects, the dissemination of the great and fundamental doctrines and duties of Christianity; and to endeavour, by exciting and encouraging the

friends of true religion, to aid in hastening on the spiritual reformation of Ireland.

It is conducted by a Committee of twenty-one members, who are to procure suitable patronage; empowered to fill up vacancies; to elect country members; to appoint officers; to make laws for regulating their own proceedings; and to transact the general business of the Society.

Laymen subscribing a guinea, and clergymen subscribing half-a-guinea, shall be members of the Society for the year in which such subscriptions are paid. Every subscriber of ten guineas at one time, and every executor who shall pay a bequest of fifty pounds, shall be members for life.

Subscriptions are received at 22 Upper Sackville street, Dublin; and at Messrs. Drummond's, Charing Cross.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

We have just received the last Report of this excellent institution, which contains, as usual, a series of extracts from the Letters of many excellent Ministers, that clearly demonstrate how severe are the sufferings and trials with which many are called to contend. The following may serve as a specimen.—

"11. When I last addressed the Committee my trials were numerous. Since that period they have been complicated and severe! Poor Mrs. —, confined of her NINTH child, never left her bed after much suffering, for nearly five months, until she was removed a corpse! In her death, six surviving children have lost a tender mother, and the unworthy writer a faithful companion.—Had it not been for kind and liberal friends, my embarrassments must have been extensive..... Thus circumstanced, you will see that my case is a strong one; especially, when I inform you, that my curacy does not amount to

fifty-two pounds per annum, and that I am entirely destitute of any other means of assistance, save charitable institutions, and sympathizing friends!"

"12. I have lately had an increase to my family, and have now nine to maintain (including a servant) and an income which actually amounts not to eighty pounds per annum. Out of this sum, small as it is, I am constrained from time to time to administer to the wants of a people, who are reduced to the lowest depths of poverty, and for a great part of their time without employment. I have been pressed I may say to the utmost point of endurance!.... I may say with the Psalmist, 'I should have fainted, but that I believed verily to see the goodness of the Lord in the land of the living;' and I have seen so much of it, as will not suffer me to give up my hope in Him, even when every other refuge seems to fail; yet my rejoicing is mixed with trembling."

Notices and Acknowledgements.

We are concerned to state, that in the morning of Sunday, March 13th, an alarming fire broke out in some adjoining premises, and communicated to the Printing-office and Warehouse of Mr. Gosnell, which were in a very short time entirely destroyed.

By this alarming accident we have been deprived for the present of the valuable services of Mr. Gosnell, who has regularly printed our work from its commencement, with a degree of correctness and attention which calls for our gratitude, and has been uniformly marked with the approbation of our Readers; who will, we doubt not, deeply sympathize with Mr. G. under this trying and afflictive dispensation.

A part of this Number had been printed previously to the accident, and was in consequence entirely destroyed. The copy of some articles was, however, providentially preserved; and they are therefore reprinted: but the last communications of LITOREUS,—AN UNBENEFACTED CLERGYMAN,—V. R.,—and some minor articles, are, we fear, irrecoverably lost. The Address of the Rev. PETER ROE at the interment of the Rev. W. Power, was also consumed; and we are therefore highly obliged to him for the duplicate contained in a packet recently come to hand, which will appear in our next.

Received, A. B.,—CHRISTIAN,—N. G.,—ALPHA,—MONITOR.

The Obituary inquired after was not accompanied with any name, or reference as to its authenticity. When this omission is supplied it will appear in course. So far from being laid aside on the ground the writer supposes, we perfectly coincide with him in sentiment; and have expressed similar ideas on former occasions.

A FRIEND TO IMMEDIATE ABOLITION is informed, that East-India sugar may now be procured at almost any respectable grocer's;—that the sale is rapidly increasing;—and that sanguine expectations are entertained of its being speedily furnished at such a reduced price as to be found equally economical, if not more so, than West-India sugar. We have received several communications upon the subject, which we are at present unable to notice.

A BRITISH FEMALE justly remarks, that "If we are to allow Papists to share in governing us, in order to conciliate their feelings, we must expect, of course, that they will call upon us to surrender that Sacred Volume to which their late conduct at several meetings of Bible Societies declares them so bitterly hostile. It is therefore our obvious duty to unite in earnest prayer that we may still enjoy the light and instruction of God's Holy Word; and that our rulers, whose hearts are in the Lord's hands, may be enabled to stand firm in guarding to us that blessing, which has made us the glory of all nations, and in unnumbered instances the refuge and comfort of the afflicted and oppressed."

We regret that circumstances compel us to postpone the account of the anniversary of the Manchester and Salford Auxiliary Hibernian Society.

LITERARY INTELLIGENCE.

In the Press, in one vol. 8vo., A Practical View of the Redeemer's Advent: in a Series of Discourses: by the Rev. J. H. Stewart, M. A., of Percy Chapel.



H. Meyer sculp.

TAUSSAN.

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MEMOIRS OF THE REFORMERS.

TAUSSAN.

AMONG the names held in honour in the reformed history of Denmark, the principal is John Taussan. He was born, of obscure parents, in 1498, at the village of Birkinde, in the little fertile island of Funen, and was one of those whose lot it has been to struggle with the difficulties arising from contracted circumstances, under an ardent desire of improvement, discoverable in his early childhood. It appears, however, that he was enabled to obtain some education, first at Aarhiuus, and next at Odensee, the capital of the island. He was then removed, after the custom of the times, to the monastery of St. John of Jerusalem, at Antvorskow in Zealand.

His attention to his studies, and purity of morals, attracting the notice of Eskild, the venerable prior, he determined to send him, at the expense of the foundation, to some foreign university, in the full persuasion that the young monk would return to be the credit and ornament of his order. His principal and patron accordingly allowed him to make choice of any school or college, with the exception of that of Wittenberg, infected, as he considered it, with the Lutheran heresy. Louvain and Cologne were recommended to him as the more eligible, and he selected the latter. Disgusted at the scholastic trifling,

however, which prevailed at this place, the youthful Taussan was soon sensible that he had gained but little by the change; and was earnestly longing for purer doctrine and more solid instruction, when the writings of Luther were put into his hands. These had such an effect upon him, that he set off for Wittenberg, notwithstanding his engagement to the contrary, and at the risque of losing his pension. Whether this journey was privately undertaken, or that the knowledge of it did not reach his superiors, he took his master's degree at Rostock, and, returning to his native land about 1521, was admitted professor of theology*.

Invited to his former quarters at Antvorskow, his evangelical sentiments excited the ill-will of the monks, notwithstanding his irreproachable character and respectable talents. This feeling was increased by the endeavours, which he considered it his duty to make, to reform both the studies and morals of the foundation. In this reform, however, he proceeded with much judgment, dealing with his brethren in the first instance in a mild and gentle manner, by showing them the plain meaning of certain passages of Scripture; and then by degrees unfolding the erroneous system of the Romanists to his

* Bibliotheca Danica, t. i. p. 1—7; Munter's Reform. of Denmark; Mem. Taussani; Scigraphia Lutheri Danici.

more immediate acquaintance. At length, on the Thursday before Easter, in 1524, he preached with so much zeal and energy on the all-sufficient merits of the death and passion of the Lord Jesus Christ, and the utter helplessness of man to turn himself to any good work, as well as his inability to make satisfaction for past transgressions, that the indignation of the principal friars was wrought up to the highest pitch, while his old patron, the prior, was at the head of the opposition against him. Eskild dreaded the thought of his monastery becoming a nursery for Lutheranism, and ordered him to depart to another foundation of the order, at Wiborg in North Jutland; exhorting Peter Jansen, the prior, to keep a watchful eye over him, and prevent him from spreading his pernicious doctrines. But the event was very different. Shut up in his cloister, he did not desert the cause for which he suffered, but did his utmost to cheer the dark cells of the monks with some beams of Divine truth, and even preached to the passengers in the street through the grated windows; while God blessed his word, by making it effectual to the illumination and conversion of Thoger, a monk, who in the sequel became pastor of Wiborg; and of another friar, named Erasmus, a Franciscan.

Nor was this all. His fame reached the ears of Frederick I. his sovereign, who granted him a special licence, in 1526, as his chaplain, to preach at Wiborg, requiring all persons to abstain from molesting him both on religious and political pretences. In order to account for this seasonable indulgence, it will be necessary to look back on the history of Denmark. In the reign of Christiern II. Pope Leo sent Archimbold, as his legate, into Scandinavia, to sell his indulgences, who was received by that monarch with all possible respect and hospitality; but his extreme rapacity disgusted the

commonalty, while his disposition to intrigue led the King and royal party to suspect that he would betray their designs to the Swedes; so that he was dismissed with signal disgrace, and with forced disbursement of the sums collected. The tenets of the Reformed then began to be assiduously spread by Paul Helie and Wormorden, two learned Carmelites of Copenhagen. Peter de Lillers also, a nobleman who had imbibed the sentiments of Lúther and Melancthon of Wittenberg, endeavoured to make them known among his countrymen; while the King himself, struck with the force of truth, or desirous of appropriating some of the ecclesiastical revenues, shewed such favour to Lutheranism, that he requested his uncles, Frederick the elector, and John prince of Saxony, to send him one of their ministers, who might reprove the popish doctors for their neglect of spiritual offices, and undue attachment to temporal concerns. They gladly dispatched an erudite and pious pastor, called Martin, in 1520; whom the King appointed to preach an evening lecture on Sundays and holidays, at the church of St. Nicholas, in his capital. There was soon a great confluence of all persons who understood the German language, to hear the eloquent Saxon; but as the novelty of the circumstance attracted some Danes, as well as Germans, Paul Helie, anxious to instruct his fellow-citizens, though subsequently an apostate from the cause, acted the primitive part of interpreter to the congregation. This plan would have been attended with much profit, had it not been for the simple energy of the preacher, who, when warmed by his subject, indulged in vehement gestures, which had such a ludicrous effect on the lower orders, whom he was addressing in an unknown tongue, that they could not refrain from laughter; when the more malicious of the popish clergy, offended at the

zealous stranger for intruding into their church, and drawing their flocks from them, encouraged the people to turn his preaching into ridicule.

The canons and vicars of the cathedral engaged in a paltry trick to bring his ministration into discredit. They employed an acute lad to attend his discourses, and watch his tones and gestures, which he imitated afterwards in mock addresses on some trifling subject; and this buffoon performed his task so well, at various scenes of conviviality, that he might be very easily mistaken for Master Martin himself; for which purpose, when he had plentifully partaken of meat and drink, he was led about the streets, that the preacher might be thought "a gluttonous man and a wine-bibber." Their malice had the effect of determining this good pastor to leave Copenhagen, and return to Saxony.

Christiern being expelled the kingdom in 1523, was succeeded by his uncle, Frederick duke of Holstein, who decidedly took part with the religious reformers, in opposition to the bishops; and it is observable, that political disputes did not hinder the progress of evangelical truth; for while the ex-king, who retired into Holland, promoted a version of the New Testament in his own language, the new monarch, in the earlier part of his reign, granted liberty, not only to Taussan, but also to Sadolin, Schrock, and others, to promulgate the Protestant doctrine in Wiborg and its vicinity.

The regal licence, however, was not sufficient to protect our reformer from the insults of the bigoted monks, who at length forced him to quit their convent; an event which, though it deprived him of monastic sustenance, set him at greater liberty to proclaim those glorious truths which were so dear to his heart. His friends obtaining access for him to the pulpit of the principal church

at Wiborg, George Fris, the bishop, endeavoured by force of arms to hinder his preaching; but a stout body of citizens defended the church from the attacks of the episcopal party, drew chains across the streets forming regular barriers, and, while some kept guard without, others with arms in their hands attended Divine service.

In June 1526, the King being firmly settled on the throne, and having made his public entry into the capital two days before, set the example to his subjects of eating meat on prohibited seasons, and communicating in both kinds after the Lutheran manner, attended by Magnus Goye, his master of the horse. Soon after the solemnity of his coronation, in 1524, he had issued an edict in favour of the Reformation, but appears not to have made, till now, this open profession in Copenhagen. The citizens of Flensborg, in the duchy of Sleswick, declared their preference of a purer faith, drove twelve monks out of their city, and established in their place some Protestant clergy. In Funen also, the Reformed doctrine made considerable progress; and would have been admitted into Odensee, had not Bellenack, the bishop, and Paul Helie, canon of the cathedral, opposed it with all their influence. Frederick could not but observe the vacillating conduct of the latter, and, that he might appear to act with fairness, sent for him to the castle of Copenhagen—whither he was brought on the twenty-fourth of June, by Tycho Crabbe, a nobleman—to hear him discourse on the subject of Lutheranism, engaging that he should be free from molestation. In the course of his address on this occasion he told the King that blame was chargeable on both parties, and recommended moderation. He was treated with proper respect by the court, but was grievously insulted by the mob and soldiery on his return from the castle; and it is

said that James Nar, a dependant of the master of the horse, followed him and his companion with a drawn sword, but was prevented from injuring them by some ecclesiastics, while many hooted after him as an impostor, who had been bribed to desert the Protestant faith. It must be confessed that the canon had acted in a manner calculated to excite the odium of the commonalty, having, among other measures, opposed the Danish version of the New Testament, executed by Michael, an exile with the late monarch at Antwerp. Meanwhile Christian Schrock bore a faithful testimony at Assens, a town on the west border of Funen, against indulgences, purgatory, merit of works, invocation of saints, and the sacrifice of the mass; the pious fervour of his sermons drawing together large congregations, who renounced the errors of their forefathers. Bishop Bellenack, enraged at his success, addressed a bitter epistle to the senate and people of Assens, in which, after using "great swelling words of vanity," and boasting of the ease with which he could scatter as with a breath these Lutheran preachers, he hinted "how much better it would be that they should all be gibbeted and crucified, than that the people should lose one sacrifice of the mass."

In 1527, on the 15th of August, being the Assumption of the holy Virgin, the King thought it a prudent measure to assemble the clergy, nobles, and commons of the kingdom at Odensee; when he thus addressed the prelates in the first instance: "I admonish and exhort you, the bishops, you, I say, who have been raised to such an exalted station, to use your best endeavours, that the pure and unadulterated word of the Gospel may be preached, and cherished, and defended, in your dioceses. You cannot, I conceive, but be conscious, what a purifying of the old Romish idolatry

has been effected in Germany, through the instrumentality of Dr. Martin Luther. Nor there alone, but elsewhere, the antiquated snares and impostures of the Papists have been abundantly exposed to the common people. Yea, among ourselves also, there is a general complaint that human fables, traditions, miracles and prodigies, so disgusting, so absurd, that the lower orders begin to despise them, are extolled to the utmost by your ministers, and drawn from the turbid puddles of human learning, rather than that pure and unstained word of God, which flows from the limpid springs of Israel. And although I do not deny, that I am bound to you by oath to preserve the Catholic and Roman religion in these kingdoms, yet I choose not to be so understood by you, as if I were obliged to receive, and protect by royal favour, all the errors and old-wives' fables which have crept into the Catholic church over and above the word of God. And who of you is ignorant, how many abuses and erroneous doctrines have, by lapse of time, obtruded on the platform of the church? such, indeed, as no man of sound understanding could be expected to defend. Nor do I consider that I, as king of Denmark and Norway, or you, can be held bound to maintain any doctrines, rescripts, or decrees, of the Romish church, but such as are founded on the invincible rock of the Divine Word. I have engaged myself to protect your episcopal dignity, honours, and privileges, while you labour with unyielding diligence and vigilant industry in your office. I have engaged, I say, and do engage, to preserve your dignities inviolate. And, because in these kingdoms, to say nothing of foreigners, Christian doctrine according to the Reformation of Luther hath struck such deep root that it cannot be disturbed without slaughter and blood-shed, and great detriment to the state; so it

is our royal pleasure that free permission be given to both persuasions, Lutheran and Popish, in these kingdoms, so long as obstacles exist abroad to the summoning a General Council. Whatever shall then be determined, in a pious manner, on the subject of religion, I declare myself ready to receive."

The Sovereign having thus openly declared his sentiments, the States decreed, notwithstanding the opposition of the clergy; 1. That every individual should be free to profess Lutheranism or Popery; 2. That there should be liberty of conscience; 3. That the King should defend the Lutherans, who had hitherto possessed no security, by his authority, as well as the Papists, against all violence and oppression; 4. That monks and nuns should be free to leave their cloisters, and depart whither they pleased; contracting matrimony, or continuing in celibacy, as they were disposed. It was also determined, in the same session, that ecclesiastics should be allowed to marry; and that the bishops should be forbidden to send for their palls to Rome, which had been an expensive custom, but should receive them from the King; and that the right of election should be lodged in the chapters;—moreover, that ecclesiastical jurisdiction should be restrained within certain limits, and that the clergy should be prohibited from interference in secular matters; while they were allowed to retain their possessions, and immunity from trial before a civil tribunal. The reforming party, obtaining these important privileges, were encouraged to declare themselves in different directions; while the principal church dignitaries vainly strove to maintain the old superstitions. George Fris, Ivar Munk, Stigo Krampen, and Ave Bilde, the respective diocesans of Wiborg, Riha, Aalborg, and Aarhus, in North and South Jutland, actually dispatched one Henry Geeskens, with solemn credentials,

to Dr. Eckins of Ingoldstadt, offering him a handsome salary if he would come and reside in Denmark, to oppose the Lutherans with his eloquence and erudition, or would send in his stead Dr. Cochläus of Mentz; but their application and flattery did not prevail on these distinguished theologians to leave their own country*.

The next step of Frederick, in furthering the work of reformation, was to call Taussan to the capital, and appoint him preacher at the church of St. Nicholas. Taussan was accompanied by his friend Thoger, whom he found an able coadjutor; and his appearance was hailed by crowded congregations, who soon agreed to abolish the custom of chaunting after the Romish manner in Latin; singing the Psalms of David, with the hymns of Luther and others, in the vernacular tongue, and making other essential alterations in the service of the church. As he passed through Odensee he took the opportunity of sowing some seeds of Divine truth, and had an interesting conversation with Canute Gyldenstiern, a magistrate and senator, who was convinced by his reasonings of the absurdities of Popery, but could not overcome a difficulty, with which his mind was perplexed, how it was credible that the church should have enjoyed such outward prosperity for so many ages, and yet that its doctrine should be so false, and the tenets of the Reformed true.

At length the King appointed a conference, to be held at Copenhagen, between the principal Romish and Lutheran divines; which took place on the feast of the Nativity of the Virgin, 8th September, 1530. The popish prelates and doctors affected to rejoice in this opportunity of pleading their cause before the sovereign and nobles, and

* Muhlius et Pantoppidan citat. apud Gerdes. t. iii. p. 363;—Aslac. apud Seckendorf. l. iii. § 31;—Gerdes. t. iii. Dec. No. 25.

ventured to prognosticate the defeat of the Reformers. Conscious, however, that they were not able to cope with their antagonists by their own powers of argument, they sent Lampsing, precentor of Aarhus, to Cologne, to bring from that university some able disputants to assist them on this trying occasion. The principal of the Germans who accepted the invitation was Dr. Stagefyr, while their chief native champion was Paul Helie. Taussan appeared in behalf of the Lutherans, supported by nineteen others from various parts of the kingdom. The proceedings commenced by the presentation to Frederick of a "Confession of Faith," exhibiting forty-three articles, drawn up under the superintendence of Taussan, as head of the Lutheran consistory; which was followed by a document on the part of the Romanists, not of counter-articles of faith, of which they held no laymen as judges, but declaratory of the "Errors of the Evangelicals;" demanding, at the same time, that the Reformed should be required to prove or renounce them; that they should not be suffered to quit the city till the conference was ended; and that, when vanquished in argument, they should engage to come over to the side of the victors; professing themselves ready to be bound by similar obligations.

The King caused this document to be transmitted to the Lutherans, requiring them to give in their answer. As there is nothing in the confession itself, or the answer to the alleged errors, materially differing from the declarations of the German reformers, their transcription would be superfluous. The twenty-sixth error, indeed, may be noticed, as somewhat personal in its character, charging John Taussan with the assumption of the power of ordination: to which he replied, that "he had formed no ministers, for that belonged to God alone, but that he had declared, and before all

the church had pronounced, with imposition of hands, certain persons to be worthy to preach the Gospel and administer the sacraments of Christ." Much time was consumed in the discussion of two preliminary questions: 1. In what language the debate should be conducted, the Romanists urging the Latin, and the Evangelicals the Danish: 2. Who should be acknowledged for judge of the controversy; the Evangelicals declaring for the word of God, expressed by the monarch, senate, and all the people; and the Romanists for the pontiff, or at least a general council. That the latter should have desired to carry on the conference in Latin was to be expected, as it would furnish them with many scholastic terms, and convenient subterfuges, as well as enable their German allies to declaim at greater advantage, besides affording an opportunity of cavilling at the translation of the Danish confession into a learned language; and it was equally natural for their opponents to wish to avoid frivolous contentions, and, by pursuing the track already commenced, render it more easy for the generality to judge of the merits of the case. When it was found that they could come to no settlement on the points, the conference was abruptly terminated; the Papists calling the Lutherans, heretics, schismatics, and vile characters, whose very contact was polluting, and complaining that the military in attendance were designed to overawe them in the free expression of their sentiments; and the Protestants accusing them, in return, of tergiversation, and declaring that they had mocked them, as well as the king, nobles, and commons, by their arts in this conference. Though the Reforming clergy thus missed an occasion of publicly defending their opinions, they took an early opportunity of instructing their sovereign and fellow-subjects more fully on the grounds of their Protestantism, by

issuing twelve propositions, which may be termed an Apology for the Danish Reformation.

As, however, it was plain that the Roman Catholics had shunned fair and open controversy, and had withdrawn from the contest, the King decreed, "that the Evangelical divines should preach the word publicly, until a general council should terminate all disputes, and that he would protect both parties by his royal authority." From this time the cause of true religion continued to flourish; the monasteries were deserted, and their revenues employed in the foundation of schools and hospitals; images removed from the churches, and some sanctuaries demolished, not without popular commotion. Frederick, fearing the secret machinations of the prelates, deemed it expedient to strengthen the Protestant interest by joining the League of Smalkalde; while Tausan was employed in publishing a reply to Paul Helie, who sent out a treatise on the Mass misrepresenting the proceedings at the late conference; and openly challenging him to confute his assertions.

The Danish Protestants were not permitted to enjoy a long interval of tranquillity, for the decease of Frederick in 1533 inspired the Papists with fresh hopes of preventing further innovation in ecclesiastical concerns. An interregnum of two years, in which political animosity was mingled with religious difference, distracted the kingdom; one party desiring the younger son of Frederick, prince John, for his successor; a second, the elder son, prince Christian, suspected of Lutheranism; and a third, the exiled monarch. The prelates obtained a decree of the States, that the election should be deferred for a year—that the churches and monasteries should remain as they were—that prince John, yet a child, should be educated in the Romish faith, with a view to the succession—and that John Tausan should be brought to

trial for his proceedings in the late reign. He was charged with traducing the ecclesiastical orders; with calling bishops by opprobrious names; and with teaching heretical doctrine concerning the mass. Ronnow, ordinary of Roeskilde, complained, that, unauthorised by him, he had intruded into the church of St. Nicholas, and that, when censured, he had aggravated his fault by impudent contumely. The accused briefly replied, "that in all which he had done he had been simply actuated by a desire of the glory of God and the good of man: that he had wished to offend no ecclesiastic, and that if, through inadvertence, he had given umbrage to Ronnow, he was ready to beg his pardon: that he was not conscious of holding erroneous sentiments concerning the Lord's Supper, and if any appeared in his writings they must be merely typographical: he had maintained, that under the form of bread and wine the body and blood were not included, nor were they shut up in the pyx on the altar." The judges declared that Ronnow should be restored to all which he had been deprived of in the late reign, and should ordain priests for the mass: they would have passed some severe sentence on Tausan, had they not been restrained by the senators and magistrates, who urged the expediency of relaxation of punishment, through fear of popular insurrection; they were therefore content with ordering him to perform no ministerial function in Copenhagen, and to teach no children, but to leave Zealand within one month, and be equally disqualified in Funen and Jutland. While the trial was going on, the populace surrounded the senate-house with arms in their hands, demanding that their favourite preacher should not be injured, and vowing vengeance against the clergy, if he were not liberated. Some of the senators went out to pacify them with an assurance of his safety, and a declaration that

nothing more was intended than to support the rights of the principal clergy, conjuring them to return home; but they insisted that Tausan should be set free, or they would break open the doors; on which the judges suffered him to be at large, and, breaking up the sitting, departed with great trepidation. The mob abused all who were known to be inimical to the Reformed religion as they passed, and especially Ronnow, whom they could scarcely refrain from sacrificing to their fury, at the earnest request of Tausan himself, whose assiduity to preserve his enemy drew from him expressions of gratitude, and so much conciliated him, that he soon after listened to the intercession of the friends of Tausan, and removed the interdict, Goye becoming surety for his prudent discharge of his ministry.

The popularity of Tausan secured him from much of that persecution, which was exercised towards the Reformed ministers by the bishops in their respective dioceses, till the preponderance of the Lutheran party placed Christian III. on the throne, which was the signal for religious and civil liberty. The bishops having been cast into prison for the turbulence displayed in their endeavour to raise the younger brother to the sovereignty, the new king published "the Copenhagen Recess," by which Protestantism was established; while the divines drew up a plan for ecclesiastical ordination, which was transmitted to Wittenberg for approval, from whence Dr. Bugenhagen was dispatched to crown the king, and ordain seven superintendants in room of the captive prelates. Tausan was then called to be professor of theology and pastor at Roeskilde, where he continued to discharge his duties with exemplary fidelity till 1542, when, on the decease of the superintendent or bishop of Riba, he was chosen his successor. On this occasion, a national council was held, in presence of the king, in

which, after Bugenhagen had laid hands on the superintendent elect, the ecclesiastical regulations were increased and confirmed by 26 articles.

When professor at Roeskilde, he published from the Magdeburg press, dedicated to his sovereign, a book of homilies on the Gospels and Epistles, in which his sentiments on the sacrament accord more with the Calvinists than the Lutherans, which have not escaped the notice of certain writers of the latter communion, who have accused him of what is called Crypto-Calvinism, or Zuinglianism. But, however differing from Luther in this respect, he agreed with him in all the essentials of Christian faith, which he proved by editing and translating many of his writings. As bishop of Riba, he rendered a lasting service to his church by improving, in 1544, the Danish version of the Psalms; from which happy season the murmurs of the Gram, as it flowed through his peaceful diocese, were destined to harmonize in the ear of this zealous reformer with more correct notes from the harp of the son of Jesse.

It pleased the Almighty to continue him in his diocese nineteen years, and to call him to his eternal rest in 1561. For his assiduity and fortitude in the great work in which he was engaged, he has obtained the title of "The Danish Luther." In commemoration of the success virtually obtained over the Papists at the conference of Copenhagen in 1530, he assumed for his motto the appropriate language of Isaiah, xxxi. 3, "*The Egyptians are men, and not God.*"

This portrait of the Reformer of Denmark, imperfect as it is, is sketched with the greater pleasure, as information concerning the revival of religion in the Northern Churches is lamentably scanty; of which a stronger proof can scarcely be afforded, than that no record of this eminent character is to be found in any of the regular biographers of the agents of the Reformation.

THE COTTAGE VISITOR.—No. V.

I HAD procured a young person to wait upon the childless father, and supply the place of his glorified daughter; but, he needed not her attendance long—the last tie that had bound him to earth had been snapped asunder, and now his longing spirit was gradually unrobing herself of her burden of mortality, and preparing to wing her way to that “land of pure delight” where the tree of life blooms in immortal verdure, and the “spirits of the just” enjoy the felicity of heaven.

I saw him once before he died; and could the sneering infidel, or the doubting sceptic, have witnessed such a scene, methinks they would have withdrawn their hatred to a system so consolatory when every other consolation fails, so supporting when every other support is worthless and insufficient; that unfolds the brightest prospects to the mind of the departing Christian, and enables him to look forward, through the gloomy shades of the dark valley, to the transcendent glories of the eternal world, and to the incomprehensible delights that await him in the mansions of his Father’s house. Never to me had the religion of Jesus appeared so valuable and desirable, never had I seen its practical influence so powerfully demonstrated, as in the case of this venerable Christian. He had been stripped of every earthly relative—not one was left to support his age, and cheer him in the close of existence—but not a murmur ruffled his bosom or escaped his lips. If he wept, it was the “tear of resignation:” if he spoke, it was the language of submission; and every feeling of his heart was in unison with those of the Patriarch when he said, “The Lord hath given, and the Lord hath taken away, and blessed be the name of the Lord.”

As I reached the cottage, I
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could not help observing the difference in the appearance both of that and the garden which surrounded it. The jessamine tree hung careless from the walls; weeds occupied the place of flowers; grass sprung upon the path where the feet of industry no longer trod, and every object carried the appearance of neglect, as if in accordance with the sorrow that reigned within.

I had entered unperceived by the old man. He was sat in his usual chair, with his hands folded in each other, and his eyes thoughtfully bent upon the fire; his dog lay at his feet, looking mournfully up into his face, as though sharing in his distress, and willing to sympathize in his afflictions. The chair that Maria had once occupied was situated in the same place: it was empty, the girl who attended the old man being absent. As I contrasted this mournful scene with the one I had there previously witnessed, my bosom heaved with an involuntary sigh. At the sound, the old man raised his eyes: he started as they fell upon mine; but his surprise soon changed into joy.

“Oh, sir,” he exclaimed, “I am glad to see you; I have thought about you many times since I saw you last. My poor dear child”—he could proceed no farther—

“Is released,” I continued, “from all her afflictions, and fled to her everlasting rest.”

He again summoned his fortitude.—“Yes, she is—and I shall soon follow her. Oh, happy, happy time! I have done with the world:

“There’s nothing here demands my joy,
There’s nothing like my God.”

Oh, sir! it would have done any one’s heart good to have heard my dear child. She was happy to the very last. Her last words were, ‘I am ready.’ Yes, dear soul of her”

—Here his feelings were again too powerful for him. I would have told him to have dried his tears, but my own prevented me.

"I do not repine, sir.—I thank God I am kept from that. 'Tis all for the best."

"It is a great comfort for you to be so assured of your daughter's happiness."

"Happiness!—who could doubt it?—no one. She is as happy as heaven can make her.—Oh, sir, she was a loving child,—she was never better than when she was doing any thing for me. I miss her very much. But I don't want her back again, for my loss is her gain. But you know, sir, nature is weak, very weak."

"I know it is," I replied, "and the religion of Jesus no where commands its votaries to indulge in apathy and indifference. If 'the Author and Finisher of our faith' could weep over the grave of his friend, surely it is not only harmless, but virtuous, in his followers to imitate so interesting an example. But they have this advantage, above those who are 'strangers to the covenant of promise,' they 'sorrow not as those without hope:' they can anticipate the period when the broken tie will be re-united, to separate no more for ever—when all sighs shall be chased from their bosoms, and 'all tears shall be wiped away from their eyes.'"

"I know it, sir, I know it, by experience. I have travelled in the wilderness four-score years; and now the blessed Canaan is in sight

—I have finished my course—come, Lord Jesus!"—Here he clasped his hands and raised his streaming eyes to heaven: the dog, observant of the action, jumped upon his feet, and moaned aloud. "Poor Carlo," said the old man, as he patted his head; "thou too hast lost a friend." The faithful creature, satisfied by the notice he had gained, again extended himself at his master's feet.

I now rose to take my last farewell of this afflicted but happy Christian. He grasped my hand with affectionate fervour, as he exclaimed, "If the blessing of an old man can do you any good,—may God Almighty bless you 'in your goings out and comings in, from this time forth, and for evermore.'"

"Farewell, John.—" I could say no more, and I left the venerable believer, to see him no more till my soul shall have passed the impenetrable veil that hides him from my view, and stand with him in the "city of God," decked in the garment of salvation, and uniting in the celestial hallelujahs of the redeemed.

Not long after this, all that was mortal of this follower of Jesus, mingled with its fellow-dust, while his spotless spirit returned to the God who gave it, and to the Saviour who redeemed it.

Reader! be thou a follower of them "who through faith and patience inherit the promises," that in life you may be thus supported, in death be thus triumphant, and finally and eternally participate in their blessedness, and share in their felicity.

Θ. II.

MATT. IX. 15.—CUNNINGHAM'S "MORNING THOUGHTS."

CAN we mourn when the Bridegroom is near;

When He draws the dark veil from his face;

When His voice gently falls on our ear,

And we dwell in the beam of His grace.

Ah, no! Let him mourn whose delight

Is to feed on the husks of the world,

To sport in its pitiful light,

And in all its fierce eddies be hurled.

He may wander, all dark and forlorn—

Thou hast chased all our mourning away:

Oh! if such be the brightness of morn,

What must be the glories of day!

A SHORT ACCOUNT OF MRS. S. V.

SIR,—Months have now passed away since I committed to the dust the remains of a dear and amiable wife, torn from me by a rapid consumption, which confined her almost entirely to the bed of languishing, from the day she presented me with a smiling and lovely babe, now, with its sainted mother, singing the praises of the dear Redeemer. Though the smooth and gentle hand of time, aided by the consolations of religion, has partly healed the wound inflicted by this heavy and severe bereavement, yet the recollection of my loss will sometimes open the wound, and cause it to bleed afresh; though, at the same time, it brings before me the meekness and patient sufferings of her who, when “living, lived to the Lord; and when dying, died to the Lord;” and thus pours into my wound the healing balm of consolation; “knowing that, as Jesus died, and rose again; even so them which sleep in Jesus will God bring with him.”

In communicating a few circumstances connected with the dying hours of my dear departed partner, I have nothing to record of rapturous and ecstatic joys, which, at best, are of a very doubtful nature; and, alas! too often expressed where little Christian experience has been previously felt; and the walk, if not in many respects outwardly inconsistent, at least careless and lukewarm. Such was not the case with the dear departed object of my affections: “while living, she lived to the Lord,” and “walked closely” and “humbly” with him. Never will be effaced from my memory the pious breathings of her soul, in the sacred hours of retirement, when, as an “heir together with myself of the grace of life,” her prayers ascended to the Throne of Grace, in behalf of her now sorrowing husband, her relatives and dear friends, the church, and the world. Nor was it only in the closet

that she thus lived to the Lord: in her intercourse with Christians and the world, she exemplified the spirit of her prayers in her daily practice. Meekness and Christian charity were indeed the ornaments of her profession; and whilst she bore a peculiar affection towards those who professed themselves the followers of Christ, she was unwearied in her exertions for the good of all amongst whom she lived; and not a day of her life was suffered to pass away, without calling herself to a strict account as to the manner in which she had spent it: and though, to human observation, no omission of duty discovered itself, yet she daily acknowledged herself “an unprofitable servant;” and found, as she used to say, “more and more the necessity of renewed acts of repentance towards God, and faith in the blood of sprinkling.”

In the month of April, 1823, the first symptoms of her disease began to make their appearance. Oh! never shall I forget the first communication made to me that her recovery was doubtful, if not hopeless!—Alas, every succeeding day tended to confirm the suspicions of her medical attendants; and in two short months, from the commencement of her disease, she was almost entirely confined to that bed in which she breathed her last. Possessed of a most tender and affectionate disposition, and, as it regarded her afflicted husband, strengthened by the circumstance of her having just presented him with her first-born child; the prospect of so early and unexpected a separation brought, for a time, a damp upon her soul, and disturbed her wonted serenity and peace of mind; nor was it without great conflicts with the enemy of souls, that she was enabled to get the better of her earthly attachments. Weighed down with a sense

of her unworthiness, and too strong attachment to the creature, she refused, almost, to be comforted: a frequent exhibition, however, of Gospel promises, so "exceeding great and precious" to believing souls, revived her fainting spirits, and, though no expressions of rapturous or ecstatic joys escaped her lips, she attained to that calm, unruffled serenity and peace of mind, for which she had hitherto been distinguished. The visits of two Christian friends and ministers were particularly blessed to her, especially when one of them, who read to her a portion of the 4th chapter of the Gospel of St. John, spoke of the joys of heaven, and brought to her view many sweet promises made to humble and contrite souls; namely, that "theirs is the kingdom of heaven." "Oh!" she exclaimed, with clasped hands—and never shall I forget the sweet smile that brightened her countenance as she uttered the words—"Oh! that I had wings like a dove, for then I would fly away and be at rest! This makes me long to be gone."—This was about six weeks before her departure; from this time, with but few interruptions, she enjoyed a sweet and composed spirit. She frequently complained of her impatience under suffering (though not a murmur ever escaped her lips), and never permitted me to omit in prayer a petition that she "might be more patient." About four or five days before her dissolution took place, it began to

be evident that her departure was at hand, and that she was rapidly sinking. Having disposed of a few articles to Christian friends, she now dismissed all worldly cares. On the day previous to her death, she expressed herself to me as willing to "depart and to be with Christ, as far better." Upon those who surrounded her dying bed, after having spent a few moments with her in prayer, she earnestly pronounced a blessing, as well as all other Christian friends who had contributed to her comfort. She expressed herself as it regarded her own feelings, in the following words: "Oh! blessed Jesus! thou wilt 'never leave me nor forsake me.' My dear friends, you will perhaps not think me sincere—I know and feel myself an unworthy servant: oh that I could be more humble! Do not, my dear husband, say any thing to exalt me.—Satan is very busy now; but Jesus is my Saviour." From this time she was only able to speak a few words. Shortly before she died she expressed a desire "to depart and be with Christ;" and, beseeching us to kneel down and pray on her behalf, she calmly breathed her last in my arms, and sweetly "fell asleep in Jesus." Yes, dear departed saint! thy sufferings are now exchanged for "a crown of glory that fadeth not away." Thou art now in that happy country, the blessed inhabitants of which shall no more say "I am sick;" and where sorrow and sighing are fled away.

W—

ON MINISTERIAL UNSUCCESSFULNESS.

THE remarks in your last on "Ministerial Unsuccessfulness," were very sensible, and very much to the purpose; but there are a few things which I wish to say in addition.

One way to know the cause of failure in any undertaking, is to find out whether the means are different in any respect from those used when it was attended with

success, or whether there is any difference in the circumstances connected with it. The Apostles' ministry was crowned with remarkable success; so was the ministry of the Reformers; and so was the ministry of our modern Reformers, that of Whitfield, Walker, Romaine, Newton, Berridge, Milner, Robinson, &c. Now, in what do minis-

ters of the present day differ from those that "turned many to righteousness?" Do they preach different doctrines? No; for I believe that most of those called Evangelical, preach the same truths with the Apostles and Reformers, both ancient and modern.—Do they preach with the same simplicity, or with the same plainness of speech? Most, I think, do; though, at the same time, there is perhaps a *little* difference in this respect, but no more, in my view, than what is necessary from the improved state of society.—Is their moral conduct the same? As far as exemption from gross sins go, the affirmative is generally true.—Is their *Christian* conduct the same? Is their abstraction from, and deadness to, the world the same? Is their heavenly-mindedness the same? Is their spirit of prayer, and love to souls, and zeal for God, the same? Deem me not uncharitable, I do not mean to exclude myself: we differ, I fear, generally too much from those mentioned above in all these respects. A worldly spirit hath seized us. We are not now persecuted; and we and the world are now on too friendly terms. We enter too much into its views, habits, maxims, and customs; we become too much *conformed* to it; and hence the cross is avoided, and many can now, without any difficulty, without any self-denial, become doctrinally Evangelical preachers. The world may become reconciled to the speculative part of the Gospel, or rather to its truths speculatively considered; but to its spirit it never can.

I shall mention another point of difference. We in the present day, I fear, do not *feel* that *deep* concern for souls which the Apostles and Reformers did. That expression of St. Paul is a remarkable one; "My dear children, of whom I *travail* in birth again, until Christ be formed in you." (Gal. iv. 19.) Such was his concern for them, so

deep was his anxiety for their salvation, that he compared his pain with that of a woman in travail. We may pray for the conversion of souls: the duty being set before us, we may easily see its reasonableness, and formally comply with it: but to be *deeply* engaged in it, to pray fervently from the heart, is quite a different thing. The head, in the present day, is greatly enlightened; but the heart is not sufficiently engaged in the business of our office. To labour with the spirit for the salvation of souls; to wrestle as it were with God, like Jacob, until we prevail, is what we want. We should pray, not only for the out-pouring of the Spirit on our congregations, but pray also for the spirit of prayer and supplication for ourselves. We should prosecute our work with the concern and anxiety of those that know the value of souls,—that feel the infinite importance of eternal things. I speak, Sir, from a personal sense of deficiency in this respect, as well as from observation. Hence it is that there is so much of what I may call theatrical preaching. Many of us preach the Gospel as persons acting a part, without appearing to be in any adequate degree concerned in what we preach. We speak very correctly and very fluently of man's lost state; of God's glorious provisions of mercy; of Christ's fulness and sufficiency for our wants; of the miseries of vice, and of the felicity of heaven; but not with that deep seriousness, and intensity of feeling, which would convince all that hear us that we *really believe* all we say. May the Lord reform us in this respect, and enable us to feel a deep interest in the salvation of souls!

How far our public meetings, and charitable exertions or missionary labours, become, through our corrupt nature, injurious to our own spirit and spiritual improvement, may be the subject of another communication.

Yours truly, M. S.

ADDRESS AT THE INTERMENT OF THE REV. WM. POWER,

JANUARY 25, 1825,

BY THE REV. PETER ROE.

My dear Friends,—God, “whose way is in the sea, whose path is in the great waters, and whose footsteps are not known,” has, in infinite wisdom, thought fit to remove your valuable and beloved pastor; and knowing it to be the wish of his afflicted widow, for whom I have long entertained a brotherly affection, I appear on the present occasion, to offer upon his death some considerations, which may, by the Divine blessing, lead you to improve the mournful event. When God speaks, we are bound to hear—and whether his language be that of mercy or of judgment, we are alike called upon to pay it marked, prompt, and persevering attention. There is not only meaning, but instruction, in every thing he says and does; and therefore we are called upon to seek a knowledge of his will and a submission to his authority, both of which are indispensably necessary to our peace. The holy Scriptures ought, at all times, to have the influence upon us which their Divine inspiration and authority demand:—but this is not the case: we are such blind creatures, that we cannot see afar off—we are occupied about the things which are near, be they ever so trifling, delusive, or transitory: hence the day of prosperity is a dangerous day—a day in which we are apt to forget the “Author and Giver of all good things”—a day in which pride exercises over us a powerful sway—a day in which we forget duty—a day in which we manifest impatience—a day in which the heart is unwatched and the life uncontrolled—a day in which the thoughts are so removed from every thing that is solemn, and serious, and instructive, that it frequently becomes a season of declension to the servants of God, and too generally a season in which the impenitence of

his enemies is awfully increased. If this representation be correct, then is the Lord merciful in afflicting; for in the day of adversity men are often led to consider; then is it “better to go to the house of mourning, than to go to the house of feasting”—then ought we, on the present occasion, to call upon the Almighty and say, “So teach us to number our days, that we may apply our hearts unto wisdom.” Of all the changes to which man is subject, that which takes place in death is the greatest and most important, whether it be regarded as a departure from this world, or an entrance into an eternal one. “O Death! how bitter is the remembrance of thee to a man that liveth at rest in his possessions!” To such a person, death comes in a terrific form; the very mention of his name harrows up the soul; his lightest footsteps diffuse terror through the accusing conscience: he banishes rest, and peace, and hope, and unrelentingly demands his prey. To parley with him is vain, to resist him impossible; he never yet missed his aim, and no shield ever yet blunted his dart: his work of destruction never ceases, and he respects not the names, the talents, the influence, the characters of men. He visits every habitation, from the stateliest palace to the lowliest cottage—and at the same moment, his destructive power is felt and witnessed in regions as distant from each other as the East is from the West: in short, he wages war against the human race, and in that war “there is no discharge.” But is it in the sickness, and pain, and languor, and surprise, which are more or less connected with death—or is it in the consciousness of losing every earthly possession, that the great misery of death consists? O no! “the sting of death

is sin," unrepented, unpardoned sin. This it is which makes the departure grievous—this it is which fills the soul with fearful anticipations—this it is which defies the wisdom of man when it would attempt to find out a cure for so tremendous a malady! But is there no hope—no way of escaping the destruction which awaits the impenitent and the unbelieving? Assuredly there is—a new and living way, through the great atonement of the Lord Jesus Christ. By his obedience unto death he fulfilled in every jot and tittle God's "holy, just, and good" law;—he then entered the grave, that he might triumphantly rise out of it, and be "declared to be the Son of God with power;" that thus he might become the resurrection and the life of all who believe, and that whosoever liveth and believeth in him might never die. In him there is pardon for the guilty and peace for the unhappy—in his righteousness the spiritually naked and destitute will find a garment which will effectually protect them from the furious blasts of the Divine indignation—and in his Spirit they will find that Almighty Power which can renew, and purify, and comfort them. The sting of death can only be removed by faith in Christ; and that is effectual, as you may find written and proved in the first chapter of St. Paul's Epistle to the Hebrews, as indeed throughout the whole of the sacred Scriptures; "neither is there salvation in any other." Let this truth, the knowledge of which is so absolutely necessary for your happiness both here and hereafter, sink deep into your hearts.

To this great truth, so unheeded by the generality of mankind, it pleased God in his abundant mercy to direct the attention of your lamented friend some years ago—and from that time he became, as many of you can well testify, conscientious, zealous, useful, and spiritual.

From that time he began to preach fearlessly and affectionately the Gospel of God his Saviour; and many flocked to this church upon the Sabbath-day to hear the glad tidings of great joy announced by one, who in his own soul fully believed and was abundantly comforted by them. Some of you, my beloved, were his constant hearers—you well remember his earnestness in calling upon you to behold the Lamb of God, that taketh away the sins of the world: you can testify how he laboured to exalt Jesus Christ, and to unfold the wonders of his redemption—at the same time, tracing the windings of the human heart—laying open its great wickedness and deceitfulness—showing the spirituality of the law—the inability of man to fulfil it—and the desire of the penitent and renewed sinner to walk in strict conformity to its precepts—that thus good works might be brought forth, and God glorified in them. You are now called upon to recollect his repeated messages to you, delivered with all the love and warmth which should ever accompany the addresses of a Christian Minister—for you will never hear him again. The eye that glistened with delight at beholding this church (erected under his immediate inspection,) well attended, cannot now cast a single glance upon us, or our solemn proceedings; the ear that heard with delight of the extension of the Messiah's kingdom, is for ever closed to all intelligence from earth; the tongue that so often in this place dwelt upon the unsearchable riches of Christ, and set him forth in all the matchless glory of his redeeming love, is now dumb; the heart that felt and was constantly devising plans for the alleviation of human misery, that glowed with gratitude whilst contemplating the labours of the Lord's servants both at home and abroad, that rejoiced at the increase of piety and activity in the clergy of our church, which

had not within her pale a more disinterested or attached member; that heart now ceases to beat! But does our lamented friend and brother cease to exist? No! He lives—"Blessed are the dead which die in the Lord"—"they rest from their labours;"—and he, whose remains now lie before you, possessed the good hope through grace that lifts up the soul above earth—that gives it wings by which it mounts to heaven. Testimony can be borne to this delightful fact by his weeping family, his afflicted friends, and his kind physicians. Here is a threefold testimony to the fact, that "to him to die is gain." Is it then too much to say that his "eye sees the King of Zion in his beauty," that his ear hears sounds seraphic, that his tongue joins with the redeemed in singing the song, which none else can learn, "Worthy is the Lamb?" Behold what a contrast is here!

Taking our stand upon the sure declarations of God's word, we can say, though his family grieve, he rejoices—though his family suffer great loss, he has received great gain—though his family are tried, he has safely escaped every sorrow, and has entered into rest. It was his anxious wish to have assembled his family around him, like the aged Patriarch, and given to each a word of suitable advice, and to all his blessing—but his strength failed. May the fervent prayer of the faithful and loving husband be heard in behalf of one who was truly an help-meet, that she may be comforted!—may the prayer of the indulgent father descend in blessings upon his children! may the prayer of the kind master and landlord be fully answered to his tenantry and his servants!—and may his prayer for a faithful successor in this parish, be heard and answered by the great Shepherd and Bishop of souls!

One of the greatest blessings which can be bestowed upon a

parish, is an enlightened, holy, active clergyman. Such an one you have had. But his race is run—his ministry is ended! The providence is dark and mysterious to us. But we must endeavour to improve it. How often and how sincerely did our departed brother call upon you, from this place, to "seek the Lord while he may be found, and to call upon him while he is near!" his death preaches to you, and says the same words; and if his tongue could now speak, how loudly would he reiterate them! Judgment came upon Chorazin, Bethsaida, and Jerusalem, because they knew not the day of their visitation, because they repented not: the light which was then extinguished has not yet re-appeared: those places are sunk in the depths of infidelity, and their inhabitants, with few exceptions indeed, are utter strangers to that Saviour whose death and miracles constrained some heathens to exclaim! "Truly this was the Son of God"—and whose heavenly discourses drew forth from others the striking testimony, that "never man spake like this man." Take warning from the doom which appears, from the holy Scriptures, to have come upon the despisers and neglecters of the prophets of the Lord; and let those holy Scriptures become from henceforth your constant study. They contain the words of eternal life. Search them—"read, mark, learn, and inwardly digest them." They are a sure guide to a happy immortality;—and when you come to lie on the bed of sickness and death, when the springs of earthly comfort dry up, and when all the help of man is found to be vain,—then you will want the comfort which they alone can communicate. To those Scriptures, our lamented friend turned every day with fresh delight—and when unable to read, he was employed in hearing and meditating upon them.

His faith worked by love, and

was thus proved to be genuine—it was known by its fruits: and whilst in his study might be seen a valuable collection of the most approved authors upon the subject of religion, which he consulted with judgment and constancy, in his office, where he conversed with the poor upon their necessities, may be seen “the coats and garments which he made while he was with them.” Many of you can feel more upon this subject than it is in my power to express; and it is my earnest desire and prayer that you may follow him as he followed Christ:—whilst he lives in your memory never lose sight of this fact, that the knowledge of his God and Saviour, the resignation to the Divine will, and the patience under suffering which he possessed, were derived from the holy Scriptures,

through the teaching of the Holy Ghost.

In discharging the painful duty which has this morning devolved upon me, may I be allowed to mingle my feeling with yours, and to say that I have lost a friend and a brother—one who shared in the most fervent prayers and best wishes of my heart.

Let us not lightly regard the solemn scene before us—let us not, when those mortal remains are committed to the silent tomb, and join their kindred dust, forget, that the same scythe of Death which cut down our beloved brother, may be sharpening for us:—let us prepare for suffering—let us be ready to depart, having our iniquities forgiven; and our sins covered, by him who is pre-eminently styled “The Lord our Righteousness.”

SERMON FOR WHITSUNDAY.

ISA. liv. 13. And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

THE prophet here predicts the enlarged prosperity and privileges of the church of God, as the consequence of the humiliation and sufferings of the Messiah: “When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.” Isa. liii. 11.

We may consider,

I. The prediction.

II. Its accomplishment.

III. The consequent effect.

I. The prediction: “All thy children shall be taught of the Lord.”

There is here a contrast implied between the dealings of Almighty God with his people, under the Old and the New Testament dispensation; and this contrast may be illustrated with reference to various particulars.

“All thy children shall be taught of the Lord.” “God who at sundry times and in divers manners spake unto the fathers by the

prophets, hath in these last days spoken unto us by his Son.” From the creation of the world unto the times of Malachi, a period of 3600 years, a succession of holy men had appeared, each of whom revealing more and more of the mind and will of God, speaking by his authority, were influenced by his Spirit, and rendered instrumental in teaching his people. But the time was to arrive when Jehovah should no longer speak in dreams and visions, or even by the voice of his servants; but when he should manifest himself in a still clearer manner, in the person of his own dear Son, the Lord Jesus Christ, our Jehovah-Jesus, the great Prophet of his church, who alone could declare, “He that hath seen me hath seen the Father also.” But the prediction must extend even beyond this period. Even the personal ministry of Christ, though declared to be the Son of God with power, and demonstrated by the Spirit of holiness, cannot be regarded as the precise subject of the

prediction—for that ministry was prior to the sacrifice which he offered up; whereas the prediction evidently relates to a period of time subsequent to the completion of that sacrifice—is evidently an effect resulting from that cause.

We must, therefore, refer this prediction to the great event which we, this day, contemplate,—the outpouring of the Holy Ghost at the day of Pentecost: It is, then, Jehovah the Holy Ghost; it is the Lord the Spirit; it is the Comforter, the Spirit of truth, of whom Christ declared, “If I go not away he will not come unto you; but if I depart, I will send him unto you;” that Divine Person of whom the Redeemer witnessed, “he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you,” that the Prophet here describes as the LORD,—the Great Teacher of his church.

Again; “ALL *thy* children,” &c. We cannot contemplate the state of the world, or even of the ancient church of God, without being deeply impressed with the darkness and ignorance which then prevailed. For 1500 years one nation only appear favoured with the light of truth. That one nation, for some time reduced to one tribe, possess but one tabernacle or temple; one place where God records his name to bless; and a very small portion of the word of God: but the prediction opens brighter views: “All *thy* children.” All the children of the church,—a church embracing all nations, breaking forth on the right hand and on the left; inheriting the Gentiles and making the desolate cities to be inhabited: a period when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea;” and when the numerous inhabitants of the remote and distant countries of the earth shall be brought within the “pale of the visible church;” and shall all be taught by the influences of the life-giving Spirit.

Farther:—these shall all be TAUGHT; shall all be instructed; shall all be guided into the paths of wisdom and knowledge. There is somewhat more implied than the mere exhibition of truth to the understanding: that exhibition is often followed by aversion; as the Saviour says to some, “Ye have both seen and hated me and my Father:” but those who are taught of the Lord, are made willing “in the day of his power,” are enlightened by the influence of his Spirit, are brought to choose his service, and delight in him, as their Lord and Master; and to desire, above all things, conformity to his image: they count his precepts, at all times, to be right, and hate every false way.

The prediction therefore implies that, under the influence of God the Holy Ghost, all the nations of the world shall be brought to know, love, choose, and delight in God, as their Father, Friend, and Master, and bow in cheerful obedience to his authority.

We consider,

II. The accomplishment of this prediction.

It is obvious that the full and entire accomplishment of this prediction must be referred to a future, we trust not a very distant, period. Amidst all that pains and distresses, the eye, and the ear of the servants of Christ, there are some, *faint* it is true, yet some *unequivocal*, tokens of that glorious day here spoken of. We may stand, as it were, on the brink of the valley of vision; and it may appear to us, as to the prophet of old, full of bones, and these very dry; but, we trust, there is a shaking amongst these bones, and that he, who of old inspired his ancient servants to record his word, is even now inspiring and exciting his servants, who labour in Bible and Missionary and Jewish Societies; and that those, unto whom these servants are now thus prophesying, shall shortly arise and stand upon their feet, and be found a great army.

The accomplishment, however, of this prophecy has long since commenced, however distant its completion may be. In a certain sense, all the ancient saints and servants of God, all even prior to the coming of Christ, were evidences of its truth: they were taught by the Holy Spirit to understand the things of God, and, under his conduct, were brought to glory. The apostles and primitive disciples were also the subjects of this Divine teaching, when the Saviour breathed on them, saying, "Receive ye the Holy Ghost." But the first grand accomplishment of this prophecy, was on the day of Pentecost, when the Holy Ghost descended from heaven in cloven tongues as of fire, and sat upon his servants, and enabled them to speak with tongues, and to proclaim salvation through their risen Lord; and when he graciously condescended to apply his word to the hearts of the assembled multitudes, so that there were on that day added to the church three thousand souls.

How completely were the Apostles then made acquainted with the nature of Christ's kingdom, and how cordially were they led to acquiesce, and delight in his will! A few days before, the very mention of his sufferings induced them to exclaim, "That be far from thee, Lord; this shall not be done unto thee." The very intimation of his departure filled their hearts with sorrow; and when they met together, after his resurrection, the inquiry was, "Lord, wilt thou at this time restore the kingdom unto Israel?" But from the period we now contemplate, all such ideas vanished from their mind;—they go forth to labour and to suffer, to preach a crucified Redeemer; to testify of his love, his power, his all-sufficiency; to invite others to come unto him; to take cheerfully the loss of all things here, and to look forwards to a future, a heavenly inheritance, as their reward.

We contemplate the accomplishment of this prophecy, also, in the case of the immense multitudes who in a very short period were converted to the faith of Christ. Behold the persons to whom the Apostles preached—ignorant and bigoted Jews; philosophical and licentious Gentiles. To the one, the cross of Christ was a stumbling block; to the other, foolishness. Yet these very persons, in numerous instances, no sooner heard of the faith of Christ, than they were pricked to the heart; inquired what they must do to be saved; renounced dependence on every other hope; believed on the Lord Jesus Christ; confessed him before men; and continued in his holy faith and fear unto their dying hour.

The human instruction which these persons received, be it remembered, was very small. Truths which were of the most novel description, and contrary to all their former prejudices, and all their preconceived ideas, were presented to their minds by a poor traveller, carrying his little all of worldly goods as a burden; whose bodily presence was weak, and speech said to be contemptible, and who systematically avoided wisdom of words and arts of eloquence; who continued with them only a few days, or weeks; instructing during one part of his time, and labouring with his own hands for his support during the other, and then departing to another place. Yet under such scanty means, the churches grew and were edified, and "walking in the fear of the Lord, and the comfort of the Holy Ghost, were established."

How shall we account for such proficiency under such inadequate means, but by contemplating it as the accomplishment of the prediction in my text?

We trust also, my brethren, that this prophecy is accomplishing amongst ourselves. Though favoured with the word and ordinances of

God, with outward dedication and early instructions, we ourselves also: "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another;"—yet have not some of us, at least, been led to see our lost and perishing condition; to apprehend our guilt and danger, to inquire what we must do to be saved; to flee unto Jesus Christ for refuge; to draw near unto God through Him; to depend on his sacrifice alone; to seek for pardon, for holiness, for heaven, as his gift, and through the efficacy of his grace? Have not some of us, in thus drawing near unto him, and pleading his promises, been encouraged to hope that he died for us;—that we are the subjects of his intercession; those whom he hath loved with an everlasting love, and with loving-kindness hath drawn to himself? Are we not able to say, Once I was blind, now I see: once I cared little about my soul, little about God and religion, and was all intent on present pleasure and prosperity; but now I am anxious above all things for the salvation of my soul? I desire the presence of God—I want to know more and experience more about religion.—I have my trials of body and of estate, but these give me little concern, compared with the great anxiety whether I am in a safe state. My distress is, that I love God so little and serve him so little, and that my thoughts and affections are so often drawn aside by worldly concerns. If only I could serve God as I desire, and love him as I ought, then I should care little about all other things.

And whence was it, my brethren, that ideas and feelings of this nature arose in your minds? You will tell me, perhaps, it was under such and such a sermon; in attending to such and such a preacher, by reading this or that book, while exercised with some peculiar trial or

affliction. Or you will say, you know not how it is: you have been gradually led into such views, you have not found the pleasure you used to find in your accustomed pursuits, and at length your mind has taken this turn. And a blessed turn it is for you, for all who experience it: but in every case it is, it must be regarded, as a merciful accomplishment of this prediction. We rejoice to hear such language and such complaints. We are thankful that God has not left his word without witness amongst us: but to Him, to Him be all the glory.—"Neither is he that planteth any thing, nor he that watereth, but God, that giveth the increase." And painful as the struggle and the conflict must be to you, we rejoice in the evidence that the Holy Spirit is carrying on his work among us;—for every such instance is in its measure a fulfilment of the gracious declaration, "When he, the Spirit of truth, is come, he shall reprove (or convince the world of sin, of righteousness, and of judgment)." He is now convincing you of sin; shewing you your lost and perishing condition; making you feel your need of a better righteousness than your own; impressing upon you the solemnities of a future judgment; and in due season he will take of the things of Christ, and shew them unto you, and enable you to experience the blessed consequence, that "great is the peace of his children."

III, The consequent effect: "Great shall be the peace of thy children."

"Peace," said our Lord to his disciples, "I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your hearts be troubled, neither let it be afraid." The first result, however, of the Saviour's removal was far contrary to peace. The minds of the disciples were filled with sorrow, perplexity, and anguish; nor was it until after the resurrection, nor indeed until after the day

of Pentecost, that they entered fully into the enjoyment of that peace which the Saviour had bequeathed. Then indeed they saw the spiritual nature of his kingdom—then they witnessed the power and efficacy of his grace—they were filled with joy and peace in believing, and their doubts and perplexities on various points appear to have vanished for ever.

So, also, those who, under the influence and teaching of the same Holy Spirit, were led to attend to the Apostles' preaching were, we are told, pricked to the heart, and, under deep concern and distress of mind, compelled to inquire, "Men and brethren, what shall we do? What must we do to be saved?" Nor was it until this inquiry had been satisfactorily answered; until they had been directed to the Saviour, and enabled by faith to lay hold upon him; that they found peace and joy in believing.

But in both cases the result was the same. Alarmed at the discovery of the disease, they anxiously inquired for the remedy. That remedy they gladly received and cordially embraced, and experienced its blessed and salutary effects. To them the Sun of Righteousness arose with healing in his wings.

And such, my brethren, is the case amongst ourselves; the commencement of a work of grace in the soul is usually accompanied with anxious and perplexing inquiries, with deep convictions and alarming fears. God indeed sees fit to work in various ways; but this is his usual way of proceeding; while ignorance of this usual procedure, and erroneous ideas of Gospel peace, and of the manner in which it is communicated, often exceedingly increase the distress of the sincere inquirer. But as the work of grace proceeds, the effect of the Divine teaching becomes manifest; peace is communicated to the conscience through the atoning blood; and the man learns, by his

own blessed experience, that great is the peace of the children of God.

This peace may be described by various particulars: it is usually seen, in the first instance, in the entire deliverance which its possessor acquires from the doubts and anxieties he had perhaps long been disturbed with concerning the way of salvation: the effects of early prejudice, of erroneous instruction, have led him to resist the light: there has been an attempt to establish his own righteousness, or to mingle his merit with that of the Saviour; an unwillingness to be saved as a sinner, by grace alone: but now he discovers this is the way, he receives it as a faithful saying, and worthy of all acceptation; that Jesus Christ came into the world to save sinners; that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ through faith, and not for our own works and deservings. This now becomes a settled principle. This, he says, is truth; there is salvation in no other way; on this and on this alone I rest my hopes: whether I have now an interest in Christ, I know not; but this I am convinced is the only way of salvation.

This full satisfaction as to the way of salvation, is in due season followed by a consoling assurance that the individual is actually interested therein. The believer discovers not only in general, that Jesus Christ came into the world to save sinners; but in particular, that he is interested in his merits. The Holy Spirit takes of the things of Christ, and shews them to the soul. He enlightens the understanding to perceive the fulness, and freeness, and security of the promises; to discover that having come to God through Christ as a sinner, renouncing every other hope, and pleading the Saviour's merits, he is now become interested in that covenant which is ordered in all things and sure, that the promises of that

covenant belong to him, and that since that covenant is confirmed by two immutable things, in which it was impossible for God to lie, he may have strong consolation, having fled for refuge to lay hold on the hope set before him.

This peace gradually and progressively increases. Under the Divine teaching, in the use of the appointed means, his views enlarge; he not only sees the way of salvation, not only discovers that he is interested in that salvation, and that, being justified by faith, he has peace with God; but a spirit of composure, of resignation, springs up in his mind. All events, says he, are in the hands of my heavenly Father; he doeth what pleaseth him "in the armies of heaven, and amongst the inhabitants of the earth;" he hath so loved me as to give "his only begotten Son" to die that I might live. And he that "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "The Lord is my shepherd, I shall not want:" he is my Father, why should I fear? I have an "Advocate with the Father," an "ever-living Intercessor," an "abiding High Priest, who is able to keep that which I have committed unto him. God is our refuge and strength, a very present help in trouble: therefore we will not fear."

"Great peace have they," says the Psalmist, "that love thy law:" it may be disturbed—it may be assaulted, interrupted, suspended—but still it is great peace, great as contrasted with the utmost tranquillity which the world can bestow; great as relating to the most important and lasting concerns, concerns in comparison of which the affairs of empires are trifling; great as the purchase of the Redeemer's death, and as the fruit of his Spirit; great as continually increasing and enabling the believer to maintain a calm composure while flesh and heart shall faint.

We might indeed embrace a

somewhat different view of the subject, and enlarge on the blessedness of those times when the prediction of the text shall be completely accomplished. Oh! how great shall be the peace of God's people, when all shall be taught of the Lord, when the remnant of the Jews shall be recovered and the fulness of the Gentiles shall come in. Then Satan shall be bound for 1000 years and no more disturb the nations; then there shall be no more war; then Ephraim shall no more vex Judah, nor Judah vex Ephraim; then all divisions and contentions shall cease; then indeed shall be glory to God in the highest, on earth peace, and good will amongst men.

Surely, my brethren, if such be the blessed effects which shall result, it becomes us earnestly to pray for the approach of that glorious time, Thy kingdom come, thy will be done as in heaven so also in earth;—that God's name may be universally honoured and revered, and that all the ends of the world may bow in submission to him.

But for this purpose the Spirit must be poured out from on high. We need a large, an abundant supply; we need ministers and missionaries and labourers of every description; and how shall they be raised up or qualified, or sent forth, or owned in their labours, but by the influence and inspiration of this blessed Spirit. Ye that fear the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a praise in the earth. Let your prayers, your supplications and intercessions, continually arise before the Throne of Grace, that the Holy Spirit may be abundantly communicated, that a double portion may rest on your souls and on the souls of others.

In the way, too, of God's ordinances wait for the fulfilment of his promises. Were the Apostles and Elders, all with one accord in one place, when the blessing we this day commemorate was communicated?

O let us then still meet together; and while Jesus says, Do this in remembrance of me, let us together approach his table, renew the dedication of ourselves to his service, receive the tokens of his dying love, seek afresh the healing, strengthening, and con-

soling influences of his grace; and while waiting upon him may the very God of peace sanctify you wholly; and I pray God your whole body, soul, and spirit, may be preserved blameless to the coming of our Lord and Saviour Jesus Christ,
T. W.

REMAINS OF AN AGED DISCIPLE.

March 12, 1821.—I this day have, through the mercy of God, completed my 76th year, and entered upon the 77th. Oh that I may be enabled "so to number my days, as to apply my heart to true wisdom," even to prepare to meet my God! Amen.

August 1.—Our blessed reconciled God, in Christ Jesus, has in mercy been pleased to permit me, who am but dust and ashes, to continue to this day! and also, to be in better health, and more free from pain, than any time the last two years. Blessed and for ever praised be his Holy Name! "Not unto us, O Lord! not unto us, but to Thee be all the praise." O Lord Jesus Christ, "open my understanding," enable me to see how vile I am; and "that it is of thy mercy I am not consumed."

Nov. 22.—Since the 5th of this month, being seventeen days, the first appearance of winter, my health has visibly declined, my hereditary complaint, the cough, has taken more deep root and is very afflicting; and this day the rheumatism has attacked my whole frame. May my merciful God grant me patience and fortitude to endure whatever correction he knows is necessary for me. The Holy Ghost, in his word, declares, "The Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, or grieve the children of men."—Lam. iii. 31, 33.

March 12, 1822.—"To the Lord

our God belong mercies and forgivenesses, though we have rebelled against him," &c. "It is of the Lord's mercies I am not consumed, because his compassions fail not," &c. Through the mercy of my God I have been permitted to continue on this earth to the end of 77 years, and on this day to commence the 78th. This is seven years beyond the appointed period of man's life; consequently so many years of special grace: it, therefore, greatly concerns me to examine my own heart and conduct, especially during these last days of God's forbearance and mercy to a poor vile unworthy sinner. When I consider the heavens the work of Jehovah, and what a fearful thing it is to fall into the hands of the living God, I am sometimes afraid, because I am vile, I am a man of unclean lips, and have dwelt amongst a people of unclean lips. I should verily have fainted, had it not been for thy blessed word, wherein are so many great and precious promises as so many anchors to the soul. O Lord, increase my faith, my hope, and trust in thee; and enable me, by thy Holy Spirit, to devote the remainder of my short existence to thy honour and glory, the good of my fellow-sinners, and the salvation of my immortal soul, through Jesus Christ, my blessed Redeemer and Advocate. Amen.

July 16.—Blessed be God, I am as yet upon praying ground! The last evening I was sorely afflicted, and would gladly have given all I had in the world for a short interval of ease. Alas! I was once deprived

of hope, as to earthly ease and comfort, and expressed myself, I fear, sinfully. "It is as easy for a camel to go through the eye of a needle," as for me to expect ease from the only customary means formerly resorted to. Although I knew all things were possible with God, yet I also thought my time of dissolution was come, and that no help was to be found for me on earth. My request to my Saviour was, some short interval of ease, or patience to bear my lot of suffering; when, in an instant, what before appeared most improbable took place, and ease was restored. What can I offer to my merciful Saviour and deliverer? Alas! I have nothing but empty thanks; but the thanks of a grateful heart, O God, thou wilt not despise. Oh! may I ever bear in mind the wonderful goodness of my gracious God!

July 26.—Very unwell; not able to attend public worship. No expectation of comfort in this world; though I have all that heart can wish, administered by a kind partner; may the Lord make her bed in all her sickness. I am blessed in all my children; they are all kind and dutiful to me: may the Lord pour a blessing upon them, and all they possess. May all who have or may have children, bring them up "in the nurture and admonition of the Lord;" pray with them and for them; and then they may reasonably hope to receive comfort and consolation from them in time of need.

October 18.—I am, through Divine goodness, spared hitherto; but, in all probability, shall not be long on this side the grave, "this house appointed for all living;" and not knowing whether I may be suddenly removed, or, if not, whether I may have power to address any thing to my dear wife and children at the awful hour of death, I purpose, through God's assistance, from time to time, to put down in this little manual, whatever occurs

to my mind which may any ways be useful and profitable for them, either spiritual or temporal. May the "Giver of every good and perfect gift" assist me to advance nothing but what is agreeable to his holy word, and then I can humbly hope he will, in his infinite mercy and goodness, bless my endeavours to their welfare here and ever. First, above all things, endeavour to live in the fear and love of God the Father, Son, and Holy Spirit, the ever-blessed and eternal Trinity. And, as prayer is a reasonable service commanded by God our Saviour, and enforced by his example, and followed up by his blessed Apostles and followers in every age, and every Christian country, let it never be restrained in any of your families; for without it the Divine blessing cannot be expected. Can any thing be more reasonable, had it not been enjoined, than for a poor sinful creature, dependant on the bounty of his Creator for every comfort and convenience, and even life itself, to offer him his morning and evening sacrifice of thanksgiving and praise for mercies already received, and to implore a continuance of them? And also, above all, to sue for pardon and forgiveness for past offences: "for there is no man that liveth and sinneth not; nor can any deliver his own soul." Our blessed Lord has, in many places in the holy Gospel, enforced the necessity and efficacy of this duty, especially in that which he taught in Matt. vi. xviii. Luke xi. &c. Secondly, I enjoin each and every one of you, constantly to peruse with care and fervent prayer the sacred Scriptures; that you may "read, mark, learn, and inwardly digest" them; that, by patience and comfort of God's holy word, you may ever embrace and hold fast the blessed hope of everlasting life, which God hath given us through his dear Son Jesus Christ our Lord. Amen.

REVIEW OF BOOKS.

The Second Advent; or the glorious Epiphany of our Lord Jesus Christ: being an Attempt to elucidate, in chronological Order, the Prophecies of the Old and New Testaments which relate to the approaching Appearance of the Redeemer, &c. By the Rev. John Fry, B. A. 2 vols. Pp. 588 & 516. Ogle, &c.

The Crisis, or an Attempt to shew from Prophecy, illustrated by the Signs of the Times, the Prophets, &c. the Duties of the Church of Christ at the present Period: with an Inquiry into the probable Destiny of England during the predicted Revolutions of the Papal Kingdoms. By the Rev. Edward Cooper. Pp. xxxii. and 253. Cadell: 1825.

WE must confess, that, in our official character, we have rather shrunk from the review of works on the Prophecies: not that we underrate the value and importance of prophecy; not that we have forgotten the declaration, "Blessed is he that readeth and understandeth the words of this book;" but because we have felt it impossible, within our limits, to give any sufficiently correct idea of the views and arguments of different writers; and because the examination of their positions would, in many cases, necessarily lead to critical discussions which would certainly be very far from edifying to the majority of our readers.

This must be our apology for having so long neglected the work of Mr. Fry, and for now passing it over with a very brief notice. It contains a new translation and a commentary on all the prophecies relating to the approaching appearance of the Redeemer and the manifestation of the sons of God; to the judgment of the apostate nations of the Christian faith, the restoration of Israel, and the erection of the kingdom of Christ upon

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earth. He maintains the literal restoration of the Jews to their own land; their being again placed under a Theocracy; the restoration and purifying of the Priests and Levites, the temple and temple service; the personal reign of Christ upon earth; and the residence of the saints in this world, after the first resurrection, for a thousand years, prior to the resurrection of the ungodly: though he has not given any decided opinion whether this thousand years is or is not to be interpreted of common or prophetic years, that is, whether it is to be literally 1000 or 365,000 years. It is obvious that each of these points has been the subject of much discussion; and that an examination of the various arguments would lead to an inconvenient length, and very possibly terminate in an unsatisfactory conclusion.—We therefore hasten from the general subject to the single point presented to our notice in the work of Mr. Cooper.

This small volume is principally occupied in an explanation and improvement of Dan. xi. 36, and xii. 1—9. Mr. C. has prefixed a prophetic chart, explanatory of the most striking prophecies relating to the destruction of the Papal kingdoms, &c. from Daniel, Ezekiel, Joel, Zechariah, the Revelations, &c. which conveys at one view very important information. Our attention, however, has chiefly been drawn to that portion of Scripture which Mr. C. considers as especially relating to the present period, and of which he has given a striking, and in many respects, we think, a satisfactory interpretation.

One great difficulty in explaining the prophecies is, to determine their transition from one person or subject to another. Thus Dan. xi. 30 is generally understood to refer to the interruption occasioned by the Roman ambassadors (the ships of

Chittim) to the ambitious plans of Antiochus Epiphanes; and hence the following verses have usually been explained as relating to his cruelties in Judea. When, however, we compare Dan. xi. 31, with Matt. xxiv. 15—28, we are compelled to refer the passage to the destruction of Jerusalem by the Roman armies; and, consequently, to apply the 32d, 33d, and 34th verses to the period between the destruction of Jerusalem and the death of Constantine, when many were converted to Christianity by faithful ministers, many suffered grievously under cruel persecutions; when the church received a little help by the profession of Christianity by Constantine; but when, at the same time, many from worldly motives assumed the religion of their prince, by whom eventually grievous persecutions and apostasies were introduced, which continued to the time of the end.

The "time of the end," introduces a new era, which Mr. C. calls the period of the seventh trumpet, commencing at the close of the 1260 years, which he, in common with several others, regards as taking place in 1792: and he therefore views the 36th verse as introducing a new era, and pointing out a character who should then exist, but whose career should terminate with the expiration of the 1290 years, that is, in the year 1822;—this person he conceives to have been Napoleon Bonaparte.

Mr. C. argues, that as the Prophet, in the 2d, 3d, and 4th verses of the chapter, speaks of individual kings, so here he is speaking of an individual, and not, according to the symbolical language of prophecy, of a series of kings. And having established this point, he maintains Bonaparte to be the person, from the time of his appearance, his character, his exploits, and his end. According to Mr. C.'s view, Bonaparte appeared almost immediately after the close of the 1260 years:

he magnified himself above every god*; proclaimed himself a Pagan in the field of battle, and when he set up the image of Mars in a church at Paris and worshipped it; a Mohammedan in the plains of Egypt; a Papist when it suited his purpose in France; and appears to have been in his heart an infidel, nor regarded any god, but magnified himself above all. He cared nothing for Popish idols, whom his fathers worshipped: he cared nothing for the Messiah, "the desire of women," the desire of all nations. He spake blasphemously against Jehovah; but he honoured the God of forces. His army was his idol, on which he depended—a god his fathers knew not. His parents were not, like Philip and Alexander, &c. princes and soldiers, but quiet, retired personages, who appear to have had nothing warlike about them. Upon these forces he spent his gold and silver, &c., dividing with his troops the plunder of conquered countries. He proceeded in his exploits with unexampled rapidity. When the armies opposed to him, and the difficulties he had to contend with, are considered, the conquests of Alexander appear trifling in comparison with those of Bonaparte. He entered into Egypt and Palestine, and fixed his palaces (pavilions or tents) between the seas, between the Mediterranean and the Dead Sea. He took possession of Mount Tabor, the Mount of Transfiguration, in the glorious land; and had complete power over the treasures of Egypt, and recruited his army with Mamelouks, Libyans, and Ethiopians. He approached the borders of Edom and Moab, and the children of Ammon, and would have overrun their territories, had he persevered in his supposed project of attacking our possessions in India. But the tidings from the East and

* This may be interpreted of princes and magistrates; and who had ever such multitudes of these persons subject to him as Bonaparte?

the North troubled him: he, in consequence, proceeded to Syria; was foiled in his attempts upon Acre; and eventually returned to France; having occasioned by this expedition, on the most moderate calculation, the loss of 50,000 persons of different nations. Here again, in Europe, he experienced the most extraordinary success; but at length the king of the south (Spain and Portugal) pushed at him, the king of the north (Great Britain, Russia, &c.) came against him like a whirlwind; and the final blow was given to his dominion on the plains of Waterloo: "He came to his end, and none *did* help him."

And what an extraordinary, what an unexpected end it was! From the day in which he was compelled, through fear of his life, to surrender himself a prisoner into the hands of the English, he exhibited to the eyes of the astonished world as wonderful a spectacle as it had ever witnessed. Let the situation of this mighty conqueror, who for so long a time had "done according to his will," and "had exalted and magnified himself," be contrasted with that which he afterwards occupied; when conveyed to a barren rock in the midst of the Atlantic ocean, he was there detained for the remainder of his life, the grand state prisoner of the world. Never in the history of mankind had such a career been followed by such an end. And how emphatically true was the prediction, "and none shall help him!" We cannot but remember, when Napoleon was first transported to St. Helena, how universal was the persuasion, that *some would help him*. He seemed in the general opinion of mankind to be reserved for future destinies; and, notwithstanding the precautions which were taken to prevent his escape, it was commonly believed that he would yet escape,—and suddenly making his appearance again, as he had done from Elba, in some part of his former empire, would once more become the terror of his enemies, and resume his power. And doubtless there were numbers who were anxiously desirous that he should escape, and would gladly have assisted in any practical plan of procuring his deliverance; while many, perhaps, did secretly meditate some attempt of this kind, and were frustrated only by the impossibility of accomplishing it. But, notwithstanding these expectations, desires, and efforts, none actually *did* help him. No known attempt was made for his release. And he, whose name had made the world to tremble, lived to sink into such obscu-

rity and insignificance, that the news of his death was scarcely felt by the public mind; nor did it make the slightest impression on the affairs of Europe. Needs it to be remarked, how much more striking a fulfilment of the prophecy was thus exhibited, than if Napoleon had perished beneath the severities of a Russian climate, or had been slain on the plains of Waterloo? The world has now had the opportunity of contemplating him in his fallen and friendless state; and during the time of his helpless and hopeless captivity, he was an object of as universal attention as he had been in the plenitude of his power and prosperity. It has been clearly seen, that "he came to his end, and none did help him."—Pp. 52—55.

The chief objections to this view arise from the chronological order of Bonaparte's exploits not agreeing with the order of Scripture; that his expedition to Egypt took place while he was only a general; and that the final results of his career are comparatively small. To these Mr. C. answers, that the several remarkable circumstances by which the wilful king should be discriminated, are, perhaps, purposely detailed with a disregard to the particular order of succession; that in his expedition to Egypt he was supreme; and that we are not justified in objecting to the interpretation on the ground that his exploits were not attended with that permanent effect which we might have anticipated. If, as Mr. C. thinks, the great object of the vision in Dan. x. xi. and xii. was to vouchsafe to Daniel an assurance of the certain though distant accomplishment of the prophecies relating to the deliverance of his people, and to lead the minds of the people of God to the contemplation of that great event, then the grand end is answered by the remarkable correspondence between the person and the prophecy; and we may now consider the time predicted to have arrived, when "Michael the great prince" (that is, Christ) shall stand up for the children of Israel, and when they shall be delivered. That period is to be a season of great trouble. Mr. C. considers it

as comprising 45 years; that is, as extending to the close of the 1335 year, or the year 1867. In this period the remaining vials of God's wrath are to be poured out on the seat of the beast—that is, on those countries where the Papal superstitions are still retained. On this ground Mr. C. hopes well for England. He considers, with the generality of commentators, that this country was one of the ten horns of the beast, but that it fell from allegiance to the Church of Rome at the Reformation, and has not again returned to that allegiance, and will therefore be exempt from her plagues. We indulge the same hope; yet we cannot contemplate without anxiety the present leaning towards the Catholic question; and feel that our conduct in Ireland, in Canada, at Malta, &c. have deeply implicated us of late years in the guilt of that “mother of harlots, which deceiveth the princes of the earth.”

We turn, however, with cheering hopes to what God is doing amongst, in, and by us. His cause is, we trust, prospering in our land; and much, very much, has been done, and is doing, by our instrumentality, to check the progress of Popery, and subvert the dominion of Antichrist in the world. In Ireland, especially, the beast is receiving a deadly wound by the labours of the London Hibernian Society. The Popish priests, indeed, are beyond measure enraged, and nothing but the strong arm of the law restrains them from actual violence. Meanwhile, 80 or 90,000 scholars are reading God's word, and committing it to memory; their schoolmasters, inspectors, and Scripture readers, are reading the Scriptures in English or Irish in the cabins of the poor; and nothing but the increase of British liberality is wanting to produce, in a comparatively short period, the subjugation of Antichrist in the sister country. If Mr. Cooper is right in his view

of the period in which we live, and the events which lie before us—and he cannot be far wrong—we are perfectly clear that the Scriptural education of the people of Ireland is a point of vital importance, at once our duty and our safety: and while we would send the Bible to the ends of the earth, and patronize Missions wherever they are established, and seek out the Jews amidst all their hiding-places and dispersions, we must ever maintain that Ireland, and the poor, neglected, ignorant, and oppressed people of Ireland, have the first and most pressing claim on our sympathies, on our prayers, and on our liberal contributions; that they may be delivered from the most cruel slavery of ignorant, bigoted, and persecuting Popish priests.

A Sermon for the Irish Society of London, preached in Percy Chapel April 6, 1824. By the Rev. Hugh M'Neile, A. M. Hatchards. Pp. ix. and 46. 1825.

WE are indebted for the publication of this Sermon to the intrusions of Mr. Eneas Macdonnell, the accredited agent of the late Catholic Association, who has given us a fair sample of the real intentions of his employers, by impertinently interfering at the public meetings of some valuable institutions, and by inserting sundry letters in the newspapers, containing various false representations, for the purpose of producing an impression favourable to his own party and unfavourable to their opponents.

This is a grave charge; but we apprehend it can be substantiated by evidence which cannot be denied. These things were not done in a corner; and Mr. M. must be a very unfit person to conduct the affairs of a large institution, if all these mistakes were really unintentional. His memory must be very bad, his apprehensions very erroneous, or his regard for truth very

small. We leave him and his friends to make their choice.

The following account of this Sermon and its publication illustrates the whole subject, and is on various accounts deserving of serious attention.

This Sermon was not intended for publication, and has remained unopened, among my papers, since the day after it was delivered.

An extract from it has however appeared lately in a letter addressed to the Editor of the Morning Chronicle, by Mr. Eneas Macdonnell. That gentleman had in a former letter accused me of bringing a specific and false charge against the Roman-Catholic clergy of Ireland—namely, that “they had been placarding Pastorini’s prophecies in every quarter of their country, in order to excite the peasantry to deluge it with Protestant blood.” That particular charge I had not brought, consequently I denied the gentleman’s assertion.

In his second letter, after repeating this accusation, of which I shall take no further notice, he advances to the general subject, and attacks my Sermon for the Irish Society (of which he appears to have taken notes), arguing, from the sentiments expressed in it, the possibility of my having been the author of the above-mentioned special charge. The Sermon is now laid before the public as it was delivered. It was written in the month of March last year, and is now printed from the original manuscript.

The observations upon Popery in general, and its operations in Ireland in particular, as well as the theological opinions contained in these pages, are in accordance with the best information I have been able to acquire, and the most deliberate and unbiassed judgment I have been enabled to form. I make no pretensions however to infallibility.

I am aware that this Sermon breathes a spirit at complete variance with the plausible affectation of charity which is so widely circulated in these days. I am aware that the voice of the Protestant Reformation is now considered the voice of a party, a bigoted, illiberal party; that our arguments are not fairly heard, because they are conceived to arise from personally interested motives; while the assertions, without argument, of our opponents, are trumpeted forth with all the proud boasting of anticipated triumph. I am aware that the Bible is pronounced to be so complicated and unintelligible, that no man (except the Pope, and he only ex officio) can possibly know the meaning of it; that consequently no man should presume to proselyte a fellow-creature to his view of it; and that therefore the Bible is

of no practical benefit to society whatever. Men may amuse themselves in private, forming various theories upon it; but woe to that self-sufficient interpreter who dares to reduce his theory to practice for the good (as he thinks) of his fellow-creatures. I am aware that the endless variety of interpretation, which has arisen among men of learning, each freely exercising his own private judgment, affords the enemies of Divine truth a wide field for plausible, and, to ignorant, irreligious minds, very amusing declamation against the Bible.

It is, however, remarkable, that the particular point of Divine Truth, which Mr. Macdonnell accuses me of insisting upon in my Sermon, is precisely that point in which all true Christians, of every denomination, do agree; and to call any man of any church a Christian, who does not agree to it, is to degrade Christianity to a level with those various human schemes which usurp the name of religion. He says, I assured my hearers, that *all who died without knowing the “sufferings of the Just for the unjust” must be damned.*

I did indeed, and do again say this. This is of a truth the very foundation stone. I believe that no man, who rests exclusively on the sufferings of Jesus Christ (the Substitute for the sinner, the just One for the unjust), can be lost: for God is faithful. I believe that no man who passes into eternity, resting on any other foundation, can be saved: for God is just. I can understand a Roman Catholic (in spite of all the superadded absurdities which he professes to believe) resting on this foundation and being saved; and I can understand a Protestant, professing to depend upon Christ, but secretly depending, after all, upon his own merits, and being lost. I am happy to perceive that *this* was the leading truth impressed upon Mr. Macdonnell’s mind by the Sermon, and am thereby much encouraged to the step I now take in giving it to the public, convinced, as I am, that this, which seems to be its most prominent statement, is the fundamental truth of the Book of God, the true line of separation between the Christian and every other (or, in other words, between the true and every false) religion.—Pp. v.—ix.

The text is Acts ii. 11, “We do hear them speak in our tongues the wonderful works of God.” The pious and eloquent preacher introduces his subject by referring to the confusion of tongues at Babel, and to the miraculous corrective of that evil which took place in a limited degree at the day of Pentecost.

After a few years these miraculous gifts were discontinued; and it has pleased God

ever since to use the ordinary movements of his providence, and the ordinary operations of human exertion, for the extension and establishment of the religion of his dear Son.

This leads to the special object for which we are here assembled at this time. My brethren, under the providence of Almighty God, and by the instrumentality of human exertions, you enjoy the inestimable privilege of hearing and reading the wonderful works of God in your own tongue, the language with which you have been familiarized from your infancy. But there are thousands of your fellow-creatures who have never enjoyed this privilege, and I stand before you this day to rouse your exertions, to engage your sympathy, and solicit your abundant liberality, in behalf of a vast multitude of your fellow-subjects; not in some remote colony of India, or some unfrequented island of the ocean, but within a few miles of your own shores; in a country which you are in the habit of calling by the endearing name of sister; towards which we gratefully acknowledge the existence in your breasts of many sisterly feelings; but towards a large, a very large number of whose inhabitants, we are constrained to say, few, if any, acts of sisterly kindness have as yet been performed.—Pp. 16, 17.

I will not take upon myself, my brethren, to specify the number of our Irish fellow-subjects who are ignorant of the English language. It is commonly estimated at two millions; there may be more, or there may not be quite so many, but those who are desirous to make it appear the smallest possible, must, I should imagine, give their ready assent to the statement, that thousands of the peasantry of Ireland have never heard, and at this moment have no opportunity, no human possibility of hearing, in their own tongue, the wonderful works of God. It is true, indeed, that even among them, God "hath not left himself without witness, in that he giveth them rain from heaven and fruitful seasons." (Acts xiv. 17.) It is true that "the heavens declare the glory of God, and the firmament sheweth his handy-work: one day telleth another, and one night certifieth another; there is neither speech nor language, but their voice is heard among them." But, my brethren, the heavens which declare God's glory, declare nothing about man's salvation; the firmament, which sheweth God's handy-work, the sun, and the moon, and the stars, which he hath ordained, and which proclaim to all the world his power and godhead, are perfectly silent upon this grand, this all-important subject: how a guilty rebel is to be reconciled to his offended Almighty Sovereign, how a corrupt spirit is to be renewed to holiness, how a fallen sinful man is to be saved from hell, and made partaker of that everlasting joy, of those rivers

of holy pleasure which are at God's right hand for evermore. No! for that wisdom which leadeth unto salvation, we must leave the natural world, and look into the revealed Word of God. We must behold that spiritual firmament in which the Sun of righteousness shineth forth, like a giant in his strength, and rejoiceth as a bridegroom to run his course, bearing in his wings, to all his adopted children, wisdom, and righteousness, and sanctification, and redemption. We must look into that Divine record which testifies of the birth, life, sufferings, death, and resurrection of Jesus Christ. Till we find him, we have found nothing as we ought to find, till we know him we know nothing as we ought to know, we know nothing for eternity. For if we knew all things else most perfectly, if we were acquainted with the principles and details of every human art and science, if we were the most learned philosophers, the most profound politicians, the most experienced moralists, the most distinguished statesmen, and if, in addition to all this, we were intimately acquainted with the nature and properties of every production of the earth, from the cedar on Mount Lebanon, to the hyssop that springeth out of the wall, yet, if we knew not Jesus Christ, and him crucified, the *Just for the unjust*, we are fools still; and if we die so, in spite of all our other attainments, we must be damned.—Pp. 17—20.

And here, the assertion already made must be repeated, that many thousands of them are ignorant of the English language. An English traveller indeed, passing through Ireland, does not discover this, because along all the public roads, and in all the public houses, there are individuals who speak English. But let such a traveller forsake the great road, let him enter into the little villages scattered about the bogs, and heaths, and mountains, and swarming with a growing population; let him join the domestic circle of one cabin after another, and he will not hear (unless addressed to himself) one word of English. The husband addresses his wife in Irish, and the wife her husband. Parents speak Irish to their children, and children to their parents. Irish songs are sung; Irish anecdotes are told; Irish witticisms are enjoyed; all is Irish. And although some individuals, who are in the habit of going to the nearest market town, may be able to understand a short question, and return a short answer, in English, although also they may have learned the peculiar phrases of traffic, and be able to transact their own peculiar business, yet they are totally incapable of understanding a lengthened address, or receiving any useful instruction by means of the English language. Neither is this confined to the southern and western counties. I can confidently affirm it to be the case in some populous districts of the equity of Antrim, and al-

most universally among the inhabitants of the Island of Rathlin, on the Antrim coast. I dwell upon this point, because it is of the utmost importance that it should be plainly understood, that there is a large body of the peasantry of Ireland whose understandings cannot be reached, nor their affections interested, nor their characters improved, nor their souls saved, but only through the medium of their own native language. This is what gives its peculiar and pressing interest to the Irish Society.—Pp. 24—26.

After enlarging upon this subject, Mr. McNeile insists upon the correctness of those charges which have been brought against Popery as still existing in Ireland. These are the more important, because a Roman Catholic bishop has, if not absolutely denied, yet endeavoured to evade and blink the question, in a late examination on the subject.

But we are accused of railing without proof against the Roman Catholics. Allow me, therefore, brethren, to give them an opportunity of speaking for themselves. I hold in my hand two of their books in common circulation in Ireland, both in the English language, and if they speak in this manner, where they are open to the observation and exposure of Protestants, it is not unreasonable to suppose that they say the same things (and we do not accuse them of saying worse) where they are not so exposed.

This is their "Path to Paradise," from which I will read to you a specimen of their prayers: "Holy Mary, pray for us. Holy Mother of God, pray for us. Holy Virgin of Virgins, pray for us. Mother of Christ, pray for us. Mother of Divine Grace, pray for us. Mother most pure, pray for us. Mother most chaste, pray for us. Mother undefiled, pray for us. Mother inviolate, pray for us. Mother most amiable, pray for us. Mother most admirable, pray for us. Mother of our Creator, pray for us. Mother of our Redeemer, pray for us. Virgin most prudent, pray for us.—Pp. 33, 34—

with another page of such stuff from the "Litany of Loretto," and followed by a specimen of prayers to St. Michael, &c. Will the Catholics deny this? They are not very nice about such matters. When Mr. Gordon read at Manchester, a few weeks ago, some extracts from a Romish catechism, insinuations were thrown out that it was not a correct document, but in the course of the

subsequent discussion the very objectors turned round, and shewed, by their attempts at defence, that they were well acquainted with and highly esteemed the work they affected to question.

The other book I mentioned is entitled "Fifty Reasons or Motives why the Roman Catholic Apostolic Religion ought to be preferred to all the Sects this day in Christendom," and from this I will give you a specimen of their controversial teaching.

"What still confirmed me in my resolution of embracing the Roman Catholic faith, was this, that the heretics themselves confess Roman Catholics may be saved; whereas these maintain there is no salvation for such as are out of the Roman Catholic Church."

"After this, I appealed to the saints of God, and asked them what was the faith they lived in, and by which they arrived at eternal bliss. And they all made answer, it was the Roman faith." "My next step was in thought to hell, where I found condemned to everlasting torments Simon Magus, Novatus, Vigilantius, Pelagius, Nestorius, Macedonias, Marcion, &c. And I asked them, how they came to be condemned to this seat of sorrow without hope of being ever rescued from these flames. And they told me it was for their breaking off from the Roman Catholic faith." "Besides that, the Catholics, to whom I spoke concerning my conversion, assured me, that if I were to be damned for embracing the Catholic faith, they were ready to answer for me at the day of judgment, and to take my damnation upon themselves: *an assurance I could never extort from the ministers of any sect, in case I should live and die in their religion.*"

It is in vain to say, that these are not the sentiments of the Roman Catholics, or at least of some of them. These books were printed, the one in the county of Derry in the year 1811, the other in Dublin in the year 1801, and in the year 1821 they were both in active, and I must add, pernicious operation, in the gaol of Lifford, the assize town of the county of Donegal.—Pp. 36—38.

We consider this Sermon as highly important, and deserving of extended perusal. It is not a finished production, but it shews the author's deliberate sentiments; and it is highly important to listen to the testimony of Irishmen, and of those who speak from personal knowledge and observation of the state of things in Ireland.

INTELLIGENCE.

MANCHESTER AND SALFORD AUXILIARY HIBERNIAN SOCIETY.

A NUMEROUS and highly respectable assembly of the friends and subscribers to this institution collected at the Exchange, in Manchester, on Monday, February the 7th; when Sir Oswald Mosley took the chair, and commenced the business with an appropriate address. The Rev. J. A. Coombs, the secretary of the institution, read a statement of the accounts; by which it appeared that 398*l.* had been contributed, from Manchester and Salford, to the London Hibernian Society, during the preceding year;—a report which was received with high approbation.

The Rev. T. WESTER, one of the secretaries of the Parent Society, then rose, and stated the objects of the Society—namely, the establishing of schools, and the reading and circulating of the sacred Scriptures, throughout Ireland, in either the English or the Irish language as local circumstances might render expedient. He pointed out the nature of the regulations adopted by the Society as to the instruction of the Irish poor, and contended that in none of them could be found a single point which gave an advantage to any peculiar denomination. If the careful study of the word of God—if committing portions of it to memory—if quarterly examinations of the scholars as to their progress in their moral and religious education, could be found to injure the views of any sect, then, and then alone, could the good intentions of this society be questionable. The universal spread of the Sacred Scriptures was according to the will of Him who gave us that blessed Book. There were men rash enough to declare, that if the free and unrestrained circulation of the Bible were to be permitted among the people of Ireland the interests of the Romish Church would be considerably affected. "I," said the Rev. Speaker, "as a member of the Established Church, have no fear of its being injured by the circulation of the Bible;" and I believe that none of my friends of other denominations entertain any such fear for their own societies." He then proceeded to state that the London Hibernian Society had employed a number of teachers of the Roman-Catholic persuasion. The plans had been patronised by many of the wiser and more enlightened Roman-Catholic clergy and laity, who revered the word of God, and thought there was no danger in studying it. "We do not go forth," said he, "to make proselytes, but to enlighten; and if in our progress we change the religious views of the Irish peasantry, who shall have the temerity to blame us?" By the

introduction of light, dangers are discovered and avoided: and shall the good intentions of this Society be called in question, if the Irish peasantry should, by the assistance of the Divine light which emanates from the Sacred Scriptures, be enabled to see and choose their way?—The Society had established one thousand and seventy-two schools, in various parts of Ireland. There were either day schools, or Sunday, adult, or evening schools, in which not fewer than eighty-eight thousand persons had been instructed during the last year. The Society employed persons to inspect the progress of the scholars, and also to read the Scriptures to those who were unable to read themselves, and these persons were received and welcomed into the cabins of the poor and ignorant peasantry as the messengers of "glad tidings." It was the duty of Englishmen to return the obligations to Ireland by administering to her spiritual wants, and to atone for the sorrows which England had occasioned, by communicating to the Irish the knowledge of everlasting life and salvation.

The Rev. W. ROBY stated, that it must be allowed on all hands that many parts of Ireland stood in great need of instruction, and there could not be found a single opponent of the Hibernian Society who was not at the same time an enemy to the real welfare of Ireland. "Who were they," continued the Rev. Gentleman, "that deprecated the labours of the Hibernian Society? Were they the population at large? No; for we had the happiness of knowing that seventy thousand children were collected together in the various schools in different parts of Ireland; and that these schools were aided and patronized by persons of all denominations, and even by the laity of the Church of Rome. To whom, then, could be ascribed this hostility to the spread of the Holy Scriptures? Why, to the spiritual guides of the people." The Rev. Gentleman then combated, in strong terms, the objections raised by the Roman-Catholic clergy to the Bible being put into the hands of the Irish peasantry, and ridiculed the idea of such a measure being pregnant with danger. But let not, said he, the friends of the society be discouraged; let them go on. If some misguided few should despise the boon thus offered to them, let them not be abandoned to their ignorance; let the circumstance be a fresh stimulus to perseverance. But if they should come in a body, and universally reject the good offered to them, and bid the Society retire from their shores, let it retire in tears of

heartfelt sorrow; in tears such as our Saviour shed over Jerusalem, and say, "O Ireland, Ireland, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

J. E. GORDON, Esq. then rose, and stated the grounds on which he had become a member of the Hibernian Society, to which he had once been decidedly opposed. About six years ago he heard that such a society existed; and was at the same time informed that it was decidedly sectarian. But by dint of much patient inquiry, and examination into the principles of government in the schools of the society in several parts of Ireland, he met with a decided contradiction to the report which had occasioned his prejudices; he found that the schools were conducted upon the broad basis of the word of God, and that there were such guards and guarantees against the innovations of any particular sect or party, as to convince him that the only object of the society was the amelioration of the morals of the Irish peasantry. He observed that there were certain persons appointed to examine, at different periods, the state of the schools and the progress of the scholars, and, as many of these persons were of the Roman Catholic persuasion, they had full opportunity of ascertaining whether the intention of the society was merely (as was alleged) to make proselytes, or, in good faith, to ameliorate the moral condition of the children. They had liberty to steal upon them at any hour, or at any moment, and, like Inquisitors, might subject any of the scholars to the most rigid examination. And thus, he trusted, he had fully answered the objections of the Roman Catholic clergy. It being found that numbers of the parents of the scholars were in the most deplorable ignorance, and not able to read, schools for adults were established, and numerous were the candidates for admission. In the winter of 1822, 2000 adults presented themselves, and were accepted. In the winter of 1823, the number had swelled to 4000. In 1824, it again doubled itself—there being 8000 adults in attendance at the schools; the last winter the number was 10,000, and, at the present time there were not fewer than 12,000 of grown-up persons learning to read the Holy Scriptures. So long as a child remained at school, he had the benefit of the word of God; but when he left school, the Priest would not allow him to read it. On one occasion the Priest ordered a child to burn his Bible, and, reluctantly complying with the order, the child said, "I thank God that you can't take from me the twenty chapters that I have in my mind." Nothing could exceed the desire that was manifested among the peasantry to learn to read the word of God. He had been told by men

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who had passed through these schools, that had they been more acquainted with the sacred volume, they should have been less familiar with the goals of the country. Adults, in their ardent zeal to peruse the Holy Scriptures, had been known to learn to read, in a very fair manner, in the space of four months, and the Priests found it a more difficult matter to force the Bible from them, than from children. The parents of some children, it had been found, would learn to read the Scriptures in no other than the vernacular tongue, and therefore schools had been formed for that purpose; and during the last year there were not fewer than eight thousand adults learning to read Irish; and such was their increasing thirst after divine knowledge, that, at the present time, there were at least eighty itinerant readers of the Scriptures, who travelled about from cabin to cabin for this useful purpose, and were every where the most welcome of visitors.

The Rev. RICHARD POPE (of Trinity College, Dublin,) addressed the meeting at very considerable length, and with admirable eloquence. After a few preliminary observations, he proceeded to state his personal knowledge of the wretched and benighted situation of Ireland—its political and moral aspect; the former was gloomy and suspicious, and the latter, it pained his feelings, as an Irishman, to depict. After several eloquent and pathetic observations, he came to the conclusion, that neither martial nor civil law would have any effect; the only panacea for the cure of the evils of Ireland, was an amelioration of their physical and their moral condition. The greater part of the peasantry of this unhappy country, had no idea, no sense, of comfort, from the cradle downward to the grave. The wretchedness of their cabins was indescribable; indeed, he would venture to say that an English farmer would be sorry to lodge a beast of burden in one of them; and yet in these disgusting hovels were a numerous class of our fellow-creatures living from day to day, and from year to year, in the most deplorable ignorance, and were thus gradually gliding down the stream of time to the ocean of a dread eternity. The superstition of these poor creatures was equal to that of the American Indian; they had holy wells in different parts of the country, round which they paid a blind devotion, in the belief that some miracle would be worked in their favour.—They believed that the clergy had not only the power of working miracles when living, but they also believed, that the very ashes of a dead priest had the power of imparting health and vigour to a disordered frame. The Reverend Gentleman resorted to the meeting several other instances of the gross superstition of the peasantry—particularly those of the county of Kildare.—Our prescribed limits, however, totally

preclude the possibility of our giving them in detail. After some excellent observations as to the spread of the Scriptures, the Rev. Gentleman congratulated the friends of the Society upon the improved moral prospects of the sister country, and assured them, that so great was the desire of the peasantry to be conversant with the divine truths of the Scriptures, that, would the funds permit it, a vastly greater number of schools could be established in many parts of Ireland. It was not from the poor Irish people that the Society met with obstacles; no! it was only from their spiritual pastors. These had often endeavoured to overturn this Institution; but so far from thwarting its measures, the shafts that were levelled at it only returned with redoubled violence upon themselves. The spirit of inquiry was now abroad among the people, and nothing could satisfy them but the word of the Lord. In one week, continued the Reverend Speaker, after the opening a Bible Depository in Dublin, one thousand three hundred copies of the sacred Scriptures were called for from various parts of the country, thus proving, that an increasing appetite and thirst for the knowledge of the oracles of God had been excited and encouraged. He therefore called upon all to come forward, and, according to their several abilities, to lend their assistance in the furtherance of the objects of this Institution. Look, said he, to Scotland, and compare her present condition with that before the Reformation took place in that country. Contrast her former condition with the present condition of Ireland, and you will find abundant proofs, that this Society is calculated to form a similar system to that which brought so many blessings upon Scotland—to diffuse light and truth, religion and morality, from one end of Erin to the other.—The Rev. Gentleman then sat down amidst loud and continued cheering from the majority (the friends of the Institution,) and hisses from the Roman Catholic minority at the bottom of the room.

The Rev. Mr. POPE was interrupted, while speaking, by some persons at the end of the room. This interruption was, however, silenced by the interposition of the chairman, who explained the usual mode of proceeding; and when the motion had been made and seconded, he invited the Gentlemen who objected to take a place on the platform; which they declined, preferring to speak from the other end of the room.

Mr. MULLON then rose, and questioned various statements of Mr. Pope, and by inference of Mr. Gordon also; contending that the Irish were neither so ignorant nor superstitious as had been represented;—that Mr. Gordon and Mr. Noel knew this, having felt the force of their arguments,

and been singularly defeated at Carrick-on-Shannon;—that the superstitions mentioned were not sanctioned by the priests;—that, probably, only a few poor Irishmen were present, and that the bulk of the assembly were strangers;—evidently insinuating that the whole accounts were fictitious; and that, if good was meant to be done by the society, they had better place a sum of money at the disposal of the Roman Catholics, to be appropriated in their own way. He then adverted to some passages of a Catholic Catechism, which had been referred to by Mr. Gordon, and endeavoured to explain the Roman Catholic doctrine.

Mr. FLINN then rose, and adverted to the statement of the Rev. Mr. Pope as to 1,300 Bibles having been disposed of in Dublin, in the course of one week. These Bibles, said Mr. Flinn, he had no doubt had proved extremely useful—particularly to the Irish hucksters—for the wrapping up of tobacco, tea, &c. &c.

Mr. GORDON then stated, that, as the charge of superstition, which had been made by his respected friend (Mr. Pope,) had been flatly denied, he should now state what before he had felt unwilling to do. He had himself stood four hours the spectator of the superstitious performances of one thousand Roman Catholics—superstitions that would have degraded the Hindoo and the Hottentot. These performances were connected with a holy well, a holy tree, and a holy stone. The devotees, after drinking some of the water in the well, then hobbled round this well three, six, or nine times, on their bare knees;—they then put up a prayer; after which they went to the tree, from which they pulled a piece of bark; and then they crawled (still on their bare knees) to the holy stone.—This he had seen done in the county of Roscommon. Mr. G. observed, that he could enumerate various other instances of equally gross superstition, but he would not insult the good sense of the meeting by detailing them; that, so far from these things being done without the knowledge of the priests, the priest had in the Roman Catholic chapel requested the inhabitants of the place not to go to the holy well on any of the three grand days, that there might be more accommodation for strangers, since the inhabitants could go at any time; and that, as to his being overpowered by the logic of the Roman Catholic clergy, he replied that he certainly had, if logic could proceed from bludgeons and missiles; for it was an actual fact, that Mr. Noel and himself were beaten—not by the logic of the clergy—but by the stones and the club-law of the men of Munster.

The Rev. T. P. POPE, also replied, in a very effective and eloquent manner.

The Rev. Mr. O'HAGAN (a Roman Catholic priest, from the parish of Kilcoo,

in the county of Down) rose to observe, that he was a perfect stranger in this town, and as such had attended the Meeting, understanding that its object was the amelioration of the poor Irish. He himself had come over from the North of Ireland for the sole and express purpose of raising money for the establishment of a school, which he intended to conduct upon principles equally as liberal as those alleged to be adopted by the Hibernian Society. He had no expectation that topics of a sectarian nature would be introduced, and feeling himself grieved and wounded at the false representation which had been made of the principles of his religion, he had been induced to intrude himself upon the meeting. He disclaimed, in every sense, the principles which had been ascribed to it. They (the Roman Catholic priests,) did not hinder the reading of the New Testament, with such explanatory notes and comments as were approved of by the priesthood, and which were calculated to prevent the ignorant from interpreting the sacred writings according to their own understanding and will, a circumstance which might not only prove injurious to the peace and the safety of society, but of great danger to the doctrine which the Church inculcated upon the minds of her children. As to the charge of superstition which had been brought against them, he utterly denied it. They condemned superstition, and all their works on Theology confirmed this point. It was merely the performance of a voluntary penance, as a mark of contrition to Almighty God. It was a work of self humiliation and mortification—a prayer under corporeal pain. Sometimes the gravel round the well would be covered with blood from the lacerated knees of the penitents, and thus they prayed to God to relieve their spiritual as well as their corporeal necessities. This was, however, not the practice in the Temples—the practice of praying in the open air existed before Temples were in existence. Tradition had handed down an account of miracles having been performed in such places in past ages, by St. Patrick, and other saints; and consequently the people had a veneration for these places, believing them to be the spots where God had dispensed his mercies to man. They attributed no peculiar qualities to the water—to the tree—or to the stone:—they believed them to be all material; but since the Almighty had power to do any thing that he willed; they also believed that, if it were his divine pleasure, he might give the water a peculiar virtue—a virtue of healing their wounds or their infirmities. The adoption of these particular places for public penance was merely from the reverential recollections which they called forth, and the priests, unwilling to prevent the people from doing any thing which might have a beneficial effect

upon their souls, sometimes attended, conceiving it a favourable moment for giving them spiritual comfort and instruction. These practices, however, were now nearly abolished, in consequence of the interruption which the people received in their devotions from the Orangemen, and the quarrels, and the breaches of the peace to which such quarrels gave rise. He (Mr. O'Hagan) never had any value for recrimination, but since so gross and so unfounded a charge had been laid against his brethren in Ireland, he could not help adverting to instances of more gross and ridiculous superstition, which existed in this country, some of which had come under his personal observation. On coming from Ireland, it was his good fortune to escape from a dangerous storm, to the shores of Wales, near Holyhead. The lady of the house in which he sheltered himself, professed a belief of witches, and related to him several alleged facts of their power and their wicked dispositions.—He could also advert to superstition of worse character, nearer home—he alluded to the followers of Johanna Southcote, but he should forbear. He entered that room with no intention of saying a word, since he anticipated very different proceedings; but as a priest of the Romish Church, he could not sit still and hear her doctrines vilified and misrepresented. The Rev. Gentleman then alluded to the quotations made from the Catechism, and denied the construction put upon them. He (the Rev. Gentleman) described heretics, infidels, and excommunicated persons, to be those who wilfully and knowingly walked in the dark when the light was open to them. He also defended the doctrines of good works, as laid down in the Catechism, and quoted the 42d verse of the 10th chapter of St. Matthew—"He that giveth a cup of cold water only to a disciple, in the name of a disciple, shall not lose his reward." He did not mean to say that any man should be justified by his own works, or that they would render him pleasing in the sight of God, but only through the merits of Jesus Christ. He spoke in the spirit of charity and good-will; and if the Hibernian Society would let him have Testaments with notes and comments, he would go hand and hand with them, in their universal circulation. His school should be open to children of all denominations; and none but the children of Roman Catholics should have any books, or be under any system of instruction, but such as their pastors should point out and approve of.—The Rev. Gentleman was listened to with every mark of attention from the chairman and the audience.

The Rev. Mr. Pope immediately rose, and in one of the most energetic and eloquent speeches we ever heard, replied distinctly and most satisfactorily to every point touched upon by his Rev. prede-

cessor.—In describing the wretchedness and degradation of Ireland, he said that his friends and himself were not actuated by any improper feeling—their object was not to hold up the state of the sister kingdom wantonly to their notice, but to excite the pity and commiseration of the Meeting, and to lead the friends of the London Hibernian Society to increased exertions on behalf of that ill-fated country.—He had been told, he said, by the Rev. Gentleman (Mr. O'Hagan) that the doctrines of the church of Rome were not opposed to the circulation of the Scriptures. But, whatever were the doctrines of the church of Rome, he would boldly maintain that the clergy of that church were in fact and reality directly opposed to the circulation of the Word of God.—The Rev. Gentleman had asked, “was it not the church of Rome that first disseminated the Scriptures in this country?” Admitting that the church of Rome was the first to distribute the Scriptures in this land (which position he most distinctly denied,) why, he would ask, did not the church of Rome continue to disseminate the Word of God in this country? He denied also that the church of Rome was the primitive church of Christ; and from one portion of the Epistles he would undertake to overthrow the leading tenets of the church of Rome.—The Rev. Gentleman proceeded to shew that the Douay version of the Scriptures, so strenuously contended for by the Roman Catholic clergy, was not sanctioned by the church of Rome, either in its text or notes; and declared, that, when they asked for those notes, they asked for notes furnished by private judgment.—In answer to the charge of attempting to proselyte, he could say, that no underhand attempt was made by the Society to interfere with the tenets of the children educated in their schools. Many Roman Catholic masters were employed in them; and it was not likely, even from this fact, that undue influence was used. The Scriptures were read indiscriminately in the schools; and if the church of Rome was not founded on the Scriptures of God, it was his most earnest prayer that the Scriptures would overturn its system altogether.—(Applause, opposed by hisses.)—The Rev. Gentleman had stated that the public peace had been preserved in a great measure through the influence of the Catholic priesthood. If this was the case, he (Mr. Pope) hoped that they would exercise the influence they were stated to possess still more extensively in this way.—Mr. Pope examined at considerable length the opinions entertained by Roman Catholics, with reference to good works, and explained, with great clearness and most pious feeling the

doctrine of the stonement, according to the Protestant faith. He adverted to Pasterini's prophecies, the work of a Roman Catholic bishop, and expressed his firm belief that, notwithstanding the anticipations which had been indulged in as to the present year, the impending storm would blow over, and Ireland would still enjoy peace and tranquillity.

After the Meeting had closed, the Rev. Mr. Pope stood up, and stated, that, if any of the advocates of Popery wished for further discussion, he and his friends were quite ready to continue the subject. The challenge not being accepted, the Meeting dispersed.

Total of Collections, 266l. 4s. 6½d.

This meeting has produced a deep impression at Manchester and its neighbourhood, and very much opened the eyes of Protestants to the real character of Papists. Hitherto they have appeared passive, quiet, inoffensive persons; but no one could attend this meeting without perceiving strong symptoms of what the Lion would be when unchained, or without being convinced that Popery is still, as formerly, a specious, lying, persecuting, shameless system of gross imposition; and that the diffusion of the sacred Scriptures, and the instruction of the rising generation, is the two-edged sword with which alone this hydra can be destroyed.

The Rev. Mr. POPE preached the same evening, at Manchester, to a numerous audience; and, after attending the Liverpool meeting, returned to Manchester, and preached three Sermons on the following Sunday, and a fourth on Monday evening, on the errors of the Roman Church; when an immense congregation assembled, of whom not less than a thousand persons were Roman Catholics.

No report, however, which we could possibly give, can convey an idea of the masterly manner in which every point was handled.—For sound logic, scriptural argument, indisputable facts, and animated eloquence, it surpassed every thing we have heard for many years; and we only regret that our limits prevent our even attempting an abstract*.

* We are indebted for some important parts of this report to a small periodical work, published monthly at Manchester, by a very respectable clergyman, entitled “The Shepherd's Voice, or Pastoral Monitor,” price 2d., and which appears to us deserving of more extended circulation and encouragement. An abstract of one of Mr. Pope's sermons on this occasion will be found in the number for March.

BIBLE SOCIETY.

The following extract from the Correspondence of this valuable Institution deserves serious consideration, and may suggest in various instances important instruction.

"I have witnessed, in the last month, the strongest instance I ever met with of the necessity of personal application, to ascertain the wants of the poor as to the Holy Scriptures.—The village of ———, which is on the turnpike road, between my house and the next market town, had been partially visited by me last year, and those who wanted Bibles commenced weekly subscriptions for them, for which I called, in my way through the place, every week. Not having time to canvass the place more particularly, I desired those on whom I called to tell those of their neighbours who might want them, that they might be called on, and supplied in like manner, if they would give in their names. Two only availed themselves of the opportunity, and were supplied accordingly. Might it not then be supposed that the place was well supplied, and that neither Bibles nor Testaments were wanted? Wishing to ascertain the fact, I visited every cottage in the place last month. The following is the result:—Of

50 families, of which the place and a hamlet adjoining consist, inclusive of the cottages visited before, 13 families had not a leaf of the Scriptures; 11 had one Testament each; two had each part of a Bible; and 39 commenced subscribing for 19 Bibles and 20 Testaments, and the receipt of 3*l.* 16*s.* 4*d.* from them in one month proves their anxiety to be supplied. What renders this still more extraordinary, is, that a farmer in the place has a depository of Testaments from another Society; but the poor preferred paying the full price, when called on weekly, to having books at reduced prices, and going out for them. Some of those who have commenced subscribing, cannot read, but have now actually begun to learn, that they may be able to read the books when their subscriptions shall have been completed. I had only one application for a reduction in the price of a Bible; but the applicant was convinced, on arguing it with her, that in her case the reduction would not be warranted. I have not yet had time to apply for free subscribers in the place; as far as its inhabitants are concerned, none are wanted, as all will be supplied at the cost price."

DECEASE OF J. M. BARNES, ESQ.

On the 15th instant died, at his house at St. Alban's, J. M. Barnes, Esq.

In the earlier part of his life he was ardent in the pursuit of pleasure and the vanities of the world; but since his residence at St. Alban's he became more intimately united to some beloved relatives,—a clergyman and his family of that town. Their instructions and example, and, we doubt not, the sanctified use of frequent affliction, were happily instrumental in bringing him off from the insatiable pursuit of pleasure, and in directing his views to objects more rational—more worthy the attention of "a mortal and immortal man."

He was cordially attached to the Establishment, under every aspect of its ministrations; and was most zealously occupied in doing all the good in his power, particularly among the poor members of the community. His numerous visits to the habitations of the poor—his reading and conversation, and dispersion of tracts—his great attention to parochial and Sunday schools—his various subscriptions and charities—all attest the humane, the consistent, the benevolent Christian. Frequently attacked by hereditary gout,

and often by fits of epilepsy, especially during the wintry months, he was enabled to manifest a most exemplary spirit of patience, and submission to the will of God. Indeed he was eminent in all the passive virtues of the Christian character. His last illness was long, and most painful, and therefore rendered him incapable of conversation. In fact, he seldom conversed much about his own feelings; but his *life* gave ample evidence of "the truth as it is in Jesus" being the reigning principle in his heart.

Mr. Barnes was pre-eminently attached to the Bible and Missionary institutions, and gave much of his time and attention to all local institutions of this nature: and, as a proof of his benevolent regard to them, he has left by will the following bequests: 2000*l.* to the British and Foreign Bible Society; 1000*l.* to the Church Missionary Society; and 1000*l.* to the Society for promoting Christianity among the Jews. Among other legacies, he left a considerable one to his long-tried and faithful servants.

Mr. Barnes was never married; and died aged about 38.

THE PROTESTANT.—No. V.

THE day fixed for the second reading of the Roman Catholic Relief Bill was the 19th of April. On that day, and on the days preceding and following it, about 400 petitions were presented to the House of Commons against its enactment. The debate was adjourned to the 21st, when the House divided—two hundred and sixty-eight members voting for the bill, and two hundred and forty-one against it.

As many of the members voted on the assumption that two accompanying bills—one for disfranchising the 40s. freeholders of Ireland, another for pensioning the Romish clergy—would pass along with the "Relief Bill," and as the success of those two measures is very far from certain, it is plain that the above majority will by no means ensure the passing of the measure. At the same time, it is not very probable that the House of Commons will reverse the decision they have already given. In the upper House, a very contrary one may be expected.

It does not appear to us at all difficult to account for the degree of success which the proposed measure has obtained, when the peculiar circumstances attending the discussion are taken into consideration. The advocates of the bill in the lower House comprise, with one exception, every name of first-rate talent among them. To the united efforts of Mr. Canning, Mr. Brougham, Mr. Plunkett, Sir J. Mackintosh, Sir Francis Burdett, Dr. Lushington, and Mr. North, there is opposed but one name of equal rank in the House. Much is due to the constancy and unwearied exertions of Mr. Peel, in the discharge of a duty from which other men, thus left unsupported, would shrink with dismay.

But the leading cause, beyond all question, of the disposition of a majority in the House of Commons to make this fearful experiment, is to be found in the great practical sophism which is wielded with so much effect by all the advocates of the measure. We speak of the argument which they profess to deduce from the deplorable state of Ireland, and the necessity of taking measures to alleviate the condition of that people. "Can we leave things as they are?" it is asked. "Is it possible to believe," demands another, "that Ireland can go on in her present condition?" And thus, from the admission that a serious evil exists, they leap at once to the conclusion that what is called "Emancipation" is necessary; forgetting, most conveniently, to offer any proof that the remedy is at all applicable to the evil.

This evil, which is now sufficiently understood, is the tendency of the present system of tenantry in Ireland to co-operate, with the naturally improvident disposition of the people; both together producing a continually increasing pauperism. The Irish landlord, generally speaking, only considers how high a rent he can procure to spend in England or Italy; and he lets the land to that middle-man who will offer the highest annual payment. The middle-man then cuts up the ground into potatoe gardens, and sometimes obtains at the rate of ten guineas per acre for it. By these means, the land of Ireland is made to produce to the landlord of it nearly twice as much per acre, on a general average, as that of England is rented at; and a large portion of this exorbitant rent, drawn from a miserable tenantry, is carried at once away, without return, to be spent in other countries.

The remedy for this state of things is indeed by no means clear. Whether, as some suppose, it is to be found in the introduction of a modified system of Poor Laws, by which the landlords would be forced,

as in England, to discourage the growth of paupers on their estates; whether, as others imagine, it may be attained by banishing the middlemen, and interfering by summary process with the almost interminable leases and exorbitant rents which so generally prevail; or whether it will be secured by the introduction of manufactures; and the general extension of moral and religious education; may admit of much discussion, and requires most serious deliberation. But, instead of any such proposals, we hear of nothing but the absolute necessity of "Catholic Emancipation," and that deduced from the state of the Irish poor; as if the admission of Lord Fingal to the House of Peers, and Messrs. O'Connel and Shiel to the lower House, would effect any alteration in the condition of the starving cotters of the south. The illogical nature of such a conclusion is perfectly obvious; and yet it has proved the most effective argument yet brought forward.

We offer no objection, to the admission of Papists to their fair *share* of political power, provided any certainty can be obtained of their resting satisfied with a fair share. But it would be folly to forget, that this just and equal participation was once in their possession, and was forfeited by their attempt to abuse the confidence placed in them. It was found that they could not rest satisfied with anything short of a Popish Establishment; and that, to gain this, there was no law which they were not prepared to evade, no restraint which they were not eager to break down. Experience, therefore, and nothing else, produced at last the restrictions under which they are now so impatient, and placed them, after a fair trial, in the situation of a sect whose existence might be allowed, but whose machinations must be guarded against.

It can never be possible to accede to their present demands *in part*. The principle, if acknowledged at all, must be carried into uniform effect. The highest, as well as the lowest, office in the state must be thrown open to them. What prevents, in that case, our seeing a Roman Catholic Monarch, with a cabinet of Papists, before twenty years have elapsed? And could we expect that such a government would be unmindful of "the *old religion*," or careless about its restoration? Or that the people would quietly part with Protestantism? A struggle, in such a case, must arise, of which the event could be none other than a deplorable one.

Since the above was written, a new feature has been given to the subject, by the decided part taken by the Duke of York against the proposed measure. His Royal Highness has stated most distinctly, in his place in the House of Peers, that, should he ever be placed in a situation to be called on for his decision, he shall feel himself bound to give it in the negative. This declaration places the question in a new position. No one pretends to expect the passing of the Bill in the House of Lords during the present session. A dissolution of Parliament, which may be expected shortly, would probably strengthen the opponents of Emancipation in the lower House: and, before all these obstacles could be removed, and the measure finally agreed on by both Houses of Parliament, years must elapse, and changes must be expected. His Majesty has, perhaps with great propriety, retained his sentiments within his own breast; but we are sufficiently assured, that, whenever Providence may see fit to remove him, Protestantism will be steadily supported by either of the two Princes next in succession. And when all these circumstances are considered, we are inclined to retort upon our opponents their usual language, and desire them to say whether they really can entertain any hope that the question will *ever* be carried?

ANNIVERSARIES IN THE MONTH OF MAY.

WESLEYAN MISSIONARY SOCIETY.

May 2, *Monday*. The Annual Meeting will be held in the City Road Chapel. The Chair will be taken at Eleven o'clock.

CHURCH MISSIONARY SOCIETY.

May 2, *Monday*. The Anniversary Sermon will be preached in St. Bride's Church, Fleet Street, by the Rev. J. B. Sumner, M. A. Prebendary of Durham. Divine Service to begin at Half past Six in the Evening.

May 3, *Tuesday*. The Annual Meeting will be held at Freemasons' Hall. The Chair will be taken at Eleven o'clock.

IRISH SOCIETY OF LONDON.

May 3, *Tuesday*. A Sermon will be preached at St. Paul's, Covent Garden, by the Rev. F. Elwin, M. A. Service to begin at Seven o'clock in the Evening.

BRITISH AND FOREIGN BIBLE SOCIETY.

May 4, *Wednesday*. The Annual Meeting will be held at Freemasons' Hall. The Chair will be taken at Eleven o'clock.

PRAYER-BOOK AND HOMILY SOCIETY.

May 4, *Wednesday*. The Anniversary Sermon will be preached at Christ Church, Newgate Street, by the Rev. J. Kempthorne, B. D. &c. Service to begin at Half past Six in the Evening.

May 5, *Thursday*. The Annual Meeting will be held at Stationers' Hall, Ludgate Street. The Chair will be taken at Twelve o'clock.

LONDON SOCIETY FOR CONVERSION OF THE JEWS.

May 5, *Thursday*. The Anniversary Sermon will be preached at the Church of St. Paul's, Covent Garden, by the Rev. Geo. Hamilton, M. A. Service to begin at Half past Six in the Evening.

May 6, *Friday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken at Twelve precisely.

LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

May 6, *Friday*. The Annual Sermon in behalf of this Association will be preached at the Church of St. Clement Danes, by the Rev. W. Borrows, M. A. Divine Service to begin at Half past Six o'clock in the Evening.

LONDON HIBERNIAN SOCIETY.

May 7, *Saturday*. The Annual Meeting will be held in Freemasons' Hall. The Chair to be taken by H. R. H. the Duke of Gloucester, at Twelve o'clock.

BRITISH AND FOREIGN SCHOOL SOCIETY.

May 9, *Monday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken by H. R. H. the Duke of Sussex, at Twelve o'clock.

NAVAL AND MILITARY BIBLE SOCIETY.

May 10, *Tuesday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken at Twelve o'clock.

CONTINENTAL SOCIETY.

May 10, *Tuesday*. A Sermon at the Church of St. Ann, Blackfriars, by the Rev. Dr. Thorpe. Service at Half past Six o'clock in the Evening.

May 16, *Monday*. A Sermon at Great Queen Street Chapel, at Half past Six in the evening, by the Rev. E. Irving.

May 18, *Wednesday*. The Annual Meeting will be held at Freemasons' Hall, at Twelve o'clock.

LONDON MISSIONARY SOCIETY.

May 11, *Wednesday*. Sermon at Surrey Chapel, at Half past Ten o'clock, by the Rev. Dr. Morrison. Another in the Evening; at the Tabernacle, Moorfields, by the Rev. Dr. Belfrage.

May 12, *Thursday*. The Annual Meeting will be held at Great Queen Street Chapel, at Half past Ten. A Sermon will be preached in the Evening at Tottenham Court Chapel, by the Rev. Mr. Hamilton.

May 13, *Friday*. A Sermon will be preached at St. Ann's, Blackfriars, by the Rev. Mr. Williams.

RELIGIOUS TRACT SOCIETY.

May 13, *Friday*. The Annual Meeting will be held at the City of London Tavern, at Six o'clock in the Morning.

AFRICAN INSTITUTION.

May 13, *Friday*. The Annual Meeting will be held at Freemasons' Hall. The Chair to be taken by H. R. H. the Duke of Gloucester, at One o'clock.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

JUNE 1825.

MEMOIRS OF THE REFORMERS.

OLAUS PETRI.

WHILE the deeds of those sovereigns of the house of Vasa, who patronized the Reformation in Sweden, have been faithfully detailed by the muse of civil history, the labours of those excellent men, raised up by Providence to purify their national church, have occupied too limited a space in the annals of Christian exertion. Amongst these, Olaus Petri holds as distinguished a station as John Taussan in the neighbouring kingdom of Denmark.

In the earlier part of the sixteenth century the seeds of Evangelic doctrine had been conveyed by German merchants to Stockholm, Sudkoping, and Calmar, principal cities of the Swedes on the coasts of the Baltic. Nor was this benefit confined to commercial intercourse. In the army which assisted Gustavus I. to liberate his country from the tyrannic yoke of Christiern II. of Denmark, were some German auxiliaries, who industriously propagated the Lutheran tenets. But if traffic and war were made to subserve the cause of religious truth, much more might the same result be expected from extended science. Many of the Swedish students, who had attended the lectures in the university of Wittenberg, had imbibed a purer system of faith, and on returning to their native land had diligently

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exposed the absurdities of Papal superstition.

To the latter class belonged the subject of this memoir, who was born of parents of moderate condition in the Nerician district of Sweden, and sent with his brother Laurence to study under Luther and Melancthon. On his return he became protonotary to Matthias, bishop of Stregnass, a diocese in the neighbourhood of Upsal and Stockholm; and, during a vacancy in the see occasioned by the death of that prelate, made use of his influence in inculcating the principles of the Reformers, and persuading the clergy to read some writings of Luther, which he had brought back with him from Saxony. This was about the year 1521; and his perseverance is thus recorded by a Roman Catholic historian. "He neglected no means of spreading abroad the doctrine of his master, during the disorder and troubles of civil commotion—a season always favourable to change, or the establishment of new religions. The young, ever greedy of novelties, eagerly embraced these opinions. He gained the majority of professors and scholars of the university, who considered it in their turn meritorious to become the heralds of this doctrine. Every one wished to be instructed in these new opinions. The doctrine of Luther passed insensibly from the schools to private

Franciscans, those of Jude and James; to Wadsten, those of Peter and John; and, lastly, to the Carthusians, the book of Revelations. It was a curious era in the history of the Swedish Church, when, contrary to their real inclinations, simultaneous employment was thus found for her various members*.

Meanwhile the Archbishop and his suffragans, that they might not appear inimical to the cause of evangelical truth, and yet avert if possible the blow that was aimed against them, waited in a body on the sovereign, and made a formal charge of heresy against Olaus and his adherents. The metropolitan represented that his version was merely taken from that of Luther, which the Pope had already interdicted, and condemned as heretical: moreover, that the royal declarations which had been issued against the clergy were owing to the persuasions of these same obnoxious characters, who, as they were the enemies of religion, so in opposing the immunities of the clergy they in effect violated the privileges of the whole nation; and therefore he implored his Majesty, in the name of all the clergy, to rescind these grievous decrees, and deign to shew himself the protector of religion and its ministers. Gustavus replied, that he had proceeded in these matters with perfect understanding of their merits, and with justice and equity, since he had taken nothing from the ecclesiastics that they had not previously arrogated to themselves. With respect to Olaus, he was ready to exterminate him, and all other heretics, if they were justly convicted; but he had noticed such excellent qualities in him, that he was well persuaded he could easily wipe off the stigma of heresy; whereas theologians were too apt to bring this charge against all who did not hold

every sentiment with themselves, and even to commence actions of this nature on very slight foundations. Irritated at this answer, the Archbishop rejoined, "that he would readily undertake to convict Olaus, on the most weighty grounds, of heresy, before his royal majesty and his ministers, and make them all witnesses of his conviction." The king, believing that a conference of this description would be highly useful, and tend to the promotion of truth, took the earliest opportunity of appointing a public disputation on the chief articles of the Christian faith, to be held in the college of Upsal; at which he would himself attend, with his court, and listen to the arguments on both sides. But he had no sooner summoned the senators and nobles, and the accused had shewn his readiness to meet the charge, than the prelates began to find some plea for delay; declaring that it was beneath their dignity to dispute with one of whom they were the proper judges; and that a man of his singular fluency and sagacity might, with his faction, put them to unbecoming confusion: they therefore appointed Peter Galle, Professor of theology in the academy of Upsal, to be their representative.

The controversy, as appears from the document extracted by Gerdesius from Baazius, turned on those points at that time commonly disputed between the Romanists and Evangelicals. As usual, each party claimed the victory, and could come to no agreement, because one appealed to tradition, and the other to Scripture. The King, fearing that the minds of the audience would be thereby too much confused to form a deliberate judgment, commanded the disputants to write their arguments, that religious hearers and readers might know which party defended true doctrine, and taught such worship as was agreeable to the word of God. The dispute

* Puffendorf, p. 284.

being thus abruptly terminated, the Romish advocate committed to writing the papal proofs, to which the Protestant champion took twelve exceptions.

Bishop Braske now used his utmost endeavour to prevent that spirit of appeal to the sacred oracles which seemed to be diffusing itself among all ranks. He asserted, that Christ had entrusted the interpretation of Scripture to the bishops and doctors of the church, not to laymen and the multitude, that a handle might not be given for mooted points on the most holy subjects. He shewed that the vernacular version would only tend to establish Lutheranism, by constituting the people, ever greedy of novelty, judges in matters of faith. He declared that religion ought not to be subjected to such a test, and that his brethren had been criminally indulgent in permitting it; and vented his fury against Olaus, calling him a heretic, whom the diocesan of Stregness ought to arrest, and dispose of, or at least send to Rome, that the church might suffer no detriment from him and his adherents,—men not to be dealt with in a way of conviction, but to be punished with fire and sword *. All his opposition, however, was ineffectual to hinder the progress of a purer doctrine, which was daily striking deeper root in the national mind; while the publication of the acts of the Upsal conference, and the example of marriage set by the venerated Olaus, had the effect of inclining many of the clergy to the profession of a Protestant faith and the renunciation of celibacy, and of inducing many of the nobility to make choice of such chaplains as would preach the truths of the Gospel in their castles.

On occasion of the assistance rendered to the exiled monarch, Christiern, by the Emperor, menacing an invasion of Sweden, Gus-

tavus convened the senate, to consider of the means of discharging a debt to the Lübeckers, and of settling the military arrears. He instructed his Chancellor to represent the expediency of requiring the clergy, as good citizens, to contribute to the necessities of the state from those treasures of which they held unjust possession; stating, that the ecclesiastical tenths for one year, or even two-thirds, would supply the treasury, or pay the foreign debt. The clergy raised such opposition to this demand, and excited so many tumults, that the King went to Upsal, about Easter 1526, and summoned a chapter of the archbishop and canons, instituting a new conference, at which Olaus Petri and Dr. Galle appear to have been present, concerning the revenues and exemption of the prelates of the church. He inquired "whence the clergy derived their prebends and ecclesiastical immunities?" Galle replied, "From the grants of pious kings and princes, according to the word of God, freely given for the sustentation of the church." The King inferred, "If they obtain their goods and privileges from the liberality of kings, may not the donation cease from the same authority, especially if they abuse these gifts?" Galle said, "If the ecclesiastical goods are withdrawn, the church itself must fall, contrary to the will and promise of Christ, who had declared that the gates of hell should never prevail against it." Gustavus remarked, "The revenues of the church are wasted on *slow bellies*, who know not how to preach or write profitably, and are content if they chaunt what is called 'The Canonical Hours,' which many of them do without devotion. Since, then, it could not be proved from the word of God that dues absolutely belonged to the church, nor that these goods tended to the increase of piety, or were converted to necessary uses, it would be beneficial to

* Vertot, P. ii. p. 64.

the church itself to turn them to a better account." The Doctor was silent; on which his Majesty commanded the Archbishop to speak, but he declined. Then Master George Turson, provost of the cathedral, urged a grave plea for the privileges of the clergy: "It was not permitted to any man to take ought from the church without danger of excommunication and eternal damnation." The King bore this patiently, but reminded the theologian that he should speak theologically, and prove his assertions from holy Scripture. He then declared his sentiments, that he did not refuse to pious ministers both reverence, according to God's word, and a necessary and decent support, but could not see that any stipend was due to the slow bellies living in sanctuaries and monasteries.

The Archbishop, continuing his opposition, was at length sent into honourable exile, and, going to Rome, implored the protection of the Pope. Gustavus meanwhile prosecuted his measures of reformation, especially at Stockholm, where he removed from the churches the various monuments of idolatry; among which was a statue of St. George, of colossal size, which had given occasion to various superstitions; placing faithful preachers in the pulpits; and enjoining ministers to celebrate public worship in the vernacular tongue. He also sent out an apology, in answer to the calumnies spread against the Swedish church and government by the exiled prelate; and, because the discontents of the clergy had excited insurrection in Dalecarlia, he convened a meeting of the States at Aros, where he first gave an entertainment to the members, and assigned the chief place to the senatorial lords, the second to the bishops, the third to the nobles, the fourth to the rest of the clergy, the fifth to the citizens, and the sixth to the deputies from the country. This arrangement was designed to humble the

pretensions of the ecclesiastical body, who had been accustomed to see the Archbishop of Upsal, as primate, seated next to the King, and its different members placed above the temporal nobility. As soon as the feast was over, the bishops and clergy withdrew to the church of St. Egidius, and consulted with closed doors on the provision to be made against the encroachments which were meditated. Bishop Braske, in great indignation, inveighed against the proceedings of his Majesty, as aiming at absolute power, and innovating on the ancient laws of the country; but the diocesans of Stregnass and Scara recommended conciliatory measures, and, arguing on the weakness of the clergy to oppose a sovereign who was so well supported by the nobility, proposed the resignation of part of their rights to save the remainder. The session ended by a solemn oath, taken by all present, to defend their privileges, to root out heresy, and to oppose the royal innovations; and, binding each other to secrecy, they deposited their resolutions under a tomb-stone, where they were discovered about fifteen years after. Gustavus, unconscious of this proceeding, charged his Chancellor to invite the States to enactments against insurrection and invasion; adding, that restrictions should be laid on the wealth and power of the ecclesiastics, and a demand made of a portion of their revenues for the exigencies of the state. This proposition was violently opposed by the bishops, who declared that the sacred treasure of the church ought not to be touched without permission of the Roman Pontiff. The remonstrance of the episcopal order had such an effect on the States, especially on those nobles who were still attached to the Popish religion, that Gustavus rose, and reproached them with inconstancy, and ingratitude towards himself, who had exposed his person in defence of their liberties, while

a set of idle priests had not scrupled to charge him with heresy; declaring that he was ready to lay down the royal dignity and quit the kingdom, on the security of a pension. He then left the assembly, with some officers his adherents, and, shutting himself up three days in the citadel, left the Chancellor to preside over the Senate, which broke up without further deliberation. New conferences were held between Olaus and Galle; which were soon discontinued, because the latter would insist on using the Latin tongue, while the former maintained the propriety of using the Swedish, that all might comprehend the nature of the dispute. The seditious designs of the prelates were, however, frustrated, and a deputation from the States invited the King to retain the royal dignity. The bishops were removed from a share in the government, and obliged to resign certain possessions which had been unlawfully obtained; while they were enjoined to ordain useful pastors, and forbidden to appropriate the goods of deceased clergymen who had legitimate heirs. Restraints were laid on mendicant friars, and certain abuses corrected in the ecclesiastical courts.

Olaus found it necessary to defend these proceedings against the attacks of Paul Helle, the Danish Carmelite, and to answer his calumnies against the Lutherans, whom he accused of stirring up sedition, and denying the necessity of good works. He also explained the theory of the freedom of the will, which had been misrepresented; maintained that Baptism and the Lord's Supper were the only sacraments in the Christian church; and that wedlock was lawful in clergymen. Gustavus, towards the close of the year 1527, made open profession of Protestantism; confirmed Olaus in the pastoral care of Stockholm; and soon afterwards raised his brother Laurence to the archbishoprick, giving him his niece in

marriage, with an ample dowry, whether as some equivalent for the impoverished state of the see, or as testifying his approbation of the alliance itself. He now acquiesced in the ceremony of coronation, having previously witnessed the ordination of three bishops to the sees of Stregnass, Scara, and Abo, by the hands of the diocesan of Aros, without the consent or investiture of the Pontiff. The principal ecclesiastics attended a meeting of the States at Orebrog, in 1529, where all dependance on Rome was formally renounced, and the rule of Scripture solely recognised. In this assembly the Chancellor sat as royal commissioner, and Olaus acted as secretary. All the old superstitions were not abolished, but a right use was aimed at in such as were retained. Olaus had a difficult task to perform, being enjoined by the King to innovate as gently as possible. He drew up a manual of liturgical services, which afforded in some instances a curious mixture of Popish and Protestant sentiment: thus, in the form of burial, it was said, "If it be permitted to pray for the dead, we beseech thee, O Lord, to have mercy upon him!"

But the greatest benefit which he rendered the church in this trying season, was his Tract on Justification. He says, "A sinner is justified by faith; not, however, because he believes, but by an appropriation of the righteousness of Christ; for the grace of God alone justifieth. We know indeed that the wrath of God is infinite, and can never be pacified by man. Therefore came the Son of God manifest in the flesh; who bore infinite wrath in our stead, lost as we were by sin, while he merited infinite grace for all that believe. Whoever, then, will be justified by his own works, despises the merit of Christ, and cannot obtain the righteousness which he seeks. We who believe are beloved in Christ, and the wrath of God abideth on unbelievers. The elect

in Christ are sons of God, through the merit and redemption of the only incarnate Son of God, who was willing to become our brother, that he might bear the office of mediator. The Holy Spirit himself, their guide, supports in the justified this assurance of salvation and election; by whose assistance the faithful daily proceed in the exercise of good works and obedience to the divine word."

"To preach the Gospel, is to announce the remission of sins, and the righteousness of Christ, which is followed by good works in the renewed; not indeed perfect, through the old Adam dwelling in the flesh,

repugnant to goodness, but yet accepted through the reconciliation in Christ, and direction of the Holy Spirit, by whom the believer obedient to the word is guided."

"A believer cannot properly seek a reward, though freely promised in Christ, since he has it from the grace of a promise, and not from a desert of work; as those who expect a great reward must be totally disappointed, if a saint is unable to do any thing rightly, but as he gives glory to a co-operating God, and acknowledges a gratuitous reward, without ascribing a particle of glory to himself; for the true life of man is the glory of God."

BARTIMEUS.—MARK X. 46—52.

A BEGGAR, helpless, vile, and weak,
On yon broad highway side
Lsat me down, in hope to meet
The aid for which I sigh'd.

Sealed up in night, the glare of day
Ne'er broke upon mine eyes;
And thicker gloom forbade one ray
To pierce my mental skies.

The cares that uppermost arose,
And rack'd my heart and head,
Were only such the body knows,—
Its garments, and its bread.

When fix'd upon my dusty seat,
How anxious did I hear
The fast-approaching busy feet
Of travellers drawing near!

Their willing mite some few bestow'd,
At my accustom'd cry;
But others pass'd me on the road—
I heard them stealing by.

At length upon my listening ear
Burst forth the loud acclaim,
And, trembling between hope and fear,
I asked the Hero's name.

"Perhaps he will regard the blind,
"And pity's stores supply."
"Be still," they cried, "and calm thy
mind,

"Tis Jesus passeth by!"

The words thrill'd thro' my darksome soul
And shed a light divine.

I thought, "That Name can make me
whole,"

"Can chase a gloom like mine!"

I cried: they bade me hold my peace:
I rais'd my voice more high;
My tongue determin'd not to cease
Till Jesus heard the cry.

"Thou Son of David," loud I said,
"Have mercy upon me!"

He stood—all heaven around me spread
When told "He calleth thee!"

My tatter'd garb aside I cast,
Sprang from my weary seat:
Though blind, I rush'd to him in haste;
Fell suppliant at his feet.

"What wilt thou that my love shall do?"
(Like balm the accents fell).

"Lord, give me sight, my powers renew,
"Take me with thee to dwell."

He spake: broad daylight pour'd around;
My eye-balls own'd the ray:
My soul a brighter vision found,
And follow'd in the way.

Now where he goes my feet attend,
And bless the happy road.
He is my Home, my Father, Friend,
My Saviour, and my God!

**ADDRESS TO THE CHILDREN OF A SUNDAY SCHOOL,
BY THE REV. P. ROE.**

We have received, from our highly esteemed and valuable correspondent, the Rev. Mr. Roe, an address to the children of St. Mary's Sunday school, Kilkenny, with a letter, of which the following is an extract.

"I send you an address as it appeared in our newspaper here.—I had a mournful pleasure in writing it, and it has occurred to me that it might be useful to some of your juvenile readers; and should you deem it right to insert it, I shall pray that it may be blessed to them. I may, possibly, at some future day send you an account of my beloved child, who was, I believe, as great a blessing as ever God conferred upon a parent."

We shall be highly obliged by the communication of such account, and are convinced it will prove interesting and edifying to our numerous readers. The following address was read at the Sunday school, Kilkenny, on the Lord's-day after the death of Mr. Roe's beloved daughter.—

MY DEAR CHILDREN,—I have often spoken to you upon the truths in which you are instructed every Sabbath, out of the holy Scriptures; and God is my record that it has been in the sincerity of my heart, and with the most earnest desire that you might remember your Creator in the days of your youth—convinced, that the sooner you begin to live under the influence of true religion, the sooner will you know what true happiness is; for "Wisdom's ways are ways of pleasantness, and all her paths are peace."

I now address you from the chamber of death—with eternity full in view, and from a heartfelt conviction that the world is vain, deceitful, and wicked, transitory in its

nature and unsatisfying in its enjoyments. Is it then a matter of wonder, that I should feel an increased anxiety about your spiritual welfare? Is it not rather my duty, contemplating as I now do the lifeless remains of a beloved child, who was all that the fondest parent could desire—to give you another word of exhortation, and to endeavour, under the Divine blessing, to make the season of my sorrow, the season of your profit? My dear child has been taken from the privileges which you have risen this day to partake of; but she once enjoyed similar ones, and greatly did she prize them. The Sabbath was to her a day of rest: she expected its arrival with delight—she spent it in meditation, prayer, and praise. The Bible was the book which she loved above all others: it was her constant study; and in the knowledge she received from it, we have another proof, if we wanted it, that whilst the things of God are "hidden from the wise and prudent, from those who are proud and self-righteous, they are revealed unto babes." The Sunday school was to her a Sabbath recreation, and greatly did she regret its loss, when illness confined her to the house, and separated her from her class. But the benefit she derived from the Sabbath, from the Bible, and from the Sunday school was not small or fleeting. No—it was substantial and durable, and she felt it to be so in that most trying hour of death, when flesh and heart faint; in that hour she had no trust but in the blood of her Redeemer, and she had no fear. Now, she does not want outward means—but you do. She has left her sorrows and temptations behind her: you are either surrounded by or may look forward to them. It is then your bounden duty to examine whether you are turning them to good account, and

whether you are deriving benefit from God's blessings. You have this day another proof that the stroke of death is not warded off by youth; and it is time for the youngest of you to know, that you may in an unexpected moment be called into eternity, and there learn, if you never did before, that God is holy and just—that while he gathers the wheat (the righteous) into his garner (heaven), he will burn up the chaff (the ungodly) with unquenchable fire. You have been taught the duty of keeping holy the Sabbath-day, and of devoting it to the purposes for which our heavenly Father appointed it; and you may have observed, that it is sanctified by those whose minds are really influenced by Divine truth, whilst it is disregarded and profaned by all who know not that truth. Great will be your condemnation if you do not learn and begin to hallow it in your early days; for “to him that knoweth to do good and doeth it not; to him it is sin.” And there are few children now alive, who have had more pains taken with them, or who have received more instruction than you. Do you then love and welcome the return of the Sabbath-day? Do you upon that day abstain from the occupations which are lawful upon other days? Do you exhibit the solemnity of mind and deportment which is so suitable to it?

The Bible is put into your hands because it is God's book, and therefore the best book. The way of salvation, through the merits of the Lord Jesus Christ, is more plainly stated there, and can be more readily learned by the humble mind, made willing to be taught by the Holy Spirit, than from any other. In that book are profitable lessons for the young as well as for the old; lessons which both equally need—lessons which it is the interest of both to study closely. The evil mind of man may, and does often, turn a blessing into a curse, and even God's own book has been thus

abused; but woe to the individual who searches the Bible merely to gratify curiosity, or to encourage him in any thought, word, or deed which is evil. If any of you are disposed to shew in this way the depravity of your hearts, it would be better for you at once to close your Bibles and to study them no more, lest in the very perusal of them God might strike you dead for the insult thus offered to him. But I rejoice to think that there are many of you who search the Scriptures, that you may find, or grow in the knowledge of, true wisdom and true happiness. Go on in your humble inquiry; let no laugh, or sneer, or opposition stop you in it. The older you grow the more will you be convinced, that it is only in its sacred pages you can see the sure and steady light that will lead you through multiplied cares, disappointments, and sorrows, to the land of eternal rest. May the Holy Spirit be your teacher, and may he so apply to your hearts the truths and promises of the Bible, that you may never want counsel or comfort.

In general, you attend the Sunday school with regularity; but are you profiting by it? This question can be best answered by yourselves. Your teachers feel solicitous for your improvement, but unless you second their efforts by your own diligence, attention, submissiveness to order and to advice; and, above all, by prayer for grace to know that those who teach you from the Scriptures are your best friends; you cannot expect to derive benefit. Often refresh your memory by reciting the portions of the word which you have already learned, and ask your own consciences what influence they have upon you? Read diligently and carefully before-hand the chapter in which you are to be examined each Sunday, and let it appear to your parents and masters, that the hour spent in the Sunday school is not lost time. Do not, by your misconduct, give

any person reason to say that there is no use in a Sunday school. On this night fortnight I addressed you, my dear children, upon the death of Anna Cronyn, who found exceeding great comfort in the Scriptures during her illness, and while she passed through the valley of the shadow of death. I then little thought that my heart would so soon be rent by the removal of my darling child, and that I should be constrained to ask my valued friend, Mr. Shaw, to preach upon that event this evening. I hope you will all hear him and profit by his sermon. My feeble prayer shall be offered up that you

may do so, and that many of you may have reason to praise God for ever, that you heard of the happy death of my beloved child. This would indeed cast a beam of light on the cloud which hangs over me—this would encourage me to say with increased conviction, "The Lord does all things well."

And now, my dear children, for the present, farewell; may the God of all mercy be evermore your guide and guard—and having cleansed you from sin in the blood of his dear Son, bring you at last to eternal glory! This is the prayer of your affectionate pastor and afflicted friend,

PETER ROE.

"THE BIBLE THE RELIGION OF PROTESTANTS."

SIR,—That the Bible is the religion of Protestants, is what every denomination of Protestants, I believe, professes. But whether we do not, one and all, deviate occasionally from our profession, is a question of serious importance. I beg leave, therefore, to make a few observations on this head, and to request the serious thoughts of your correspondents upon the subject.

First, then, I would observe, that if the Bible really be our religion, we ought to enter upon the study of it, not with a desire to find our own preconceived opinions confirmed, but rather to learn the truth, without prejudice and without partiality. For our part is not to judge the law, but to allow the law to judge us, "in doctrine, in reproof, in correction, in instruction in righteousness." 2 Tim. ii. 16.

We all have our prejudices; originating, some of them, in education; some of them in our form of religion; some of them in the society in which we have conversed; some of them in the confident assertions which we have heard; some of them in the opinions we have adopted, and committed ourselves in maintaining; and some in partial acquaintance with, and first impres-

sions from, the Scriptures, &c. &c. In searching the Scriptures, therefore, for simple truth, we should desire to be cool and impartial; and allow ourselves time for meditation and reflection; for some persons do not take time enough to investigate any thing adequately. The truest mirror of heavenly light, is the cool, serene, reflecting fountain. I would add, that, of the two extremes, it were perhaps wiser to suppose, in searching the Scriptures, that we had hitherto erred in *all* our views of its meaning, than that we had discovered the truth in its more profound and arduous parts.

How commonly, indeed, do we find persons, who have made up their minds on high controverted questions, close their mouths to all impartial and free discussion; and when pressed by a text which makes against their particular views, sententiously terminate the discussion in some such manner as follows: "I understand the passage in this way: your interpretation may be more agreeable to human reasoning; but when you have obtained more light you will see the meaning as I have stated it."

To myself, such a mode of proceeding appears equally unchristian

and unreasonable; because we ought to be "ready always to give a reason of the hope that is in us, with meekness." (1 Peter iii. 15.) And it should also be considered, that, if there be a pride in reasoning, there is also a pride in not reasoning: accordingly Aristotle asserts, that the sententious man, who would have his assertions without proof admitted, is far more arrogant than he that desires to establish them by argument. And, in truth, to rest Christian doctrines on assertion, is to level their evidence to that of Transubstantiation and Mohammedanism.

How much preferable the impartiality and research with which Joseph Mede commenced his study of the Apocalypse; Mr. Locke, of the Epistles; and Bishop Burnet, of the Scriptures, relating to the Seventeenth Article of the Church! How excellent is Dr. Doddridge's advice to the composer of a sermon; and how superior his Family Expositor to most other works of the kind, simply because he impartially endeavours to ascertain for us the sense before he impresses it upon us!

Secondly; Admitting that we ought not to seek our own sense, but the sense of the Scripture, in investigating it, I would next observe, that, while we profess the Bible to be our religion, we are too often less acquainted with it than with books on religion written by man. Some will be found, who have never examined the Scriptures at all in order to discover truth; but who have taken their views from man, and from human writings, without bringing them to the law and to the testimony for confirmation or refutation. Some also there are of this description, who, through neglect of exercising their judgment on Scripture, either cannot or will not enter upon any discussion simply on Scripture grounds, but fly off from the point in question to any other topic: yet are they not the less dogmatical and severe towards others who differ from them. Some

of them, also, do, in effect, boldly assert, that "where mystery begins, religion ends." The only question, say they, which they wish to see resolved, and the answer to which, they feel assured, is written with a sun-beam in the Gospel, is, "What must I do to be saved?" The answer, they argue, is so clear, that "he that runneth may read it," and "the way-faring man cannot err therein;" for if the Gospel, they add, be addressed to every creature under heaven, it is level to the capacity of the lowest of those creatures. Such persons make no distinction between the knowledge which is required universally and indispensably of all, and that which is required particularly of some, according to the gifts and talents committed to each; but that measure of information which they judge that the lowest capacity can receive, they believe to be all that is worth knowing to the highest. Such persons should beware, lest in their flight from the popish excess of mystery, they fall into the opposite excess of "speaking evil of the things which they understand not." (Jude 10.) Say what they will, "great is the mystery" of the faith; and it is the duty of every Christian, according to his abilities and opportunities, to advance in scriptural knowledge. (1 Tim. iii. 16; iv. 14-16.)

Others again there are, who neglect the appointed means for understanding the holy Scriptures, because they have assumed that the Holy Spirit may be expected, in the present day, to become to them the interpreter of any and every part of Scripture, while they neglect the ordinary means and method of attaining to Divine knowledge. But the same St. Paul who assures us, that without the light of the Spirit we cannot understand the book of the Spirit, instructs us also, that we must compare "spiritual things with spiritual" in order to understand them. (1 Cor.

ii. 7, 8-13.)—See Bishop Lowth's preface to Isaiah, the last page, and H. Horne, on comparing the author with himself.—The abovementioned seem to be some of the causes which occasion, that, while we profess the Bible to be our religion in word, in deed we deny our assertion, and feel unwilling to bring our sentiments impartially to the test which we acknowledge.

Thirdly; There are many persons to whom these charges do not apply, but who, nevertheless, do not, according to my judgment, know how to bring their deductions from Scripture to the test of Scripture; nor, in reality, to prove anything, in which there is any difficulty, from Scripture. St. Paul, as has been before observed, states the true method; namely, **THE COMPARING OF THINGS SPIRITUAL WITH SPIRITUAL**. But where shall we find the modern interpreter of Scripture, who at the same time makes the most of this method, without additions or subtraction, by means of human reasoning and imagination? Indeed, I know of no author, except Joseph Mede, who ever attempted any thing of the kind. The account of his method is contained in Bishop Hurd's Lectures on the Prophecies; a work which, perhaps, comes next in proximity to St. Paul's method. The ancient fathers understood, indeed, the use that might be made of this method, when they asserted, that the Scripture expresses nothing darkly but the same thing is elsewhere stated clearly, and usually at no great distance from the dark passage. But, more particularly, in using this means, after we have ascertained the genuineness of the text, and the exact literal meaning, we must make the most of the context, the particular book, all the books of the same author, and of all Scripture; and, I believe, we shall seldom find occasion to inquire farther into the meaning of such controverted texts as do not relate to

inscrutable mysteries. But we must beware of mixing prejudice, reasoning, and imagination, with this simple method. Let any one try it upon a chapter of the Bible, and he will then prove whether what I have asserted be true or not. Let him take, if he pleases, the first chapter of Genesis and let the question be, whether, besides a literal meaning, it has a spiritual one also. Let every passage spiritualized in any part of the Bible, have the words in which it is spiritualized written at length under the verse in Genesis. After this, let every word be looked out in a concordance; and if it has a spiritual meaning, let that spiritual meaning be subjoined to the word. Then, and not till then, let the judgment be formed. The same method may also be tried upon the first three chapters of the Apocalypse; concerning which the greatest commentators are divided upon the question, whether they are to be understood only literally, or literally and also figuratively, as describing seven states of the true Gentile church until the conversion of the Jews.

I will only add, that I have seldom met with an interpreter of Scripture who paid sufficient deference or attention even to the context.—My limits do not allow me at present to add more. I have spoken freely, but, I trust, not improperly. I feel that the Bible is every day less studied and appealed to by the generality of religious persons, while they believe it to be the ground of all their doctrines. A great step has been gained by the distinction given to the pure word of God by the Bible Society. May it lead to really and truly bringing all our various views of religion to the Bible,—the whole Bible, and nothing but the Bible, as interpreted exclusively, and to the utmost, by **COMPARING THINGS SPIRITUAL WITH SPIRITUAL THINGS!**

A PROTESTANT.

ON THE DUTIES OF A CHRISTIAN MINISTER.

YOUR correspondent Φιλαλήτης has my sincere thanks for calling the attention of your readers to a subject of paramount importance,—the want of ministerial success. In order to ministerial success, there are three general points which particularly claim our serious attention; and in proportion as these are attended to, our ministerial success (generally speaking) may, on the grounds of reason and Scripture, be fairly expected.

The first general point is, that the Gospel be preached clearly, faithfully, earnestly, and affectionately. The true doctrine of our church is, that every man's person must be accepted in Christ, before he can do any thing pleasing and acceptable to God—that is, he must be considered as a friend, and not as an enemy; as one reconciled to God through the death of his Son, and not as far off and alienated from him. In fine, that no one can glorify God by his works until he be restored to the favour of God, through that faith which justifies his person. This must be constantly held forth as the only ground of a sinner's hope, without which all our works are nothing worth, not proceeding from a proper source.

The second point which merits our particular attention is, that our preaching be followed by a correspondent example. It was a proverb amongst the ancients,

"Si vis me flere, dolendum est primum ipsi tibi:"

"If you wish me to weep, you must first weep yourself." And however clearly, faithfully, earnestly, and affectionately we may preach, if we do not evince a coincidence of example, we are said to resemble the foolish builder, who is described as pulling down with one hand what he erects with the other. The cases, however, are not parallel, as he by his folly can merely injure himself

but ours is the case of the pilot who is denied the privilege of perishing alone. Not so the faithful pastor; he makes the road more narrow for himself than for his flock. He not only preserves a character void of offence, but also shining in all graces and virtues.

"He tries each art, reproves each dull delay,
Allures to brighter worlds, and leads the way."

The third general point is, that the seed sown be daily watered by fervent and agonizing prayer. That the Supreme Being knoweth our wants, and willet h our happiness, are principles too evident to admit of a doubt. Notwithstanding this, he hath appointed prayer as a medium through which he may bestow his blessings. To expect them, therefore, without this medium, is presumption, similar to that of expecting his protection should we voluntarily run into danger. Various are the records in Scripture of the amazing efficacy of prayer, particularly in the characters of Abraham, of Moses, and of David. There we see evils averted which appeared almost inevitable, and blessings conferred which it seemed almost presumption to expect. But in order to pray aright we must also pray in faith, and even consider our Heavenly Father a debtor by promise. "Ask and ye shall receive, that your joy may be full."

My Christian brethren, let us never for a moment forget that we shall one day be examined, what we have done with the Gospel which was given us to preach; what is become of the souls committed to our care. And if sinners will continue obstinate and impenitent, after all our pious cares, labours, and prayers, their blood will not be at our door: our work is left with the Lord, and our judgment with our God.

SIGMA.

THE POOR-HOUSE PENITENT.—PART I.

As the humane and benevolent Mr. ——— sat on the bench of judicature in a large and populous town in the county of ———, fulfilling the arduous duties of a chief magistrate; a young woman of an interesting appearance, bearing the symptoms of a person in an advanced stage of consumption, was one morning led into the town-hall, supported by two females, the wives of two sailors who had fought in defence of their country. There was that in her manners and appearance which immediately produced a favourable impression, united with Christian commiseration; on the mind of the worthy magistrate. It was not difficult to perceive that she had been accustomed to associate with those unfortunate and unhappy creatures who parade our streets after the dusk of the evening, ensnaring and entrapping the youthful and inexperienced into the paths of sin and ruin. The purport of her visit was, to entreat the clemency of the magistrates to allow her an asylum in the parish poor-house, there to await the issue of her complaint. Her parish she stated to be upwards of three hundred miles distant, which it was impossible she could have reached in her then state. If she sufficiently recovered, she should wish to be passed on; but the conviction of her mind was, that the days of her sojourning here were fast drawing to a close, and that soon she should be numbered with the dead. After some conversation between the gentlemen on the bench, it was determined that her request should be granted, as it could too easily be perceived that disease had made rapid inroads on her frame—that she was fast sinking into the grave. On making known their determination to the poor applicant, she expressed in strong terms her gratitude to them for their kindness, and was then

led out in the same manner in which she entered, and conducted to the poor-house.

The impression which this scene made on the mind of the chief magistrate was not obliterated on the removal of the unhappy object from his presence: there was something in a scene so affecting that interested the best feelings of his heart; and while he felt much for her body, ere long to become food for worms, he was far more concerned for the deathless principle within—her soul.

Under the influence of these feelings, he called on an elderly female Christian friend, to whom he related the above particulars, and requested her to visit the object of his care and solicitude. On its being suggested to him that some comforts were necessary for her, which the limited means of the poor-house might not allow, he immediately, with his characteristic benevolence, left with her a sum of money, to be disposed of as the case required.

Such are the circumstances which led to the first interview between Mary ——— and the pious Mrs. H. who instantly perceived the hand of God in the event, and thankfully embraced the opportunity, in seeking the eternal welfare of her interesting charge. No time was lost; but the same afternoon, accompanied by a female friend, she proceeded to the poor-house, where, on inquiry, they were directed up a flight of stairs to the sick room; on entering which they perceived, at the upper end, a young woman of a pallid countenance sitting at a table reading a Bible. Supposing her to be the object of their search, they went forward and addressed her. On inquiry, however, she informed them she was not the person, but pointed to a bed, at the foot of which sat poor Mary ———, who was visibly surprised and agi-

tated on finding herself accosted by strangers. She made an effort to rise; but such was the extreme debility of her frame, that she sank down, a hectic flush overspreading her face. Unlike the generality of those unfortunate females, her dress, which was remarkably clean and neat—her manners, which were distinguished for simplicity and modesty—and her countenance, which was peculiarly interesting, exhibiting the marks of heartfelt concern and sorrow,—all tended to draw the hearts of the visitors most powerfully towards her, and awaken feelings of an indescribable nature.—Yes! to perceive a young creature, not more than twenty-four years of age, a prey to disease, without the most distant prospect of recovery, rapidly sinking beneath its baneful influence, and hastening to her eternal state, must awaken feelings of no ordinary kind; but to view her, in such a condition, a stranger to the *scriptural* character of God, ignorant of her own state, and resting upon some confused religious notions of the mercy of Jehovah, must have affected the mind of a child of God in a manner impossible to express.—But to proceed: I shall first subjoin a short account of Mary's former life, as related by her to the visitors, and then communicate some particulars as connected with her illness and death.

Mary —, the eldest of three children, was born in the north of England. Scarcely had she attained her seventh year, when it pleased God to remove her mother hence. Her father soon after leaving his home, her brother and sister were removed to the workhouse, while Mary was received into the family of a maternal aunt, by whom she was brought up, without any care being taken of her morals—no attempt made to teach her to read, or

to implant right principles in her mind.

Here she continued until she was fifteen; at which early period, having become acquainted with a young man for whom she formed a strong attachment, she was induced to leave her aunt's house, and came with him to this town, where she had not been long ere he deserted her.

Drawn aside from the paths of virtue, in a large sea-port town, surrounded by temptation, and without any friends to warn or assist her, no wonder that, thus circumstanced, she sank deeper and deeper into sin, and, becoming an inmate in a house of ill fame, settled into a regular course of iniquitous living. Thus she continued, walking in the "broad road that leadeth to destruction" both of soul and body in hell, for nine years, when the tender Shepherd of Israel, in rich mercy and compassion, was pleased to arrest her in her career of sin and wickedness, by the infliction of a painful and trying disorder, which should prove the means of rescuing her as a brand from the eternal burnings. She continued in this state for two years, gradually sinking; often determining to throw herself on the mercy of the magistrates, to obtain admittance into the poor-house, but was as often dissuaded by those about her, who told her that all application would be in vain. Her weakness of body, however, rapidly increasing, and her conscience becoming alarmed from the prospect of approaching dissolution, she resolved to escape from the haunts of iniquity, which she was at length enabled, through the assistance of the women before mentioned, to accomplish. The success which attended her effort has been already related.

ALPHA.

(To be continued.)

THE BLESSEDNESS OF THE RIGHTEOUS.

Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.

PSALM lxxxix. 15.

This world has justly been compared to a wilderness. Each individual in it is but a passing traveller, fast hastening to an eternity of happiness or woe. The journey of life with each will soon be over. But in all respects the children of God have the advantage here, as well as hereafter. They have, indeed, to travel the howling waste through many a thorny path: their spirits often tire and faint by the way; but they lean upon an Almighty Arm, which is able to sustain their tottering steps: and by the eye of faith they can discern (though afar off) the heavenly Canaan to which they are bound; and when safely landed there, they will know assuredly, that, however rugged the road may have been; they were led by a right way to that city of habitation, where neither sin nor sorrow can reach them.

Oh that men would praise the Lord for his goodness; and for his wonderful works to the children of men! How munificently is their table spread in the wilderness! how frequently does their cup overflow! The heavenly manna is scattered with an unsparing hand around the dwellings of the righteous; waters break out on the right hand and on the left: they see the glory of the Lord and the excellency of their God. In the Gospel an ample provision is made for fallen man: it reveals glad tidings of a Saviour, which is Christ the Lord: it speaks of Him who has visited and redeemed his people by shedding his most precious blood; who made his soul an offering for sin, and became sin for them, that He might present them faultless before the presence of his Father with exceeding joy. He it is who has borne their griefs and carried their sorrows. He was smitten of God and afflicted; and by his

stripes they are healed. Oh that men would praise the Lord for his goodness! For us men and for our salvation, the Lord of life and glory forsook the bosom of his Father, came down from heaven, and took upon him our nature, that he might redeem us from death and the grave, and from everlasting perdition. By the death and merits of a crucified Saviour, a full, perfect, and sufficient sacrifice has been made for sin. In him alone the remedy is found; and to him alone must we look for pardon and remission of our sins. In the contemplation of this glorious subject have we not abundant cause of rejoicing? Who would be unmindful of that gracious invitation to the Gospel feast; "Ho, every one that thirsteth, come ye to the waters; and he that hath no money: come ye, buy and eat; yea come, buy wine and milk without money and without price." The Spirit and the bride say, Come; and let him that heareth say, Come; and whosoever will, let him take of the water of life freely."

Amidst the sorrows and perplexities of this life by which we are surrounded (and the children of God have commonly no ordinary share), the soul is often refreshed with the cheering sound of the Gospel. The word of life is dispensed from Sabbath to Sabbath; and in the sanctuary we think of the loving-kindness of the Lord. Every returning season of worship is as the touch of the angel to Elijah, saying, "Arise and eat, because the journey is too great for thee." Without the means of grace, the journey of life would indeed be too great for those who are burdened with its cares and sorrows; but in the strength of these means, with the Lord's blessing, they are enabled to travel forward as Elijah did to Mount Horeb: "They go from strength to strength: every one of them in Zion appeareth before God."

ANNA.

REVIEW OF BOOKS.

The Origin, Progress, and existing Circumstances of the London Society for promoting Christianity amongst the Jews. An Historical Inquiry. By the Rev. H. H. Norris, M.A., Perpetual Curate of Hackney, &c. Pp. 572 and clxxx. Mawman: 1825.

WE are sometimes called to the unwelcome drudgery of toiling through works which ought never to have been written, and to the painful task of recording opinions which may, to some persons at least, appear harsh and severe. Our consolation, however, is, that in passing an honest judgment we may occasionally relieve our readers from an irksome task; and may sometimes, perhaps, though we fear but seldom, induce an author to reconsider his opinions before he publishes them to the world.

Such have been our feelings while wading through the volume before us; and thus unfavourable must be the decision pronounced upon its contents. It professes to be "an historical inquiry." We are therefore authorized to conclude, from the title-page, that somewhat like a true account, and a fair statement, of the origin, progress, and existing circumstances of the London Society should be made;—that, if mistakes and disappointments, if unwise measures and disastrous results, are recorded, at least the honest and well-meant attempts, the patient exertions, and the enlarged liberality, which have distinguished the Society's career, should meet with some favourable notice. But, on the contrary, the "Historical Inquiry" is all on one side. It is a record of faults, and mistakes, and errors, and wrong motives, and unhappy results: as though the writer's only object was to censure and calumniate all who engaged in what every impartial observer must pronounce a benevolent undertaking, however he

might consider it as hopeless in its object or erroneous in its management.

Mr. Norris indeed begins his work by declaring

The utmost that we can do towards the conversion of the Jews to Christianity, is unquestionably amongst the most obvious of those duties which we owe to *aliens from our own household of faith*: and so many and so affecting are the incentives to it, which the inspired writers of both Testaments have put forth, that there is no Christian enterprise so capable of being made at once both diffusely and deeply interesting. It would have been an oversight, therefore, without a parallel in the annals of proselytism, if, at a "time" when "Britain" is panegyricized as the "distinguished seat of *spiritual activity*," these most prominent and attractive objects of religious zeal, had not excited strong emotions at their affecting state; nay, had not induced the organization of some plan for their restoration.—P. 1.

After such a declaration, which might have led a stranger to Mr. Norris to expect a very different volume, he then proceeds to assign the reason and the projected plan of his inquiries in the following paragraphs.—

But the glaring facts that no less a sum than 135,000*l.* has been disbursed by this Society within the sixteen years of its existence, and that it has progressively forced on its resources and expenditure till they have amounted to near 12,500*l.* per annum, whilst at the same time there are spiritual necessities amongst ourselves of vital importance to us, *pinning for assistance*, which they supplicate in vain—these facts, I say, staring us in the face, irresistibly provoke inquiry into the validity of its pretensions, with a special reference to its claim upon *Churchmen* to the support which it derives from them. For, whilst within our own communion the means of public worship and of religious instruction are so deplorably defective, what *Churchmen* contribute to it is the children's bread, and therefore, to warrant the alienation, not only must the emergency be great, but the parties to be benefited urgent for relief, and disposed to hearty co-operation; as also must the dispensers be very circumspect in the means and instruments which they employ; in the husbandry of its resources; and in certifying themselves that the amelioration produced bears due proportion to those privations which, had priority of claim regulated the

application, might have been *very extensively* relieved.—P. 2.

The survey to be taken therefore falls naturally under the following heads.

I. The *embryo* state of the Society, whilst it was in process of formation.

II. Its *incunabular* state, whilst its efforts were feeble, being only provided with the *Dissenting* part of its establishment.

III. Its state of *maturity*, when all its energies were brought into action by the union of an *Episcopal* chapel to the *conventicle*.

IV. Its *regenerated* state, when the *Dis-senters* retired, and the Church members undertook *single-handed* the work of its *redintegration*.

V. Its *consummation*, when the *British Jews* were discarded, and *Foreign* dispersions of that people throughout the universe adopted as the grand object of its *assertions*.—P. 3.

The outline thus sketched is filled up, according to the system adopted in Mr. N.'s former publications, with a series of assertions, arguments, and conclusions extracted from and established by passages from narratives, memoirs, reports, magazines, newspapers, &c.; from the writings or speeches of friends or foes, men of reputation or of no reputation—of discarded servants, or rejected candidates, or detected hypocrites, or apostate professors;—and he has thus dragged from their hiding-places various pamphlets and publications, and invested with a little brief authority articles which have long since been consigned to oblivion, and which were known in their day as the production of venal scribes, whose sole object was to obtain a little pecuniary advantage, and who were prepared to write for that side of the question which would pay them best.

And yet, after all, the very worst part of the volume is Mr. Norris's own. In speaking of a former publication, we were compelled to remark that it was distinguished by that species of jesting which is "not convenient;" and we regret to find the same contamination in the work before us. There are various expressions introduced which are evidently the result of a depraved heart and a licentious imagination,

and which compel us to fear that Mr. Norris has not always maintained that moral and respectable character for which he is now said to be distinguished.

By way of shewing Mr. Norris's disposition to cavil at every thing, we just insert the following extracts relating to the Jewish schools.

As this school is within sight of the author's residence, he might justly be accused of having shrunk from inquiries which were within his reach, if he had not visited that institution: he has therefore very recently done so, and he with pleasure testifies, that no institution, formed for the Christian education of children, and for making them, at the same time, (especially the females) useful members of society, can, to all appearance, be better appointed, or do more efficiently what it undertakes. But still the question recurs, to what extent is the *conversion of the Jews to Christianity* promoted by all this?—P. 460.

He then, after a few lines, proceeds—

What a noble establishment for that description of proselytes, which these two rules must bring under the auspices of the Society!!! It stands upon an area of five acres. It is approached by an entrance enfladed by two very imposing lodges. The different apartments are all lofty. The school-rooms distinct from the refectories.—The lavatories distinct from both, furnished with basins of queen's ware having escapes at bottom—water laid in over each—and wardrobes opposite to them, divided into compartments for all the various articles of apparel—and the diet is alternately mutton and beef.—The royal and episcopal foundations of Eton and Winchester will not stand in competition in these respects with the foundation at *Bethnal Green*; and the bed-chamber scene in *Don Quixotte*, with *Sancho Panza* royally attended, must become *real life* every time a new convert is introduced.—Pp. 461; 462.

That is, the schools are too good for the children, and the Committee have incurred a vast and unnecessary expense. But what would Mr. Norris, or what would any other man of the present day, have said, if, in the erection of a modern charity-school, such low, dark, dismal, unhealthy apartments had been prepared as were usually erected in the days of the founders of Eton and Winchester? Would Mr. Norris

really wish that the school-rooms had not been distinct from the refectories? Does he really mean to say that a fixed hand-basin, or, as he styles it, a lavatory of *queen's ware with an escape at the bottom*, may not be found eventually as cheap as a moveable one, especially for the use of children? Or is he prepared to affirm that the diet being alternately mutton and beef, is more expensive, or more deserving of censure, than if exclusively confined to one or the other? We really suspect that Mr. Norris felt deeply convinced that every essential part of the schools was what it ought to have been; or this question of school-rooms, and pantries, and wash-hand basins, and bed-chambers, would never have been instituted. For our own parts, without at all pledging ourselves to approve of all the arrangements of the Jews' schools, any more than of Mr. Norris's nursery, if he possess one; yet can easily conceive that persons about to engage in large establishments, as boarding-schools, &c. may by visiting the schools at Bethnal Green discover that the judicious outlay of a few pounds will, in no very long period, be repaid by economy of labour, and exemption from the minor miseries of capsized hand-basins and broken pitchers.

But what are the practical conclusions at which Mr. Norris arrives? They seem to be these: the Society has been long instituted, has spent vast sums of money, has done no good and is not doing any; and, therefore, let all the subscribers withdraw, and become contributors to the Society for the Propagation of the Gospel. There is indeed a sort of obscure recommendation of provoking the Jews to jealousy, by employing agents whose apostolical succession cannot be doubted; but, after all, Mr. Norris seems to imply that the case of the Jews is almost hopeless,—a concession which might moderate in some degree his hostility to the London Society, who

have at least tried various costly experiments to effect so desirable an object.

We will give our readers the full benefit of Mr. Norris's recommendations on these points.

To discover what means are Christian for furthering this great design, no better course presents itself than an appeal to St. Paul, whose heart was set upon his brethren's conversion, and who has recorded the "*provoking them to jealousy*," as the method to be employed, citing Moses as his authority for the prescription. Here then is both a scriptural and a very feasible means commended to our use; for, the operation centres in ourselves. We have to present ourselves before the Jews in that religious position, that they shall recognize their forfeited privileges in those that we enjoy—the kingdom taken from them in that which we inherit—the orders of our ministry analagous to theirs—composed, not of men who have taken this honour upon themselves, but have been called of God, as was Aaron; and have been continued successionaly, as the Aaronic Priesthood was, if not in the same family by natural generation, which was no longer possible under the Gospel state, yet in the same fellowship by adoption into it, signified by the laying on of hands by those, for the time being, personating the Apostles, whose commission was co-extensive with the world, both as to time and space, and also as to every one of its inhabitants;—the Lord's House the same, only accommodated to the altered circumstances when it is become a house of prayer for all nations, and therefore lifted from Mount Sion, on which it stood, to the top of the mountains, that all nations may flow into it; but still designated to be the House of God as the Temple was, by having His Name set in it, if not personally by Himself, by His delegated representatives—the means of Divine intercourse—the Sacraments—corresponding with theirs, or no further altered than there is Scripture warrant for the alteration—the Law and the Prophets not destroyed, but perfected in our faith and practice—in the exercise of which—that faith and practice, viz. *once delivered to the saints*, and neither to be added to nor diminished in any of their articles—with one mind and one mouth we glorify God, offering up to him with one accord our common supplications, and being in fact the Jerusalem of the present day—a city at unity in itself.—Pp. 507–509.

There will yet remain one other imperative claim upon us from our brethren in foreign parts, peopling our extensive dependencies, to be made sharers with us in those religious blessings of which they

are equally inheritors with ourselves, and to be raised progressively with ourselves towards the above exhibited standard of Christian perfection. Here the Society for the Propagation of the Gospel tenders her services, commending herself to the national confidence by 125 years' assiduous and efficient administration, of which there is documentary evidence before the world. Let her almost exhausted resources be liberally replenished, and the means afforded her of making those exertions, which are now in a degree paralysed for want of the necessary support. Then will England obey the call which Mr. Evanson makes upon her, "to assume her proper and dignified station, as the dispenser of light and life;" for, then may she be contemplated under Isaiah's predicted appellation of "*the righteous nation which keepeth the truth*"—then will she shew forth Christianity in all its beauty of holiness, both at home and abroad—the Lord's "*ensign*," as it were, lifted up "*upon the mountains*"—and then will she have prepared herself, as an instrument fitted for her Divine Master's use; whether it be to make "*the Heathen his inheritance*," or to be sent as his "*swift messenger to a nation scattered, and peeled, and meted out, and trodden under foot*," to bring them to Mount Zion, as a present to himself when "*that determined shall have been poured out upon them*."—Pp. 511, 512.

But perhaps it may be said, have there not been in the conduct of the Jewish Society great mistakes, vast expense, and many disappointments; and are not therefore Mr. Norris's conclusions and recommendations perfectly correct? We agree to the former, we dissent from the latter position.

The grand difficulty, in all cases, is to be wise *beforehand*. Societies, as well as individuals, learn much by experience; and he acts an unjust part who censures those whose mistakes and errors were unavoidable consequences of the situation in which they were placed.

The information possessed by the Christian public, concerning the Jews, some twenty years ago, was meagre, defective, and erroneous. In fact, they were either disregarded or despised. The attention of a few persons in the middling, or rather a somewhat inferior, rank in life, was at length called to their situation; a society was formed,

which almost instantaneously met with very extensive encouragement. The accession of numbers and of wealth does not, however, always, or even generally, bring a proportionate accession of wisdom; while, at the same time, the apparent prosperity is apt to dazzle and disturb the mind. How far this was the case here, is not necessary to inquire. Certain it is, that in a few years very considerable difficulties arose, and the London Society appeared on the very verge of dissolution. At that conjuncture, some wealthy and pious individuals appeared, and, deeply impressed with the importance of the object, largely sacrificed their property, and engaged their time, their character, and their influence, to preserve the existence of the Society, and carry on its cause. Now, did these persons, or did they not, act a noble and a Christian part? Would it have been wiser, or better, to have suffered the Society to sink, and to have abandoned the Jewish cause? and how many years must have elapsed before the public mind could again have been excited to seek the welfare of a despised and degraded, yet ancient and venerable race? Was it not far more becoming the Christian character to step forward and say, Great mistakes have been committed, and vast expenses incurred, and serious difficulties have arisen; but the cause is good, the design is noble; we will apply our energies to the work, and seek for the blessing of the Lord God of Abraham? Thus Way, and Simeon, and Marsh, and Richmond, and unnumbered others, thought and reasoned; and therefore, though gibbeted in the book of the Curate of Hackney, their names are honoured, and shall be had in everlasting remembrance.

But, says the objector, since that period your society has erred exceedingly. You have employed Moravians: you have been deceived by pretended converts: your He-

brew Testaments and Tracts have been torn to pieces before the very face of their distributors; and you have not dared to publish to the world all the disastrous information you have received. — Now what does all this prove? In our judgment, nothing to the purpose. It proves the London Society is neither perfect nor infallible; but do the members of it, or the members of any other society, lay claim to such perfection? Has there ever been an age when wise and good men have not been deceived by the artifices of impostors, and the specious professions of hypocrites? Were there no deceivers, no false apostles, in the primitive churches? Were the chosen disciples of Christ all what they pretended to be? or did Paul, or Peter, or any other Apostle, not baptize some of whom they were afterwards obliged to testify, "Thou hast neither part nor lot in the matter?" And do not the very circumstances of the case—the ignorance of the Jews; their deep-rooted resentment on account of ages of injurious treatment from nominal Christians, the vices inseparable from a low, oppressed, trafficking condition—render every attempt at communicating instruction and relief to them more difficult than to any other class of men whatever? We maintain, therefore, that though mistakes may have been committed, and successful impositions practised, and hypocritical professions made, these do not of themselves constitute any valid reason for deserting the London Society.

But they have employed Moravians.—Be it so; and what then? They have employed the best instruments they could obtain. They have followed in this respect the precedent set by the venerable Society for promoting Christian Knowledge. That Society, when unable to obtain ministers of the Church of England, resorted to foreign Protestant churches. The only differ-

ence is, the Society for promoting Christian Knowledge employed Lutherans; the London Society have employed Moravians. We are not prepared to say which are the better men, but we are in duty bound to enter our protest against the iniquitous conduct of Mr. Norris, in bringing forward, against the Moravians of the present day, the statements which were made eighty years ago, against a class of men then little known and evidently misunderstood, but who have since exhibited, on the frozen shores of Labrador, and in the barren regions of Africa, as well as in our own country, specimens of primitive simplicity, devotedness, patience, integrity, meekness, and holiness which have never been surpassed by any individuals of any community. Surely it is a base slander to advance against such a body of men the insinuations contained in Mr. Norris's pages.

But you have not published to the world all your disappointments? —Be it so: we take the matter as Mr. N. states it, without any specific knowledge upon the subject: but is it either wise, or charitable, or necessary, to publish every thing of this nature? Is no allowance to be made for human imperfection and infirmity? Are no attempts to be made to recover a brother—a supposed brother, if you please—who is overtaken with a fault? Are we not bound to use meek and patient endeavours to restore such, recollecting our own infirmity? and would not rash and indiscriminate publication very often defeat such attempts? These are plain common-sense questions, which every man of any Christian experience is in some degree prepared to answer.

We might indeed ask, what is the practice of other societies? If Mr. N. should perchance discover that some half dozen of the young men in training for masters at the central school in Baldwin's Gardens should adjourn from the school

to some low pot-house in the neighbourhood, and there give way to ribaldry and intemperance; or if some other knot of young men walked off to a Dissenting or Methodist meeting; would Mr. N. recommend that such delinquencies should be recorded in the National Society's Report, for public information? or would he not think it, upon the whole, as expedient that the parties should be reprimanded, or fined, or quietly dismissed? Would he not say, it is at least desirable to avoid a public scandal? Or do the Society for the Propagation of the Gospel in Foreign Parts always embody, in their official publications, the statements which they receive from their accredited agents? Should it by any chance be discovered in a far distant colony, that certain schoolmasters were pocketing their salaries and teaching no scholars; that certain buildings had been erected, in which Divine Service had been performed in order to obtain some grants held out for the encouragement of building churches, and that, when such grants were obtained, no further service was performed, or any attempts made for the completion of such churches; and that certain nominal clergymen had been sent out who were every thing that was bad, and of whom no one could say any good, we strongly suspect that the society would consider it more expedient to make some efforts for the correction of such evils, and for procuring a better supply both of schoolmasters and of clergy, than to expose to all the world the evils which their own vigilance had detected.

Again; the London Society is ill managed.—Now, suppose this were true, whose fault is it? We are really astonished at the charges of this nature which are brought forwards. The Bible Society, the Church Missionary Society, the London Hibernian Society, the Society for the Conversion of the Jews

are accused by different classes of persons on the same grounds; and why, we ask, are they not all managed better? simply because persons choose rather to find fault than to give assistance. In all these societies, every clergyman giving his guinea per annum is a member of the committee—has only to attend, and he must be heard. If any one says, the Dissenters have too much influence in that committee, or the Churchmen bear the rule in this, and I will therefore withdraw, it follows, as a natural consequence, that he leaves such particular committee or society more under the influence of the obnoxious party: he weakens that which he thinks the better cause, by withdrawing his influence; instead of trying to counteract the evil, by exposing its danger and pointing out a more excellent way. Mr. Norris would doubtless more promote his own views by becoming a life subscriber to the London Society, and regularly attending its committee, than he possibly can by writing fifty volumes like the present.

But the Hebrew Testaments and Tracts are torn to pieces; no good has been done, and no good is doing.—Is this quite clear? Are *all* the Testaments and Tracts torn to pieces? Have *all* the converts become apostates? No such thing. Many, who never believed that a Christian could desire the welfare of a Jew, are now convinced of the purity of his motives, though averse to their peculiar manifestation. Many, whose hostility was once excited, and whose indignation was roused at the very mention of the Redeemer's name, are silently perusing the sacred volume entrusted to their charge. Many, who were once ignorant of their own Scriptures are now inquiring after the Lord God of their fathers; and many outcasts from their own people, and objects of suspicion by their Christian brethren, are yet,

amidst poverty and reproach, confessing their own sins and the sins of their people, and looking upon Him whom they have pierced, and mourning and in heaviness on account of their long-continued obduracy, and seeking an interest in that Redeemer who has come to turn ungodliness from Jacob.

Of the existence of such characters there is abundant evidence; of their progressive increase no careful student of the word of God can doubt. The duty of contributing to their spiritual wants is clear; and though the extension of pecuniary relief, to those who have lost all for Christ, is attended with exceeding difficulty, and has, in fact, in former instances, opened the door to serious evils, yet, if strictly confined to indispensable necessities, it may eventually produce a salutary effect.

But, after all, *what do ye more than others?* "The utmost that we can do towards the conversion of the Jews to Christianity, is unquestionably," says Mr. Norris, "amongst the most obvious of those duties which we owe to aliens from our own household of faith." Now, what has any society, or any individuals, attempted for the performance of this duty, within the memory of man, except this very society which Mr. N. assaults? Let every charge which Mr. N. has advanced be for the moment conceded, and what follows? It follows most clearly, that, however rash, or foolish, or enthusiastical, or erroneous, the London Society may be, it has honestly attempted to discharge a most obvious duty. Whatever may be the case with its professed converts, or with the people whom it attempts to benefit, no man will dare to say that the conductors of the London Society have been actuated by any sordid or interested motive. Their sacrifices have been

immense: their time, their talents, their money, have been largely contributed to what they conceive an obvious duty. And what have others done? They have sat by, and sneered at the attempt, and rejoiced at every failure, and retailed every mistake, and published every slander. Well may we say to such, "Thou shouldest not have looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have rejoiced in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress."

The societies which Mr. N. advocates have strong claims for support; but it is mere drivelling to speak of the money applied by Churchmen to other objects as the *alienation of the children's bread*. The Society for promoting Christian Knowledge might thus be censured for establishing its missions in Tranquebar, or printing many years ago Tracts with reference to the Jews. The Societies for the Propagation of the Gospel and for the Building of Churches have no paramount, no exclusive claims upon the charity of Churchmen. The Society for Propagating the Gospel is really a new society erected on an old foundation: its claim, therefore, to veneration on account of age, is not universally conceded; and many will wait to observe its proceedings before they come forward to its support. The building of churches commends itself to every friend of our Establishment; but the firm stand which is made against allowing those who contribute their money to the erection of places of worship from possessing any share in the patronage, checks and discourages multitudes who would otherwise be most zealous in this good work.

INTELLIGENCE.

ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

A numerous congregation assembled at St. Bride's church, Fleet street, on the evening of Monday, May 2, when Divine Service was performed, and the Anniversary Sermon preached by the Rev. J. B. Sumner, M.A., Prebendary of Durham, and Rector of Mapledurham, from Matt. x. 8, "Freely ye have received; freely give."

Mr. Sumner stated, that he had selected this passage as containing in a short compass, when considered in a general rather than a literal sense, the basis of missionary exertions. The disciples were to go forth to heal the sick, &c., and were to receive no remuneration for their service; but to enter into the spirit of the inquiry, Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? If God so loved us, we ought also to love one another. You have not been appointed unto death, but God hath set before you a covenant of life and peace: "Freely ye have received; freely give." The force of this argument would of course depend upon our sense of the obligation: our feelings are apt to become dull; we are prone to speak of Christendom geographically, and of the superstitions of Paganism without entertaining any lively view of the awful state of the heathen world as without Christ. But in proportion as the case is desperate it is cruel to neglect the remedy; and therefore it is important not merely to excite, but to invigorate, our feelings upon the subject, and to provoke each other to love and good works, in dependence on the Spirit from on high; ever remembering that the Gospel is as important to the Heathen now as it was in the time of our Lord.

Mr. S. proceeded to consider—

I. Our Lord's commission to his Apostles; and, II. The labours and sufferings the Apostles underwent in executing that commission.

In discoursing on the first head, Mr. S. remarked, that the peculiar disposition of our Lord was tenderness and compassion; he felt for the temporal wants of men; his miracles were all miracles of mercy; he refused to satisfy his own hunger by miracle, yet wrought miracles for the relief of his followers. When he saw the grief of the sisters of Lazarus, though he knew how soon that sorrow would be turned into joy, yet he wept in sympathy. Hence he would not have sent forth his disciples to the hardships and dangers he foretold, unless the object proposed was one of paramount importance, and which could not otherwise be attained. Unless the state of mankind

was that to which no worldly destitution was equal, he would not have exposed his Apostles to such imminent perils; he would have done that, to which we are sometimes advised and disposed, and waited for more favourable appearances; but he knew the state of the heathen, and therefore enjoined his servants to go forth. Here let us sit at Jesus' feet, and learn his will.

Our Lord's representations had such effect on those who most frequently heard them, that they set out to encounter the very evils which he had foretold, to bear the message of salvation to the world. Though men of like passions with ourselves, they yet gave up all in which nature delights, to deliver the heathen from those evils and crimes to which they had been accustomed; that the Jews might submit to the righteousness of Christ; and that the Greeks might no longer worship an unknown God. Can we conceive of any considerations to circumscribe our exertions which might not have affected the Apostles. When we advert to the Law which the Jews had received, to the elegant mythology of the Greeks, or the fables or errors received from their ancestors, we may conceive of various circumstances which might induce the Apostles to hesitate; yet they endured, and, though in every city bonds and imprisonments awaited them, yet they counted not their lives dear unto themselves, that they might finish their course with joy.

Here contemplate what ye have freely received. What labours and sacrifices and sufferings the Apostles encountered in their day, to convey to us the light of salvation. The soul is not less precious now than 1000 years ago: there is no less blessedness in heaven; no less awe and horror in the blackness of darkness for ever: God is still the same; the Saviour is still the same; and the only difference is in ourselves, in the low and unworthy sense of the blessings which we possess.

We are not called to rash and inconsiderate measures; but let us not mistake indifference for prudence, or inactivity for discretion: let us not hesitate to contrive; let us be prompt to execute. Who can contemplate past opportunities and neglects, and not earnestly pray, "Remember not our offences, nor the offences of our forefathers."

In attempting to bring our minds to a more just appreciation of our obligations, we should recollect that we are not all called to exercise the same duty. Let every man do as he is disposed in his heart. "Freely ye have received; freely

give."—Some may give their money, influence, ability. Our charities should be regulated by calculation, not by enthusiasm; and each must consider what he can afford. The affairs of our empire require different, though not higher, talents than are here necessary. Knowledge of character, observation, prudence, discretion, patience, and advice, and influence, are all of the utmost importance. Here no man need stand all the day idle.—Others are called to more difficult sacrifices. Freely give your friends and relations to the furtherance of this holy cause. A reluctance to spare relations is a great obstacle to missionary exertions. While men eagerly catch at worldly situations for their friends, who, almost, does not regret that a young member of their families is going forth as an ambassador for Christ? There is enough of talent and enterprise in our land. Men are crying out from the east and the west, Come over and help us. God will not withhold his Spirit to bless; but too often the ardour of enterprise is checked, or divided into different channels. The sacrifice, say some, is greater than we can bear. The very disposition which inclines for missionary exertions endears our offspring to us at home; we have reared the plant, and are not allowed to witness its perfection. Such feelings are natural, but we must resist them on our knees; we must pray, Lord, increase our faith in thy promises of heavenly blessings. Where is the faith of Abraham? Where that of Hannah, who lent her child to the Lord for ever? Where that of the Apostles, who left all and followed Him that was despised and rejected of men. "He that giveth sparingly shall reap also sparingly." Shall we offer to the Lord that which costs us nothing? shall we pray the Lord of the harvest to send forth more labourers into his harvest, and then grudge those labourers and withhold those instruments whom he is calling from amongst us?

Freely give yourselves, your lives, to this work. Sit down and count the cost: we wish you not to engage rashly; but have respect to the magnitude of the object, and the recompence of the reward. "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time." And as far as we study the biography of Missionaries, we find this promise fulfilled in the lively hopes and abundant consolations with which they are supported. They are drawn closer to God, and amidst painful trials experience the peace of God passing all understanding.

Freely give your prayers. This all may bestow, and this will bring down a blessing from Him, who alone can give the in-

crease. Let all inquire, What have I done towards fully imparting to others the blessings of salvation. How guilty must indifference in such a cause be in the sight of the Son of God! He did not think it unworthy to leave his Father's throne in glory, for us men and our salvation; he regards every soul taken from the kingdom of Satan as a jewel added to his crown. He accepts your co-operation, and deigns to employ you as his instruments. O devote yourselves to this work, ever remembering that the time is short.

The Anniversary Meeting of this Society was held on Tuesday, May 3, in the Freemasons' Hall, when the room was crowded to excess with a brilliant assemblage of nobility and gentry of both sexes. The chair was taken by Lord Gambier, President, at eleven o'clock, and his Lordship opened the business of the day by an excellent address, invoking the Divine blessing upon the meeting. He adverted to the feelings of gratitude with which a retrospect of the proceedings of the Society should be viewed, and expressed his hope that the labours of those pious men engaged in the missions abroad might be crowned with greater success. He added an instance of the effects of these labours, from Hopetown, Westmoreland, in Jamaica, where a school of Negro children is making rapid progress in the elementary branches of instruction and in genuine religion. The Missionary describes the great desire of the Negroes for Christian instruction, above 300 of whom attend the occasional exposition of the Scriptures. His Lordship then read a letter from Mr. Wilberforce, expressive of his unabated attachment to the Society, and regret that illness prevented his attendance.

The Reverend Edward Bickersteth, Secretary, then read the Report, which stated that the income exceeded that of any former year, being 45,000l. The legacies were 4,000l. There were thirty-four new associations formed. Sixty Missionaries have offered themselves; sixteen were received; twenty-nine declined, and fifteen still under consideration; twenty-one students are now at Islington Seminary, opened January 31, 1825, under the superintendence of the Rev. J. N. Pearson. Under the head of West Africa, the Report stated that the arrangement with Government for a more effectual supply of clergymen for Sierra Leone had been completed, and that the whole expense would now devolve on the Society; that it was highly important to maintain the ground already gained; and that a considerable falling off in the schools, congregations, and communicants had taken place, for want of more teachers and ministers;—that, notwithstanding, this mission presented most encouraging cir-

cumstances, and the faith and devotion both of the missionaries and native teachers and converts were most consolatory. "Tell them," said a native, referring to the Committee, "not to vex themselves because people die in this country, but send out more missionaries, as more men are sent out to fight the King's enemies when soldiers die." The Society are about to send forth five Lutheran clergymen to the Mediterranean, to proceed after a short time to Jerusalem, in hopes of penetrating into Abyssinia.—Most encouraging accounts have been received from India, of the female schools at Calcutta, and of the Society's schools generally throughout India. From Palamcottah, especially, it is stated, that, of thirty-one students, twenty exhibit signs of devoted piety. The Society's missions in the West Indies, at New Zealand, and on the Red River in America, afford a hopeful prospect, though no very decisive success has yet been produced.

John Thornton, Esq., Treasurer, read the statement of accounts, and adverted to the impressive and apostolical manner of Mr. Sumner, in delivering the sermon, at which the collection was 168*l*. He anticipated increasing success. Patriotism, however laudable, is confined in its operation to temporal things; but the spirit of religion extends to a scene of unfading and eternal glory.

Lord Bexley said, that every man must rejoice on the rapid improvements now visible in the regions of ignorance and idolatry. It was peculiarly gratifying to observe the Church of England now coming forward. Formerly no provision was made for our colonies. With much difficulty the Society for promoting Christian Knowledge, and that for Propagating the Gospel, provided for the foreign wants. He adverted now to the Episcopal establishment for the West Indies, and augured, both politically and civilly, the advantage to this empire, and to the Established Church itself, from their efforts. Looking now at the map of the world, we see it studded with missionary stations. They resemble the stars in the galaxy, and shed a mild and genial light over the globe.

The Very Rev. the Dean of Salisbury (Dr. Pearson) felt much impressed by the contrast between the former and present state of the Society. Formerly, we rather felt supported by the promises and predictions of the Gospel, than cheered by any actual success. Without flattery, and without arguing from its present bright prospects that future and earnest efforts are unnecessary, he congratulated the meeting on the marks of Divine blessing now resting on the labours of the Society. Thousands of children now receive Christian instruction, who must else have been reared up in ignorance and vice. He ad-

verted to the awakened spirit of the Established Church, and directed their attention to the wide field now opened in India, under the learned and pious prelate lately settled there; and he hoped that the effects of that dignitary's exertions might continue, when he should be withdrawn from this earthly scene.

Lord Calthorpe, in noticing the female schools established in India, said that they derived additional importance from the connection of that immense territory with this country. England being above all countries favoured with civil and religious advantage, is therefore the more imperatively called on to minister to the miseries of the world. The command of God and the promise of his word further animate us in this cause, and the success already vouchsafed is surely taken as earnest of future, and more enlarged, triumphs over sin, ignorance, and superstition. The alteration forcibly strikes us in the state of Sierra Leone. Of that place, at length, we may hope "violence shall no more be heard in the land, nor wasting and destruction within her borders." How must the venerated name of Wilberforce impress our tenderest recollections, when we look to that once unhappy region, now rescued, by his heroic and Christian perseverance, from the curse of the Slave Trade! To him is due the praise of being a missionary on the mighty scale of promoting glory to God, peace on earth, and good-will towards men. Though now withdrawn from public life, he deeply sympathises with every feeling of joy or hope entertained by this Society; his spirit is present with us, and his prayer ascends that our work may be blessed.

Lieut.-Colonel Phipps (from Calcutta) bore testimony, as an eye-witness, to the degrading misery of the females in India. The contrast was great between them and the females who live under the benign influence of Christianity. He instanced several instances in India, Egypt, and Arabia, of the tyranny exercised towards females; many being put to death on the most frivolous and unjust pretences. Every where is that sex held in degradation where the Gospel is unknown; it is only the Gospel that can raise them to their proper level, as the "helpmate for man." The female schools in India had sensibly abated the prejudices of the Hindoos. He mentioned the gracious reception given by Lady Amherst to a converted Hindoo (a disciple of Schwartz). Her Ladyship is patroness of the Association of Ladies for the cause of education, and she expressed it as her Christian privilege and duty to lend her assistance to that good cause. He concluded by recommending the text which was adopted by the reverend preacher (Mr. Sumner) yesterday—viz. "As ye have freely received,

so freely give;" for "it is more blessed to give than to receive."

Rev. J. W. Cunningham (Vicar of Harrow) would draw aside the attention from the great general views of good now doing in every part of the globe, to a more confined but not less important object, viz. What part each individual has taken in promoting the cause. "Little things become little men;" and in the conduct of all great enterprises, whether in science or arts, the success must much depend on the attention bestowed by the patient and laborious operator in the minutest details. We should also look to what we require in the Missionary character. We are not certainly to send them forth in absolute destitution. In the apostolic days, they went "without scrip or purse," but they had the power of working miracles. We must now provide them with the necessaries of life. Neither let us suppose that a character below the ordinary level may be suitable. Much of the influence of such men as *Martyn* or *Schwartz* may be ascribed to their high talents and extensive acquirements. They must be also men of true piety and well-tryed tempers and habits. It is, therefore, essential to ascertaining these points, that the Missionaries should be brought under regular instruction, previously to their being sent forth; and for this purpose he recommended the admirable institution lately opened at Islington, under the auspices of the society, in all its arrangements calculated to produce the happiest results.—He concluded by warning against treating grave subjects in a tone of levity. He adverted to the mischiefs done to religion by the scoffs of infidels; to the genius of one of whom though willing to render due homage, he would only say that he hoped he had died to his own benefit; but yet he feared that he had died to the benefit of his country.

The Rev. C. J. Hoare, Vicar of Godstone, being very unexpectedly called on to second the resolution, would say but little, lest he should weaken the impression made by the preceding speaker. He had the happiness, however, of once being an intimate friend of that admirable Henry Martyn; and he recollected his departure from this country on his missionary career. He then witnessed the force of true religion, in enabling him to overcome the severe struggles and trials of nature which opposed his setting forth. The Institution at Islington was eminently calculated to prepare suitable Missionaries. The College of the Propaganda at Rome had done much, but its great failure must be traced to its restricting the use of the Holy Scriptures. But our Missionaries are fully armed with this spiritual sword, and we may rest assured they cannot ultimately fail.

The Right Hon. Sir G. H. Rose could entirely concur in the sentiments already expressed, as to the identifying of such institutions as these with the best interests of the country. An ambitious man of former times took for his motto, "*Quo non ascendam*?"—"Whither shall I not arise?" A better spirit, though equally ardent, must animate our efforts in the cause of Christ. The travellers in Alpine regions experience sensations not dissimilar to ours in contemplating the progress of this Society. Like them, our first steps were slow and painful; but as we ascend, the air becomes purer, and the prospect expands and brightens. He had heard it stated by the people of Salzburg, in Germany, that Missionaries from Scotland had first introduced the Gospel amongst them. Christians cannot justify to themselves the withholding the bread of life from the perishing nations of the earth. Africa peculiarly claims our attention. The state of that country, physical and moral, has ever been an exception to all the world. In the time of the Roman empire, it was observed that "something new was always to be learned from Africa." If we were to argue *a priori*, and merely ask what length of time was required to civilize such a country, and were told that, as in other regions, above three centuries were requisite to produce the change, we might retire in despair, and fear to put our hands to a work of such tedious progress. But we have in those latter days; such wonderful instances of rapid alteration and improvement, even in the case of Western Africa—we have seen there so wondrous a metamorphose effected in the short space of even two years, that despondency and apathy give way, and hope cheers and animates our Christian toils.

The Rev. R. P. Beachcroft expressed the peculiar pleasure with which he heard the Rev. Preacher on the preceding evening, when he dwelt on the toils and the encouragement of the Missionary. He once had doubted the expediency of sending good and holy men to such certain death as awaited them in Africa. These doubts were removed by the answer which he received from an eminent character; "I think," said that person, "that nothing so plainly shews a disinterested character in Englishmen, as sending Missionaries to Sierra Leone. The French say, that Englishmen never do any thing without an interested motive; but surely Missionary efforts are an exception to the general rule, and a refutation of the calumnious charge."

The Earl of Rocksavage yielded to the wishes of the Committee, and, however painful to his own feelings, could not refuse to give his public testimony to the excellence of this cause, and his warmest wishes for its success. The lateness of

the hour prevented him from saying more than that he earnestly hoped the Divine blessing might attend its labours.

The Rev. F. Elwin (Secretary to the Bristol Church Missionary Society) said, that the friends of missions in that city had not abated in their zeal, but shewed themselves men of business, as well as Christians, in the mode of carrying on the work of missions. He presented, as the result of the last sermon and anniversary meeting in that city, the sum of 500*l*.

The Noble Chairman then requested that the Rev. Mr. Pope (so much distinguished in the late Bible discussions in Ireland) would address the Meeting. The Rev. Gentleman, however, to the great disappointment of the Meeting, pleaded extreme fatigue and indisposition, and declined the honour offered to him.

James Stephen, Esq. having had some experience formerly, as connected in the affairs of the Society, could conscientiously vouch that they had ever been conducted with admirable method, sagacity, and success. Its officers and committee were men of piety and simplicity, of integrity and candour, men of good English

sense and English energy. He wished that the Clerical Members of the Society would more frequently attend the Committee of Correspondence in the Society. He was reminded of an illustration drawn from the mechanical arts, that the union of metals is necessary to correct the various expansions of each, and for the perfection of a pendulum, on which depends the accuracy of the time-keeper. He might say, that at present the baser metal preponderated—the laymen outnumbered the clergy. He therefore exhorted all the clerical friends of the Society to lend their valuable aid, and the advantage of their presence and counsel, and he anticipated mutual benefit and blessing.

The Rev. Mr. Dealtry, of Clapham, seconded the resolution in a few impressive words. After which Mr. Sumner briefly acknowledged the vote of thanks; and the Meeting was closed by the Noble Chairman, with the well-known lines:—

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till suns shall rise and set no more.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Twenty-first Anniversary Meeting of the British and Foreign Bible Society was held in the great room at the Freemasons' Tavern, Great Queen street, on Wednesday May 4. On no former occasion did there appear a greater anxiety to witness the proceedings of the society, and the room was in consequence crowded at an early hour with an immense and most respectable assembly.

The chair was taken at eleven o'clock by Lord Bexley, in the absence of Lord Teignmouth, the President of the Society, who was incapacitated from attending by serious indisposition.

The Noble Chairman proceeded to say, that no man could more regret the absence of their noble and venerated President than himself. When he reflected on the eminent piety and services of his Noble Friend, and more particularly on the advantages afforded by his long and well-directed exertions to the cause of the British and Foreign Bible Society, he could not avoid feeling that the individual called upon to fill his place that day must experience a day of trial. He could have no pretensions to supply the place of their respected President in an adequate manner, but trusted that the spirit of love and religious charity, which were the usual characteristics of their anniversary meetings, would make proper allowance for his deficiencies, and do more towards supplying the lamented absence of his Noble Friend than any feeble exertions of his.

Communications were then read from his Royal Highness the Duke of Gloucester, the Right Reverend the Bishop of Norwich, and Mr. Wilberforce, expressive of the regret they felt at being obliged to absent themselves from the proceedings of the Meeting, and of their warmest wishes for the success and prosperity of the British and Foreign Bible Society.

The Report was then read by the Rev. A. Brandram, secretary. It gave a succinct account of the progress of the Society during the past year, and adverted to the increased distribution of the Scriptures in France, Germany, and the Netherlands, under the auspices of the Society. The King of Wurtemberg was stated to have contributed 500 florins in furtherance of the circulation of the Bible. In Russia many difficulties impeded the progress of the Society; but they had not been inactive or discouraged, for they had in a few years distributed 450,000 copies of the sacred Scriptures in the Russian empire alone. In Greece and the Ionian Islands the Society had also distributed large quantities of Bibles, and the Greeks were known to have employed themselves in the study of the word of God in the intervals of warfare, and while awaiting the attacks of their enemies. The Report then proceeded to advert to the apostolic gift of tongues as an evidence and an argument in favour of the translation of the Scriptures. Looking to another quarter of the globe, in our East-Indian

possessions, there had been a decided increase in the distribution of Bibles, and the Scriptures had been translated into many new dialects; among others into the Parsee, which was only inferior to the Sanscrit in universality. In various States of South America 15,000 copies of the Scriptures had been distributed at the expense of the Society. Corresponding exertions had been made with most satisfactory effect in North America; and even the Esquimaux had profited by the efforts of the Society, and had now an opportunity of reading the sacred Scriptures translated into their own tongue. In Ireland a great increase had taken place in the distribution of the Scriptures. The Jews had evinced a desire for the possession of the Hebrew Scriptures; and many Spaniards in this metropolis were furnished with the word of God in their own language, by means of the Society. A grant had been made to that excellent institution, the Seaman's Hospital, of Bibles in no less than eight different languages, for the use of its inmates. His Majesty had been graciously pleased to accept a complete set of the Society's translations of the Bible into all the different languages and dialects, and allow them a place in his private library. On the whole, notwithstanding some deficiency in the receipts of the year, compared with that which had preceded it, and the existence of some difficulties and checks upon their exertions on the Continent of Europe, the Society did not feel discouraged, but, on the contrary, was resolved to go on its way, whether those difficulties should subside or increase. In some instances, they had experienced opposition; in others, the noble of the earth had fostered and encouraged their exertions. Various openings, and combinations of events over which they could have had no control, had operated in their favour in innumerable instances. Merchants and soldiers, statesmen and literary travellers, had in many cases, while merely pursuing their own proper avocations, made a way for the operations and progress of the Society, and opened for it a way in the desert. The Committee would conclude with hoping that they might still look forward and expect the accomplishment of much greater things, as the period approached when "every mountain should become a plain, and every valley be filled up," and "blessing, and honour, and glory, and power, should be to Him that sitteth upon the throne, and to the Lamb for ever!"

The Earl of Harrowby rose to move that the Report be printed, and expressed his regret that he was rendered incapable of addressing them, on a subject so dear to them all as the success of the British and Foreign Bible Society, by severe indisposition. The Noble Earl then with-

drew amid the warmest tokens of the sympathy of the assembly.

The Rev. William Dealtry, in seconding the resolution, expressed his regret that that noble personage was unable to address them on the present occasion, more particularly from the cause that occasioned his present silence. He felt himself perfectly incapable of following, through all its pleasing details, the delightful and animating Report. He did not remember, on any previous occasion, to have experienced more sincere pleasure than he had that day derived from the Society's proceedings during the past year, and he trusted they would all go away animated and encouraged to greater and further exertions, by the result of that day's proceedings. They had indeed learned, that the same facilities were not in all places now afforded to the Society as formerly, but the knowledge of this circumstance should not cause them to despair, so long as they possessed the blessing of Almighty God upon their endeavours. They had also learned, that some diminution had taken place in the amount of contributions to the Society during the past year; but this may have arisen from different causes, and should only rouse them to increased exertions. What could be the reason of the decrease? Was it that their friends were becoming supine, because they believed there existed less scope for their exertions than formerly, and that the world was now nearly occupied by auxiliary and branch associations? If they thought so, they were mistaken. True, societies for the distribution of the Scriptures had increased and extended, but as yet the world was only studded with them at intervals—they were planted here and there like stars on the dark expanse of heaven, and had not yet collected in that galaxy of Christian light which it was the object of the Gospel to diffuse. There was, alas! a still larger portion of the earth wholly unoccupied by their labours; to those parts he wished to direct their attention, where superstition and idolatry still continued to exist. Had Providence set narrow limits to their exertions? He thought not. True it was there were some places they had not access to, but many countries were open to their labours; and he might add, that in distant and populous parts of the world many were to be found thirsting for a knowledge of the word of God. It might, at another period, have been assigned as a reason for their not contributing to an institution such as this, that they were placed in a situation of difficulty and distress, but at that period their funds had never failed. They had just heard, in the course of the Report, of individuals who had been ruined by the inundations in Hanover, who nevertheless continued to subscribe what they could spare to the funds of the

Bible Society. But when he looked to the importance of the object to be effected, and the prosperous condition, the high and palmy state of this empire at the present period, he did not think it to be too great a demand that they should come forward and evince their gratitude by contributing liberally to the funds of this Society. A Reverend Friend had urged that argument with effect the other day, and he trusted it would not be urged ineffectually, but that, as "freely they had received, they would freely give."

The resolution that the Report be printed was then put, and agreed to unanimously.

The Bishop of Lichfield and Coventry moved the thanks of the assembly to the Right Honourable Lord Teignmouth. That noble and venerated man had been a constant and never-failing encourager of the Society, in its infancy, in its maturity, and in its progress down to the present period. At all those times he had proved equally its support, its defence, and its ornament. To such an individual their thanks were undoubtedly due, for his services, his exertions, and his sacrifices in their cause. For twenty years he had afforded them his protection, and in times and occurrences when it was peculiarly required by the multifarious nature of the business the Society had to transact, and the extensive intercourse and communications it was obliged to maintain with numerous individuals, possessing different views, objects, and interests. On all those occasions had Lord Teignmouth proved himself the steady friend and supporter of the Society; and he was sure the name of that nobleman would be received on the present occasion, as it had often been before, with unabated respect and affection.

The Earl of Rocksavage seconded the motion; and the Hon. C. Shore returned thanks for the affectionate testimony of the respect of the Meeting for his near and beloved relative.

The Rev. S. Dwight, (a Representative of the American Bible Society, Boston) expressed his gratification at seeing the same spirit which actuated thousands and hundreds of thousands in his own country predominating here. The Americans were British in their blood, their character, and the general tenor of their institutions. If the persons composing that assembly could be transported across the ocean, they would have an opportunity of witnessing, in the ensuing week, an American Meeting as numerous as the present, constituted for the very same purpose. And if the Americans could witness the present meeting, it would no doubt tend to increase their zeal in the common cause. He had just returned from a tour of 8,000 miles on the continent of Europe. He

had frequently heard, what to him appeared surprising, accounts of the scarcity of the Scriptures in that part of the world, and he had directed his inquiries to enable him to ascertain the truth or falsehood of the report. In fifty cities on the continent of Europe he had gone into the book stores, for the purpose of ascertaining whether the Bible could be found in them, and, with two exceptions, his search had been fruitless, till he arrived in the north of Germany. In one of those instances, where he had been fortunate enough to meet with the holy Scriptures, they consisted of a copy in ten vols. folio. The other copy which he discovered contained merely the four Evangelists, and was in the Latin language, with an Italian translation. He did not mention the names of those two cities, and perhaps it was not necessary to do so: he pledged himself to the correctness of the facts. What was the consequence of this almost total absence of the Divine Word? Did they find the same tone of healthy character and feeling pervading the people there as here? Was the moral sense so fine, or the female character so pure and elevated, as in these more favoured countries? No one could doubt that the Bible was the greatest of all the blessings conferred by Almighty God upon his creatures. If he were asked to point out the brightest glory in the British character, he would turn to the formation of this Institution, the British and Foreign Bible Society.

Lord Calthorpe said, he could not recur, without feelings of pleasure, to the facts announced by the Reverend Gentleman who spoke last. They proved that British blood, character, and institutions, could be transferred to distant climes and countries, without losing ground. Though the two countries were now no longer united in a political point of view, they still participated in the same moral feelings, and were both combined in promoting the object of the British and Foreign Bible Society. He had to advert to one part of the Report with peculiar pleasure, and it was with no small satisfaction he perceived that the Society had not permitted itself to be confused by the variety of its objects and the remoteness of the countries it proposed to benefit. It had not, while providing for foreign claims, neglected its nearer and more immediate interests. Within the limits of this empire, its exertions had not been wanting, and the Sister Kingdom appeared to have called forth the fresh activity of the Society. This circumstance afforded him peculiar pleasure: that country required much at the hands of the English people, and in every thing which they did for her, they should be prompted by a recollection of past neglect, and self-reproach for that neglect. No man, who knew the state of Ireland, but must be

aware that such an institution as the present holds in its hand the only suitable remedy for the ills of that country. Whatever other remedy of a political nature he might be disposed to recommend for that island, this Society possessed the only one of a moral and religious nature at all applicable to its wants. He owed it to himself to declare, whatever might be the present state of the church predominating in Ireland, that he never could consider the genius and character of its religion changed, till he saw the ministers of that church engaged in the circulation of the Scriptures. His never would cease to consider that religion less for the hope than the perplexity of nations, till its waters were deprived of their bitterness and impurity, by being mingled with the pure stream of the Gospel. However, from facts which had come to his knowledge, he was happy to understand the Scriptures were obtaining a larger and more extensive circulation in that part of the empire. A thirst for an acquaintance with the word of life had gone abroad, which would be gratified, in defiance of threats or opposition. The demand for Bibles had doubled. Under these circumstances, he hoped that numbers who had never been attached to that Society, would seriously consider their conduct in withholding their aid, and ask themselves whether its "work be of man or of God," lest, in continuing their opposition and neglect, they may be found "to fight against God."

Mr. R. Grant, felt considerable reluctance in obtruding himself on what he feared was the fatigued attention of that great assembly. He thought they would do well to signalise the present anniversary—the period at which their Society came of age—by fresh exertion, and a larger distribution of their bounty. On such an occasion as that of the young heir's attaining his majority, the voice of congratulation might not be improper. He hoped the Institution, which had displayed a childhood of promise and a youth of performance only not miraculous, would proceed in its maturity with achievements which should throw its former actions into the shade. He would be unwilling to pursue the allusion too long, or too fancifully; but, perhaps, he might be permitted to say, that when a young heir arrives at his possessions, the first and general inquiry was, how had he qualified himself for their enjoyment; whether he had acquired the necessary knowledge by means of books at home or travels abroad? Now it happened that the heir, whose birth-day they were now celebrating, had been peculiarly distinguished by his acquaintance with, and experience of, both those channels of information. The Report of that day proved that he possessed an immense collection

of books, a vast library, comprising an infinite variety of languages, some of them to be sure very strange ones. But one remarkable circumstance was, that this great collection consisted all of one book. This had been made a reproach to him by some who, like Erasmus, considered no man so dangerous as the man of one book. In fact, some found fault with him because he had confined his attention to only one book, while others seemed to think that one book one too many. His answer to those objections was this, that one book is the only book—the book, in the unloosing of whose seals the host of heaven took an eager interest—the book which will live when all books of moral authorship are consumed; nay, when the great book of heaven itself shall be rolled up like a useless scroll. But their heir was not only a great book-collector, but a great traveller. And some complained that he travelled too much, and others that he travelled too little. Some exclaimed, he was grown half a foreigner, and should reside more on his paternal domain; and others said, the best thing he could do was to keep abroad. To those who would banish him, he replied, he could not entirely separate himself from his paternal possessions and the country which had made him what he is. On the other hand, to those who felt disposed to troop him up within the limits of the narrow seas, he pointed out the immense fields already white unto the harvest, and the wilderness, and the solitary place, which demanded the labour, not of the reaper, but of the tiller. He wished to advert to one more topic before he should conclude. It was difficult to live twenty-one years in the world without experiencing the vicissitudes which chequered the scene of earthly existence. Their young heir was this day deprived of the pleasure and privilege of seeing many of his early friends. Some of them he had outlived, and others were tunable from sickness and other casualties to attend this celebration of his birth-day. The topic was one full of solemnity: he trusted it would animate them with zeal and soften them into charity. He felt particular pain and sorrow that their respected and venerated President was unable to fill the chair on this as on former occasions, a sorrow which was certainly mitigated by the noble substitute who occupied his place. These was a common but true remark, that one of the principal evils of long life consisted in outliving one's friends, yet he sincerely hoped and prayed that their young establishment might not only live till all the hearts now beating in its cause in that room were stilled in death, but till the millions of eyes throughout the world, that brightened at the mention of its name, should be also closed for ever. He repeated his wish

that this might be the case with their Society, and that "no weapon formed against it might prosper."

The very Rev. the Dean of Salisbury; the Rev. Mr. Monod, from Paris; the Rev. George Hamilton; the Right Hon. Lord Gambier; Sir G. Rose; Professor Tholuck; J. Thornton, Esq.; Sir T. S. Raffles;

Sir T. D. Adland; Sir R. H. Inglis; the Rev. J. Dyer, and the Rev. R. Newton, successively addressed the Meeting, in speeches of considerable interest, but which we are unavoidably compelled to omit. The receipts of the Society for the last year were 93,285*l.* 5*s.* 2*d.* being 4,434*l.* less than the preceding.

LONDON HIBERNIAN SOCIETY.

The Anniversary Meeting of this Society, instituted for the establishment of Schools and the circulation of the Holy Scriptures in Ireland, was held at the Freemasons' Hall, on Saturday, May 6th. The Hall was crowded at an early hour, and vast numbers were compelled to withdraw for want of room.

Upon the motion of the Earl of Gosford, in the absence of the Duke of Gloucester, the patron of the Society, the Right Honourable Lord Gambier was called to the chair.

His Lordship opened the business of the day by expressing his regret at the absence of the illustrious patron, and then referred to a letter from the Right Honourable Lord Bexley, expressing his regret that his attendance at a meeting, which could not be postponed, prevented him from being present. The Chairman said, it was a universally admitted fact that the mass of the Irish people was degraded in morals, and wanting in spiritual information. It was the endeavour of the Society to raise the Irish from this degraded state; and the Society was confident that much might be done by the application of one remedy, which, if received in a becoming spirit, would relieve the Irish from all evils, supply their wants, and raise them from their present condition. The remedy to which he alluded was—the Bible; which was calculated to enlighten the minds of the ignorant, and to teach them those things which it is needful they should know. It was his fervent prayer that the exertions of the Society might be attended with beneficial effects.

The Rev. T. Webster, the secretary, having read the Annual Report,

Lord Lilford rose, and, having proposed a resolution, he should have considered that his duty was discharged, but that, from transactions which occurred during the last year, he felt himself personally identified with the cause of the Society. At the last Anniversary Meeting he had pledged himself to stand forward in the spirit of peace as the champion of the Society. Since then a systematic opposition had been offered to the Society's operations, and he now felt himself bound to stand forward and redeem his pledge, by the re-assertion of those principles upon which the Society are successfully acting. The

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London Hibernian Society had no peculiar tenets, no favourite doctrines to promulgate. It desired the co-operation of all, to extend to the Irish people the full benefit of that which was the only foundation of Divine truth, the sacred word of God. The Society had met with difficulties. There were difficulties without and within. There were difficulties in Ireland, which he should rather forget than remember, though it was not always easy to preserve patience as opposition increased, nor to practise that charity which we teach. Yet it was necessary, not only that the principles of the Society should be laudable, and its established practice good, but even that the language of its friends should be moderate. Wherever violence or intemperance may have been used, this was not the place for it. This was not the place for recrimination or religious controversy; and he prayed those who should succeed him to bear in mind, that the stream of our charity ought not to be corrupted by such an infusion.

The Rev. J. W. Cunningham said, he could only account for being called upon to take a part in the business of the day, because he resided in a district remote from the scenes of contest in which the Society was involved, and was therefore expected to deliver his sentiments dispassionately, and with some degree of impartiality. Ireland was admitted on all hands to be in a most anomalous condition. It was on the borders of civilization without being civilized—it was in the centre of political light without being irradiated—and it came in contact with the purest form of religion, without partaking of its spirit. The evils which oppressed the sister island called loudly for the interference of the people of England. Yet it had been said, "Let Ireland alone—let the agitated vessel float upon the stormy ocean, and it will right itself." Nothing could be more preposterous. If the mass was inert, it might be allowed to remain untouched, but whilst it was impregnated with its own vicious principles it must be attended to: we may let alone the silent lake, but not the rapid river. But it was said that political enactments would be found sufficient to regenerate Ireland; but every man of reflection must see that Acts of Parliament could not touch the

core of the disease which affected Ireland. There was another plan of reform laid down: it was said, we must educate the people of Ireland: give them lectures in mechanics and electricity, and weights and measures. This was the way, in the opinion of some persons, in which we might regenerate the people of Ireland. After some further observations, the Reverend Gentleman proceeded as follows:—Divine Providence has now presented us with the exact specific for the calamities of Ireland. She lies before us, like the miserable sinner dying on the road-side; and when the Almighty places in our hands that medicine which can restore her to health, and cause her to rise up a useful, active, and vigorous member, shall we refrain from administering it? I call on you as men—as men of feeling—to rescue Ireland from her miseries—poor, prostrate, and miserable Ireland. My Lord, if there were wanting an additional motive for our exertion, it is that this country has been in part the cause of Ireland's wretched situation; as men of conscience therefore we are bound to assist her, and seek to wipe out from our national character that blot which centuries of misgovernment have left behind. To effect this, you are merely called on for a paltry subscription. Arm us then with your subscription, and with joy will we go forth to rescue Ireland from her thralldom.

Lord Gosford proposed a vote of thanks to his Royal Highness the Duke of Gloucester, whose patronage the Society had beneficially and extensively experienced;

Which was seconded by the Hon. C. Shore, who stated that charges the most unfounded had been made against the Society. These charges, he was glad to find from the Report, had been withdrawn or altogether abandoned. He should notice one, however, which had been still preferred against it—it was that of proselytism. The only persons against whom that charge was preferred were not regular members of the Society, but irregular agents, who wandered about the country and attached themselves to it: and even in these instances it was alleged that the Roman Catholics tempted and provoked them to the discussions. But it was proposed to make the Roman Catholics readers of the Scriptures. If they did so, they might have an opportunity of inculcating their own doctrine, and he would be glad to see the Protestant and the Catholic reader placed side by side, and thus carry, as it were, a two-edged sword into the widest wastes of ignorance and the strongest holds of superstition.

The Hon. E. Stanley, M. P., congratulated the Society on their successful exertions during the last year; and expressed his happiness in being able to inform the Society, by a letter which he had only re-

ceived that morning, from Ireland, that much of the opposition that had been given by the Roman Catholics to the Society had ceased.

The Hon. and Very Rev. Dr. Trench, Archdeacon of Ardee, seconded the resolution. He was "bred and born" in Ireland, and he was even a Connaught man; and connected as he was by the ministry with that part of Ireland which, in the hour of need, had most wanted relief, and whose wants and weaknesses were relieved by this country, he could not consent to give a silent suffrage on this occasion. The ignorance of the people had been a principal cause of their misery, and this Society had greatly contributed to diminish that misery by dispelling ignorance, and by the best mode, the light of the Gospel. It was with pleasure he would assure them that his countrymen heaped benedictions on their heads for the advantages they derived from them, and of which they were fully sensible and deeply grateful. He was desirous of saying a word upon the subject of education: he understood there was a Commission appointed to inquire into the state of education in Ireland, and that they were shortly about to make a report to Government. He had strong reason to apprehend that in that report it was recommended that the Scriptures should be excluded from the schools, and that by some wretched and contracted compromise it was proposed to substitute some other book in its stead. He stated this to induce them not to relax one iota in their efforts, but to continue them with increased earnestness. Their effort was a noble one: it was the emancipation of the human mind from ignorance. No political right, no political advantage, was of equal importance with this; and as he was upon the subject of rights, he would admit that every member of a government had a right to enjoy all the blessings and advantages of its constitution; but he might forfeit that right, and the question would then arise, when would be the proper time to restore it to him. He would say, that time would be when he was emancipated from ignorance; then, and not until then, would he be qualified to receive the benefit of political emancipation. He was glad to see so large an assembly as the present supporting this excellent Institution, and he could assure them that there was many a grateful heart that day offering up a prayer to Heaven for the success of their exertions.

The Treasurer here read the accounts of last year, and stated that the Society last year had expended 1500*l.* more than received. The annual expenditure was 10,346*l.* 3*s.*

The Earl of Rocksavage congratulated the Society upon the progress they had

made, and expressed his entire approbation of their principles. As to the charge of proselytism that had been made against this Society—if it was a proselytism from error to truth, it was a desirable change, and one that, in his opinion, ought not to furnish a ground of reasonable complaint.

The Hon. Baptist Noel expressed his regret and surprise, that, notwithstanding the great advantages derived from this Society in Ireland, there were not 900 subscribers to it in this country. In furthering the interests of this Institution in Ireland, he had to complain of the interference of men not connected with the Society, of great political sagacity and acumen certainly, but whose interference appeared to him to be for the promotion of political schemes. Until lately, the only sort of institution known in Ireland was what was known by the name of "Hedge-schools." They were formed under no regular system; the master could not be said to have any controul in them; and he had the authority of Mr. S. Rice and Mr. O'Driscoll, for saying, that books of the most pernicious moral tendency was to be found in them. The Roman Catholics complained of the penal laws, and said that they prevented the progress of education. He condemned those laws as much as any person; but the laws affecting education had been repealed for the last thirty years; and when the clergy and people of Ireland could find it convenient to subscribe 1,400*l.* in a week to a society for a political purpose, the plea of poverty for not educating the people came with a very bad grace from them. Many of the Roman Catholic clergy discharged their duties, he believed, with exemplary propriety; but their opposition to the circulation of the Scriptures was to him unaccountable on any reasonable ground. Those who know the cold-heartedness which enlightened Christians have felt on some occasions, when attending Divine service, may imagine the degree of devotion which a poor Irish peasant feels upon hearing the prayers of his church repeated in the Latin language. The opposition to this Society did not arise from the suspicion of proselytism, but because the Bible was the basis of the Society's operations. At a meeting in Waterford, they were told that the Bible led to anarchy and crime, and that it ought to be protested against. The opposition to the London Hibernian Society was the result of combination and system; and he should not withhold from the Meeting that it required all the efforts of the friends of the Society in this country to put down the bad spirit which prevailed. If it was not met by energy and determination in this country, the opposition would go to a greater extent and daily become more powerful. At the same

time, he should inform the meeting, that though they were not aided by this country, there were in Ireland good men who were determined to go forward, even though they sealed the testimony with their blood. Aided by this country, these good men could effect much, and he had no doubt that even the liberal Roman Catholics, disgusted by the vehement opposition which had been offered, would at length concur in the system pursued by the London Hibernian Society, and assist to promote a system of education, at once enlightened, Christian, innocent, and harmless.

The Rev. Mr. Pope was called upon to move the fifth resolution, when Mr. Lawless rose at the end of the Hall, and attempted to address the Chair; but, after two or three ineffectual efforts, was compelled to sit down.

The Rev. Mr. Pope then stated, that though he might, with some degree of justice, plead indisposition and youth as an excuse for not presenting himself to the notice of such an assembly; yet, being an Irishman, he felt that he should be shrinking from the discharge of a duty, did he refuse to lend his assistance on an occasion like the present. "I trust that, while I speak with the fearlessness of a man, I may be enabled at the same time to deliver my sentiments with the meekness of a Christian. I stand then, my Lord, at your bar to solicit aid to the funds of the London Hibernian School Society. In the first place, I beg to observe, that a judicious system of education is fitted to improve the temporal condition. While, on the one hand, we do not assert that all the evils which desolate Ireland are attributable to ignorance nor on the other, that the communication of this Institution will prove a panacea to all her woes; yet we are soberly convinced that a well-organised plan of education should occupy a very prominent station in any system of moral machinery devised for national amelioration. It is superfluous for me to remark, that education expands the mind, and imparts an idea of comfort and a spirit of honourable self-support and independence, that will not suffer the man who possesses them to lie degraded in a state of abject pauperism. Some of the evils which afflict Ireland arise from disunion: associations and prejudices calculated to break the bonds of amity and good-fellowship, are cherished. The education for early life of the rising generation of different denominations and parties, under the same roof, in the same elementary books, and, above all, in the knowledge of the same Sacred Volume, is surely calculated to soften those prejudices, and at the same time to cement those bonds which ought to unite man to man. But it is not merely on the ground of an Education Society

being fitted to ameliorate the temporal circumstances of those who participate in its benefits, that we solicit assistance. Man is not to be viewed solely as an inhabitant of the present world: he is but a pilgrim here, journeying to eternity. We ask, Is he by nature qualified for an entrance upon the world of spirits? Scripture informs us, and observation corroborates the testimony, that by nature man is a transgressor, lying beneath the curse of God's violated law—that his affections are estranged from their rightful Sovereign—his moral constitution diseased and vitiated. We claim your co-operation in circulating a volume among the adult and youthful portion of the community, which announces peace and pardon, rich, free, and complete, through the atoning blood of Calvary; which proclaims reconciliation through the mediatorial sacrifice of the great Redeemer; which contains truths, that, when believed, under the agency of the Divine Spirit, renovates man, and restores him, in some little measure, to that state of moral resemblance to his Creator in which he was originally formed. The next ground upon which I would rest my solicitation is, the adaptation of the London Hibernian Society's system to the circumstances of Ireland. I will not dwell upon this particular; the Society's several Reports contain, in detail, the principles upon which the Institution acts. I will merely observe, that the plan adopted by the Society is not mere theory; it is the fruit of practical experiment, and years of trial have demonstrated its efficacy. The next reason why I would crave assistance is, the increasing demand for schools and Scripture readers. I can bear testimony to the readiness with which instruction for their children is embraced by the peasantry. And, allow me to remark, that that readiness continues, notwithstanding the opposition. Might I here be permitted to state a fact or two, in order to shew that the discussions which recently took place in Ireland were attended with beneficial results. In the first place, there was an increase, I believe, of over 5000 copies of the Scriptures in the issue from the Hibernian Bible Society's repository for the last year. There was an increase of 5000 for the whole year, while for the last quarter, ending December, there was an increase of 3000 above the preceding quarter. The discussion commenced, I think, in September, and continued, with some intervals, till about the 19th of November. From the coincidence of the discussions with the increase in the issues of the sacred Scriptures, and the demand for the inspired volume in the towns in which the discussions took place, may we not fairly infer, that that issue was mainly owing to the spirit of inquiry which the discussions ex-

cited. Another fact which I beg to mention is, that, subsequently to a discussion, twenty poor Roman Catholics met together, to debate whether they ought to read the Scriptures. They decided the question in the affirmative. After another discussion, nearly, if not fully, two hundred Roman Catholics attended a lecture on the Scriptures, and conducted themselves with the utmost decorum and propriety, and evinced the greatest attention. But in special reference to the anxiety of the peasantry to obtain instruction for their children, I beg to state two anecdotes.

Lord Gosford here rose. He did not conceive that it would be advantageous to the interests of the Society to prolong the line of discussion adopted by the Rev. Gentleman. Whatever difference there may be on particular subjects, he thought the Society should soar above them, and only think of the principles upon which they acted.

Mr. Pope resumed, and said: Bowing to the suggestion of the Noble Lord, I shall not proceed exactly in the same strain. I beg leave briefly to notice a point or two more—the advanced period of the day, and a knowledge of the gentlemen who are to follow me, teach me brevity. I would ground our claims upon the necessity which exists for such a Society as that whose cause we are advocating. I say that it is impossible that the Roman Catholic Priesthood, from their numerous avocations, and from the extent of their parishes, could supply instruction to all the youth of their respective flocks. I rest not this remark upon mere observation, but upon a letter addressed by the Rev. Mr. Doyle, parish priest of Bray, county Wicklow, to the Roman Catholic Association, requesting a supply of tracts and books, and founding his application upon his own inability, arising from his professional engagements, to supply instruction to all his charge. I may add, that were the Roman Catholic priesthood able to communicate instruction to every individual member of the flocks—viewing that instruction in the light of the Revelation with which we have been blessed, I cannot avoid considering it as opposed to scriptural truth; and therefore I would crave scriptural education for my countrymen. Lastly, my Lord, I would remind the present assembly of the debt which this country owes to Ireland. Six centuries have the two countries been united. I will connect but one remark with this statement: look at the state in which Ireland is. But I forget that I plead in the presence of Britons. Whence the need of fervour and warmth in the presence of those who, when Ireland's temporal necessities demanded relief, generously and munificently came forward, and drove famine from her shores? I will merely

say, that bounty, splendid and well-timed and necessary as it was, has passed away like the morning cloud or the early dew: the effects of the London Hibernian Society, and of similar institutions are not limited by time. When this world shall have passed away, the glorious results of the labours of this Institution will, we trust, under the Divine blessing, be displayed in many a glorified spirit encircling the everlasting Throne, and singing Hallelujahs to God and to the Lamb for ever and ever. The Reverend Gentleman concluded amidst repeated cheers.

The Rev. Mr. Urwick (of Sligo) seconded the fifth resolution. He defended the Society against the charge of proselytism. The only instrument used was the Bible; and if this be proselytism, he hoped all men would be proselytes. He hoped that doleful day would never come when scriptural education should be withheld from Ireland.

The Rev. E. Irving could not express the agony he felt at the interruption of his Reverend Brother, who had been detailing the interesting facts to the Society, which fell within the scope of his observation in Ireland. He had been waging a spiritual warfare there, and he came to give an account of what he had witnessed, when he was put down and interrupted by those rules and regulations which prevail in political assemblies, but which ought not to have been introduced here. If such regulations were to prevail, he, for one, would retire in silence, and preach the word of God, and uphold the glory of the Gospel of God, in that place in which he would not fear interruption—in which the King upon the throne dare not interrupt him.

This Society rests upon a rock—that rock was the Scriptures; and if they changed or abandoned the sound foundation on which they stood, their hope of success was over. The Roman Catholics had been spoken of, but they had not so much to fear from the Roman Catholics as they had from their own indifference and apathy, and hesitation to execute the sacred commission of Christ, which has been entrusted to them. They should uphold the church, maintain the principles they professed, and in which they believed, and not permit themselves upon any occasion to abstain maintaining its doctrines. The dissemination of the Gospel was the most effectual way of bringing about the moral regeneration of a people. To it Caledonia, bleak Caledonia, owed the morality of its people, and their dependence upon their own industry, and their independence of others; and he was now anxious to extend the blessings which she enjoyed to the sister island, and greatly would he rejoice to see "Green Erin" enjoy the same spiritual efflorescence that she possessed, and was proud in the possession of. He was desirous of making these few observations in seconding this resolution. He did not know what risk he ran in making them, but he knew what risk he should encounter if he did not make them.

A complimentary vote of thanks to the Chairman (Lord Gambier) was then moved by Lord Barham. Sir T. Baring, W. C. Wilson, Esq., severally addressed the meeting, which broke up at nearly five o'clock, when a very liberal collection was made at the doors.

RELIGIOUS TRACT SOCIETY.

The Twenty-sixth Anniversary of the Religious Tract Society was held at the City of London Tavern, Bishopsgate street, on Friday, the 13th of May, at half past six in the morning as usual. An abstract of the Report was read, from which it appeared that the operations of the Society had considerably increased. The sales of Tracts during the past year amount to 10,100: the grants of paper, tracts, and money to Foreign Societies and Missionaries, with translations and gratuitous issues at home and abroad, exceed the sum of 3000l.; while the whole amount of subscriptions, donations, legacies, and contributions, within the same period, only amount to 2,370l. The Report also stated, that the Committee had added several tracts to their publications upon the Doctrines and Truths of the Reformation, and that large grants (of more than 70,000 tracts) had been made for circulation in Ireland.

The resolutions were proposed by Al-

derman Brown; and by the Reverend E. Bickersteth, T. Mortimer, R. Pope, Dr. Morrison, John Clayton, S. Dwight, W. Reeve, J. Hooper, S. Kilpin, W. Urwick, and others; who referred to the extending operations of the Society, and related many instances of usefulness from its publications. But the most important and interesting occurrence arose from a circumstance quite unexpected, as well as novel in the anniversaries of this and similar institutions in the metropolis. A Roman Catholic gentleman endeavoured to interrupt the proceedings as soon as the Report was concluded, and some other individuals of the same persuasion made similar attempts; but were told, that, not being members of the Society, they could not be allowed to interrupt the business of the institution. They, however, repeated their interruptions, but were repressed by the general expression of indignation manifested at their interference. At length, on

their loudly exclaiming against some arguments and facts brought forward by the Rev. R. Pope and W. Urwick, those gentlemen promised to stay after the business of the meeting was finished; and, if the Roman Catholic gentlemen then wished to state any objections, they would reply.

This course was adopted. When the business of the Society had concluded, Joseph Reyner, Esq., the Treasurer, left the chair, and Alderman Key was requested to act as chairman. The two Roman Catholic gentlemen who had been most prominent in interrupting the proceedings of the Society (one of whom announced himself as a Mr. Fitzgerald, though there is some doubt whether this is his real name, and the other a Mr. Rolfe) were admitted to the platform, and spoke at considerable length. They had a most fair and impartial hearing, and were allowed to address the meeting as long as they pleased without interruption, and encouraged to speak with the utmost freedom. They were severally replied to by the Rev. R. Pope and W. Urwick, who, in the spirit of Christian meekness, and without any controversial bitterness, most ably refuted the miserable sophistries and misrepresentations of their opponents; stating the fundamental truths of the Gospel in the fullest manner; shewing how the system of Popery was opposed thereto. All political discussion was carefully avoided by these advocates of the Reformation, whose endeavour was rather to refute error by plain and full statements of the truth, than to dwell upon the outward corruptions and superstitions of the Church of Rome. It is impossible to enter into a fuller detail in these pages; and it is the less necessary, as an account of the proceedings will be

published in a few days by the Religious Tract Society. The result was highly gratifying to a numerous assembly of more than a thousand persons, who listened with deep interest and attention to this discussion, which lasted more than two hours after the business of the Religious Tract Society was concluded: so that the whole proceedings were not terminated till after twelve o'clock; when Alderman Key briefly addressed the meeting, thanking them for their fair attention to both parties, and added a few remarks upon the conviction, which was evidently brought home to the minds of the auditors, of the value and importance of the truths of the Gospel as stated in the writings of the Reformers.

The result of this discussion, we trust, will satisfy Roman Catholics of the impolicy of continuing to obtrude themselves, as they have recently done, upon Protestant assemblies, to interrupt the proceedings. It will also make the active operations of the Religious Tract Society more extensively known; and we hope will produce increased support to its funds, as its income from the public during the last year (except the sale of Tracts) did not exceed £4000; a sum quite inadequate to the extensive operations of the Society both at home and abroad, and to the large circulation of Tracts which they desire to make in the sister kingdom.

The publications of the Religious Tract Society during the past year exceed one hundred, many of which are upon the important subjects just noticed; among which we would especially recommend a small monthly publication entitled "The Lollards." The Depository is No. 56 Paternoster row.

PRAYER-BOOK AND HOMILY SOCIETY.

The Annual Sermon for this Institution was preached at Christ Church, Newgate street, on Wednesday evening, May the 4th, by the Rev. J. Kempthorne, B.D., from Isaiah lx. 5: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." The preacher shewed, first, that "the world, according to the prophetic writings, will be converted; and, when converted, will constitute One Church;" and, secondly, that "the Church of England is peculiarly calculated, under God, to promote these great objects."

The Annual General Meeting was held on the 5th, at Stationers' Hall, when the Right Hon. Lord Bexley, the president, took the chair at twelve o'clock. The

Report having been read, various resolutions were recommended by Lord Gambia; Earl of Rocksavage; Sir G. H. Rose; the Hon. B. W. Noel; the Rev. Messrs. W. Armstrong (Missionary to the United States of South America), W. Dealtry, J. Kempthorne, Dr. Morrison (from China), R. Newstead, C. Simeon, and B. Woodd; and by J. Poynder and G. F. Stratton, Esqrs.

The receipts of the Society for the last year amounted to 1781*l.* 12*s.* 10*d.*; and its expenditure to 1804*l.* 9*s.* 7*d.* The Society have outstanding claims upon them to the amount of 1450*l.* The collections at the sermon and meeting were 83*l.* 10*s.* 4*d.*; since which time the Court of Directors of the Hon. East India Company has voted one hundred guineas in furtherance of their objects in the East.

THE PROTESTANT.—No. VI.

THE rapid advance apparently made by the Papists, has at last aroused the fears of the English people. They saw the "*Relief bill*," as it was called, pass the Lower House by repeated majorities, and they were assured that its success was even expected in the House of Lords. Once awakened to a sense of the near approach of danger, they pressed forward with one consent, and in a few days covered the table of the Peers with petitions bearing more than *half a million* of signatures. Their appeal was not in vain. Instead of adopting the bill, as some had even predicted; or of rejecting it by a reduced majority, as many expected to see; the opposition it encountered was more earnest and more powerful than ever. So interesting and important a struggle, indeed, had seldom before occurred. The debate was prolonged for more than twelve hours; and no less than 308 Peers voted on this memorable occasion. In 1821 the bill was supported by 120 votes, and opposed by 159: in the present instance the contents were 130; the not-contents 178. This large majority was expected by neither side. The hopes of the attacking, and the fears of the defending, party, were directed alike to the anticipation, How much smaller the majority of 1825 would be than that of 1821! The Papists hoped to reduce the thirty-nine to less than twenty; while their opponents dreaded the odium which would be heaped upon the Bishops, should *their* votes alone form the majority. None expected an increase of strength on the side of the opposing party; and the natural consequence is seen in the dejection of some, and the exultation of others.

We wish we could hope that this signal defeat would have the effect of discouraging the further agitation of the question: but such an anticipation would be vain indeed. While the leaders of the Irish Roman Catholics derive their whole importance, and in many cases their professional success, from their activity in the cause of "*Emancipation*," it would be useless to expect them to give up a game which is so profitable to them, although so unprofitable to the country. Besides which, the whole of the privileges for which they clamour are privileges in which they alone, the agitators, and not the great body of their countrymen, on whose passions they operate, must participate. Mr. O'Connell draws together great crowds of ignorant Irish, and incites them to make certain demands; and what are those demands? Just that he, Mr. O'Connell, may be admitted a King's Counsel, and a Member of Parliament, without taking the existing oaths. This is all, or nearly so. These orators expatiate on the wrongs, the slavery, and the miseries of Ireland, when they mean merely their own wrongs, slavery, and miseries. And these wrongs and miseries consist in their not being allowed to make laws for those very Protestants whom their infallible guide, the Pope, solemnly curses, once every year, in St. Peter's Church at Rome.

But if peace is not to be obtained by resistance to their demands, might it not be gained by concession? and is not peace so desirable as even to be worth concession? Lord Liverpool answered this doubt admirably, when he remarked, in the late debate, "that he had never heard that the way to reconcile two contending parties was to place them on an equality, and to bring them into contact." Here are two churches; the one of which has superseded the other, deprived her of her ancient rank and possessions in the country, and taken her place.

The depressed Romish Church strives to re-assume her former station: her efforts are troublesome, even at present—what would they be, were we to arm her with power and influence?

The question of right is now very much simplified. It is conceded, that to exclude a certain class of the people from all important offices in the state, is entirely unjust and indefensible—*provided* no distinct charge of disloyalty can be proved against them—*provided* they can tender true and full allegiance to the Sovereign.

But nothing is more plain and undeniable, than that every Roman Catholic is a disloyal subject, in exact proportion to the degree in which he is a true son of the Romish Church. By disloyalty we do not here mean disaffection, or hatred to the Government; but simply the making faithfulness to it subservient to the commands and the interests of his Church. It is not that a Roman Catholic may not chance to be all his life a devoted servant of his King—it is not that he may not risk his life and sacrifice his interests in his cause—but it is, that in all this he is consulting, in the *first place*, his duty to Rome; and that he will be neither faithful nor zealous one moment longer than the cause of his King is supported by his Church. While these two obligations run in parallel lines, he is a loyal subject; but when they separate, he must prefer the commands of his Priest to his duty to his King.

Thus it is in his power to offer to the state nothing but a *divided allegiance*. The Duke of Norfolk lately stated, that he felt himself insulted by the bare mention of this. But we beg to ask his Grace, 1st, Whether he does not consider the *ex cathedra* mandates and decisions of the Pope an unerring rule of conduct?—if not, he is no Roman Catholic. 2dly, If he is not aware that the last Pontiff, Pius the VIIth, issued, so lately as 1809, his solemn declaration that “*all oaths taken to the prejudice of the Church are null and void*?” 3dly, Acknowledging this principle, as, if a good Catholic, he must do; how is it in his power to offer to his Sovereign any further security than an oath to be faithful to him *so far as it shall not be to the prejudice of the Church*? For it is evident that any stronger obligation would be considered “*null and void*,” whenever the interests of “*the Church*” came in contact with its provisions.

This is one sufficient reason for their exclusion. Another, equally conclusive, is found in the admitted intolerance of the Romish Church. Some very talented persons have lately attempted to confuse this point of the question, by retorting the charge upon the Church of England. It is true that the Church of England is intolerant, just as the Scriptures are intolerant, and as truth must ever be intolerant of error. She declares that persons refusing to admit the doctrines of the Gospel must perish everlastingly. But she does not—and *here lies the distinction*—she does not attempt to anticipate the judgment of the Last Day, or to light the flames of hell upon earth. She does not inflict temporal punishment for religious opinions, or even refuse to allow the open profession of tenets which she disapproves.

But the Church of Rome is intolerant in *practice*. She wars, wherever she can, against the persons, the liberty, the property, of those who refuse to submit to her rule. Witness the Inquisition of Goa, the sacrilege law of France, the decree of the *liberal* Cortes of Spain. Witness the announcement already put forth by the principal Catholic Journal of Ireland: “The Gospellers, the Evangelicals, the Itinerant Biblicals, must be kept at home. They shall not go a *colonelling* into the coun- try any longer. They must stick to the Gospel shops in the towns!”

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

JULY 1825.

MEMOIRS OF THE REFORMERS.

PISTORIUS.

IN the ranks of those martyrs and confessors who suffered for the cause of God and of truth in the Belgic provinces, under the tyranny of Charles the Fifth and bigotry of Clement the Seventh, John Baker, otherwise called Pistorius, holds a conspicuous station.

He was the son of poor but honest parents, at Woerden, in Holland, and officiated as a chorister in the cathedral of Utrecht. He was placed under the care and tuition of John Rhodes, of St. Jerome's school; a master as pious as he was learned, who had travelled in Saxony and Switzerland, and imbibed the Protestant tenets. His father therefore, fearing lest his beloved child should become the object of that suspicion which every day became more and more odious, removed him from the school, and associated him, in the office of church-sexton, with himself. In this humble capacity, and at his early age, he had a great regard for the glory of God, and a sense of the value of immortal souls, and embraced every occasion of introducing religious instruction among his intimates, many of whom he was the happy instrument of bringing to the efficient knowledge of a purer faith.

Being sent to Louvain for further mental cultivation, and recommended to Erasmus, who had some acquaintance with his father, he made great and rapid proficiency; and not long after, yielding

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to the wish of his father, though somewhat contrary to his own inclination, he took holy orders, and preached scriptural doctrine with much freedom, in opposition to antichristian tradition. Intelligence of this faithfulness spreading far and wide, he was summoned to appear before the college of Utrecht to answer for his conduct; but, delaying compliance, he was seized by the governor of the citadel of Woerden, on the authority of the senate of Holland, and at the instance of the officers of the college, who charged him with contumacy, and thrown into prison. Having, however, given his assurance that he would surrender himself when called upon, he was shortly after liberated; and, going as it were into voluntary exile, he travelled to Wittenberg, where he abode three months, in order to obtain clearer views of evangelical doctrine, and be better prepared for examination. Returning to his native land, he again became the zealous herald of reformed tenets, and fell under fresh censure of the college; which condemned him to banishment for three years, and a journey to Rome, that by an act of penance he might wash off the stain of heresy. He was so far from yielding obedience to this iniquitous sentence, that, when he found he could not avoid persecution within the walls of his own city, he passed through the province of Holland, confirming the churches, and exhorting the brethren, that with full purpose of heart they

should cleave unto the Lord. He visited Cornelius Hone, a lawyer, and William Gnaph, moderator of the Hague academy, who in 1523 were taken into custody at Delft, for opposing the doctrine of transubstantiation, and forwarding a version of the New Testament in the Belgic language. These worthy characters, who had been so harshly treated as not to be heard in their own defence, were much comforted by his apostolic discourse.

Many of the Dutch clergy, renouncing their former sentiments on the subject of celibacy, openly contracted marriage. Pistorius therefore, that he might not be the last to exemplify his own doctrine, entered into the same condition, and did not scruple to labour with his hands for the support of himself and his wife. He protested against the abomination of the mass, and the practices of the monks, and preached the Gospel in private houses.

In 1525 the Roman Pontiff tried a new experiment to support his tottering authority, by issuing certain indulgences, which were not to be sold as heretofore, but granted to those who frequented mass at particular times and places. When they were offered to the inhabitants of Woerden, the spirit of Pistorius was stirred up to declaim on their impiety and vanity, to paint in lively colours their fraudulent character, and to shew how artfully they were calculated to lead men to trust in an abused power of absolution in the church, rather than in that blood which can alone cleanse from transgression and iniquity. He then, in the most energetic manner, invited sinners to Christ; at one time instructing his hearers in the rudiments of the Gospel, and at another strengthening the weak in faith, or calming the consciences of those who were troubled. The parish priest, offended at this proceeding, left no means untried to prevail on the magistracy to prohibit him the discharge of the sacred function; which endeavours, though for a

time unsuccessful, were at length fatal to the zealous reformer.

He was seized by order of the Governess Margaret, sister of the emperor, and brought before the inquisitors: but that God, whom he served in the Gospel of his Son, enabled him to witness a good confession; and his behaviour on his trial was a beautiful exhibition of that godliness, moderation, and firmness, which adorns the profession of the Gospel, and constrains the admiration of its enemies. When his judges insisted on the necessity of receiving the traditions and institutes of the Romish Church as the rule of faith, and asserted the right of compelling heretics to believe on pain of death, and moreover maintained the unlawfulness of the marriage of priests, he answered, "That he could receive nothing as an article of faith that could not be proved from holy Scripture; that he gave full belief to all the books of that Scripture, interpreted according to the mind of the Spirit, by whom they were originally dictated; for which interpretation there was no need of using other words than those furnished by Scripture itself: That he likewise yielded credence and assent to those declarations of the Catholic Church which were agreeable to the sacred writings; but his conscience could not be bound by any injunction, which went beyond the canon of Scripture: That Christ had forbidden his Apostles to exercise lordship over others, to enjoy power, or use any but spiritual weapons: the Pope, on the contrary, had manifested himself in every way to be antichrist, by the acquisition and exercise of temporal authority, and the lack of that virtue which Scripture with approbation attributed to St. Peter." As to that matrimony which they so much inveighed against, he thus expressed himself, among other observations: "Beware, lest while ye confound all notions of right and wrong, through this my *mote*, ye

regard not your own beam, and so bring on yourselves a heavier judgment. I ferooth am traduced as a heretic, on account of wedlock permitted me by the Lord, but forbidden by man: for this I am held up to public infamy; while no man reproves you for these abominations of which you are guilty in your state of celibacy."

The inexorable judges condemned him to the stake. One of the inquisitors, compelling him to use auricular confession, heard his victim utter such humiliating language as he knew not to appreciate. "I confess myself a most miserable sinner, and on that account most worthy of wrath and damnation: yet, by and through Jesus Christ, my only Lord and Saviour, I hope, yea I trust, that I shall attain to eternal blessedness."

The good old sexton came to visit his dear son in prison, and was filled with consolation at beholding his steadfast faith in God, his unmoved contempt of death, and his supreme affection for the truth. The interview was affecting, but mutually beneficial. The parent saw in his child such love to Christ, as made him willing and ready to give up every person and every thing for his sake; while Pistorius was strengthened and confirmed by the visit of his father, in a way of providential retribution; as he had himself been the instrument of comforting the spirits of his brethren in captivity. His enemies hoped that his father would have persuaded him to recant; but the venerable man much angered them by his reply: "I am prepared to offer up my son to God, after the example of Abraham—a son whom I could prove to be held in estimation by the whole town."

He was removed to another cell; and when the hour appointed for his execution was notified to him, he received the communication with a joyful countenance, and spent the previous night in meditation, reading, and prayer, with some intervals

of tranquil repose. Conducted at length to the pile, he went to the stake, and firmly pressed his back against it, applying the rope to his neck with which he was to be strangled before the burning, and crying with a loud voice, "O hell! where is now thy boast? O death! where is now thy victory? Death is swallowed up in the victory of Christ. O Jesu Christ, thou Son of God, remember me—have mercy on me!" With these words the holy man expired*.

Martyrdom in the abstract is no proof of the authenticity of Christianity; because men have died in support of false as well as true religion: they have not only been willing to suffer for perverted systems, but for theories whose absurdity is palpable and self-evident. Infidels have been aware of the weakness of the argument, when injudiciously urged by believers, and have not been backward to avail themselves of it, in their attacks on our holy faith. But the records of those worthies who have sealed their testimony with their blood, taken in connexion with other parts of the evangelical scheme, afford strong collateral evidence in favour of its truth. The martyrdoms of real saints are specifically different from those of blind heathen or infatuated devotees. They are men, who can give a reason for the hope that is in them; whose minds are enlightened to form correct moral conclusions; who know the value of life, as the season in which they are to glorify God their Saviour on earth; who believe that eternal torments would await all dying with a lie in their right hand; and who trace in their persecution an instance of the enmity of a wicked world to a holy, humbling, and self-denying profession. These remarks peculiarly apply to the case of those who yielded up their lives in defence of Protestant doctrine, and their me-

* Gnaphei Descript. Martyr. Pistorii. passim.

morials are valuable to the church of Christ, as illustrating the faithfulness and grace of her covenanted Mediator. The history of the Belgian confessors abounds with instructive examples of his power and love, written for the encouragement of succeeding generations, and proving that his strength is made perfect in the weakness of his people. A brief relation of the suffering of a pious widow may not be improperly appended to the kindred narrative of Pistorius.

Wendelmutha, daughter of Nicholas, called in her native tongue Wendelmoet Klaessen, was an inhabitant of Monnikendam, a small town, situate on the western coast of the Zuider Zee. The purity and integrity of her character were well known; but her open profession of a purer faith, and constant adherence to its tenets in spite of all attempts of the Romanists, rendered her so obnoxious, that she was sent to Woerden jail, and soon after brought to trial at the Hague, where she was executed on the 20th of November, 1527. During her captivity, the monks used every argument that could shake her confidence, and tried every artifice that could entrap her fidelity, but without effect. She remained the undaunted Christian heroine, the consistent Christian professor. When some of her relations were commissioned to visit her, and wean her from her purpose of dying for the faith, one of them observed, "Your contempt of death seems to me to arise from ignorance of its bitterness." She instantly replied, "I confess I have not yet tasted death: nor shall I ever taste it; for Christ hath borne it for me, and moreover hath declared, If any man keep my saying, he shall never taste of death."

When interrogated concerning the mass, she boldly answered, "I know very well that you reverence those little round wafers as though they were some deity; for my part I execrate them as the devil him-

self." To one who advised her to confess to the priest while she was yet alive, she promptly replied, "But I am even now dead; yet I live by the Spirit of God. Meanwhile, I have confessed all my sins to my Lord Jesus Christ, who hath graciously forgiven me them: but if I have unwittingly offended any neighbour, I beseech him with all humility to pardon me." A lady of quality, her particular friend, whispered, "Why are you not silent, my Wendelmutha, and think and believe what you choose in your heart, that you may have a longer life?" She answered, with mingled rebuke and affection, "Ah, my sister, you know not what you say! With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." She was finally exhorted by the whole bench of Batavian judicature to revoke her errors. Her response was concise and dignified: "I cleave to the Lord my God, whom I will never desert, from any consideration of life or death."

As she was led to execution, a monk placed a crucifix before her, and invited her to kiss her Saviour; but she declared, "I do not acknowledge this wooden Saviour, but Him who is in the heavens, at the right hand of God the Father Almighty!" When she had ascended the scaffold, and the moment approached in which she was to be strangled, she modestly closed her eyes, and reclined her head as composing herself to sleep, and so breathed out her faithful spirit, being first choked by the cord, and then reduced to ashes.

Thus did these excellent martyrs join the bright circle, which the exile of Patmos beheld in vision, when he was told, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them."

THE VILLAGE PASTOR.—No. XIII.

"He tries each art, reproves each dull delay,
Allures to brighter worlds, and leads the way."

It is no uncommon thing for men, when brought under the sound of an experimental, heart-searching ministry, to be not only convinced of their sins, but also to feel anger and astonishment, under the persuasion that some one has previously been to the minister and made him acquainted with the leading features of their past character and conduct: "If not," they exclaim, "how could he have known so much of us?" Now, should any reader put the same question, let him know, that the minister who thus, through the Divine blessing, finds his way to the conscience, and lays open much of the heart and actions of his hearers, is one who considers it his duty to study mankind, and to read human nature not merely in books, but among living characters. He associates himself, as far as possible, with those around him; looks into the passing scenes of the day, endeavours to obtain a general knowledge of his people's character, and of the various modes by which they earn their daily bread: the nature of husbandry, of a manufactory, of a lead or coal mine, or whatever may principally occupy the time and thoughts of his flock, he considers quite worth his attention, so as to be able to converse with the idle, the ignorant, the skilful, and the industrious, in a way that shews he has a knowledge of those various subjects which they are most familiar with; and that his wisdom is not confined merely to the Bible, nor his profitable conversation exclusively to pulpit discourses. He endeavours to impress the minds of his people with this important subject—namely, that he not only shall be at all times happy to counsel and instruct them; but that he really is competent to do so in most

or in all of those matters which can call for such assistance. He is well aware that the idle and designing part of a parish are always ready to impose on a good-natured minister, with the most ridiculous and hypocritical relations, if they find him unacquainted with the nature of the subject. Nor is this all; they will absolutely ridicule the good-natured man behind his back, for his ignorance, and tell, with no small degree of pleasure and vanity, how they have imposed on him by shunning his observation, or by making him believe what they knew to be false, either respecting their work, their circumstances, their health, their trials, or their difficulties, which very often their own bad conduct has brought on them. Hence the useful pastor makes himself acquainted with these matters, that he may, in his domestic visits, in his private conversations, and in his public discourses aim the weapons of his warfare against those follies, sins, and strong-holds of Satan which require to be most seriously attacked. And he who does not thus act and study mankind is not very likely to succeed, as a *village pastor*, in his public administrations, however closely he may exercise his intellectual faculties in his study. Nay it is quite possible for one who is a most accomplished scholar and a profound critic, to be a very ineffective village pastor. With great literary talents, and with a sincere desire of doing good, he may do very little among his parishioners from the mere want of this sort of training and fitness, which no college or application to books can furnish. The village pastor should not only be a divine, but a man of business; have, not only a classical mind, but a mind that can stoop to and understand many unclassical subjects, and grapple with the hypocrite and deceiver in his labours abroad and in his retirements at

home, as well as sympathise and pray with the afflicted and sick and dying of different descriptions. Very often it happens that the country clergyman is the only individual in the whole parish to whom any one can look up to with any prospect of success when difficulties arise. And should he either hold himself aloof from his people, or not be familiar with all the surrounding circumstances of his flock, he will lose many an opportunity of being useful to their souls.

So convinced was the writer of the great importance of this kind of training that it was his aim to learn all he could in this way from the first day wherein his mind was directed to the work of the ministry up to the period wherein he took on him that solemn office: and every year that has since passed over his head has served to confirm him in the correctness of these impressions, and has most fully convinced him that, with a view of usefulness among a rustic or country people, the minister must go in and out among his flock, and become familiar with *common-place life*, and all the dull unclassical reality of men and things as they are. To such habits and information he may add as much of the gentleman and scholar as he pleases, as much of the scholastic divine and man of critical taste for books and composition as he can; but let him not for one moment imagine that the latter qualifications will render the former unnecessary or out of place.

It was the writer's privilege to sojourn with some wise and good men during his preparation for the ministry; men who read their Bibles at home, and then read mankind abroad, and more especially within the range of their ministerial labours. On many occasions he accompanied them in their rounds of visiting the sick and admonishing the healthy; and he soon found that a diversity of character and a variation of circumstances were daily presenting them-

selves on a scale far beyond all his former conceptions.

Should any of the readers of the Christian Guardian wish to retrace with the writer some of those hours, and review what then passed before his eyes, they may peruse the following sketches as strictly matters of fact, taken from real life, which, although they are neither new in the world nor romantic in their nature, will serve to shew some things that may be worthy of imitating, and some that it is desirous of avoiding, as well as exhibit a part of the village pastor's pursuits, encouragements, and trials in the prosecution of his ministerial duties.

It was in the lovely season of the spring, when my friend Erastus informed me that he was going rather a long ride, and in a direction that was new to me. When the family had breakfasted, and some sick poor had been supplied with articles from the family medicine-chest, we mounted our horses, and after riding a mile on the public road, left it, and proceeded along a winding rural lane, cheered with the singing of birds, and regaled with the sweets of wild roses and honeysuckles on either hand. My friend seemed thoughtful; and I felt unwilling to break in, by untimely conversation, on those meditations which, I doubted not, the business of our journey and the various circumstances of the different objects of his attention gave rise to. Indeed, something of the importance of such a mission struck my own mind; and I felt the justness of the Apostle's words, "Who is sufficient for these things?" as implying man's total insufficiency in himself to say, or to do any thing really good or useful. By and by we came to a cottage, which stood in an orchard, a little way out of the lane. A child was at the door, who, observing us alight and hang our horses to the fence, ran in and gave the alarm to its grandmother. On entering the cottage the old woman presented her-

self, and exhibited a neat and respectable figure; such as one would wish all our cottage matrons to exhibit. Her looks and her words expressed her joy at our arrival. "Well, mother," inquired my friend, "and how is your daughter to day?" "I thank you, sir: the *stuff* you sent her keeps off her pains a good deal; but she gets weaker and weaker: she cannot hold it long. Pray go up and see her." Ascending a very crazy and awkward flight of steps, we entered the sick room, where all bespoke the humble station of the inhabitants; but the order and decency of the room shewed that poor people may be neat and cleanly in their apartment, as well as in their persons, if there is the desire to be so.

The sick person was a young married woman, about twenty-five years of age, and was the mother of the little boy we found at the door. A deep consumption had now confined her to her bed, and extinguished every hope of a recovery. The appearance of my friend was evidently most welcome. A chair stood near her bedside; it held a little pot of flowers, a Testament, and hymn book, with some currant-jelly: these being removed by the old woman, Erastus sat down, and, after putting a few questions of a medical nature, he began to inquire into the state of her mind since he last saw her. I shall not, because it would be in vain, attempt to particularise much that passed. There was so much of a placid, humble, intelligent state of mind about her, that I could not but envy her situation. Her soul appeared to enjoy very much of a heavenly calm, and a good and firm hope through grace. Death had certainly lost its sting, and her whole thoughts appeared to rest in anticipation on those joys which were soon to be revealed. During a long and edifying conversation between my friend and the sick woman, the aged mother sat on the foot of the daughter's bed, with her eyes fixed

on the floor, in thoughtful sorrow. In the course of conversation, the sick woman pointed out two or three passages in the New Testament to my friend, as having afforded her instruction and comfort since his last visit. They were now read over, and a few remarks made on them: my friend then went to prayer, and we took up our hats to leave the room, when the sick woman said, "O, sir, I had almost forgot to tell you, that I have had Mrs. ——— calling on me since you were here. She seems a very kind lady, and was a good deal affected at what she called my distressing situation." "Indeed!" said my friend, a little surprised; "and did she converse with you on religious subjects?" "Yes, sir; she read two or three chapters to me, and then she talked to me about them; but I am afraid, sir, she does not understand much of the meaning." "Why do you think so?" replied Erastus. "Because, sir, when I had remarked what a mercy and comfort it was that Christ Jesus came into the world to save sinners, she said, 'Yes; but then you have very few sins to answer for, and may make yourself quite easy.'" "Well," replied my friend, "and what did you think of such consolation as that?" "Oh, sir," said the poor woman, "I *know* I am a great sinner, and I told Mrs. ——— so; but she would have it, that I was so young, and had led such a good life, that I had very few sins to answer for. I told her again, that though I had not run into such open and scandalous sins as many have done, yet that I was born in sin, and was by nature a child of wrath, even as others, and could never be saved but in and through the merits and sacrifice of Christ. But, after all, sir, she did not seem to understand it, or to think me the sort of person I said I was. She, however, is a very kind lady, and has promised to come again." "I doubt not her kind intentions," said Erastus; "but kind intentions are not always

accompanied with wise counsel and prudent actions. She thinks you are a great sufferer, and that you must soon die; and hence, that the thoughts of death must distress your mind; and she is desirous of mitigating your sufferings, and cheering your spirits, as the world terms it. But, my friend, had you no better foundation of hope, no higher views, no surer prospects than those she placed before you, this room, under its present circumstances, would be a melancholy place, and your approaching state most gloomy indeed. I bless God, that he has taught you a better creed. I rejoice that his cheering presence supports you under all your pains and trials, and that he has given you to look at death as a disarmed foe. It is your duty to be thankful for this lady's kindness; and the best return you can make, is to pray to that Saviour whom your soul trusts and delights in, to open the eyes of her understanding, that she may see and feel her need of his salvation for herself." "Indeed, sir, I do," said she; "and I should be so glad if you should happen to come one of these days when she is here; for though she does not go to our church, she says, she should like to hear you converse." "Well, be that as it may," said Erastus, "I hope you will be thankful to the Giver of every good and perfect gift, for your own mercies, and that you will pray for her. I must now leave you for the present. God bless you. Send, if you want any more medicine; and let me know, mother, if your daughter should be taken worse." "Yes, sir; and I return you a thousand thanks for all your kindness; and do, sir, come again," added the happy, grateful daughter; "do come again before the week is out." Erastus nodded consent, and we descended the old stairs, and proceeded on our way along the lane. "We have certainly left a real and a happy Christian," said I, as we rode along. "We have," replied my friend; "her soul

is blessed with that steady scriptural peace—with that simplicity of faith, and that tranquil humble hope, which makes her case at once enviable and interesting. But, though her sky is now so clear and serene, it was not always so. The Lord was pleased to lead her through deep waters, and to permit no small share of trials to fall in her way. As a single woman, her conduct and character stood higher than many of her neighbours; and, since her marriage, she has conducted herself with much propriety; but when the Lord opened her eyes to see herself in the glass of his word, she almost sunk under the view. For several months she groaned beneath her burden, without imparting one tale of her sorrows to any individual. And to increase her afflictions, her husband soon became a surly and brutal fellow, seldom permitting her to attend the church either on the Thursday evenings or on Sundays. And even now, seeing, as he does, how rapidly she is hastening to the grave, his unfeeling heart remains unsoftened. He actually comes home in the evening, and proceeds to work in the morning, for days together, without shewing the smallest sympathy or affection, or even asking her how she is. The Lord, however, has given her peace; and in his gracious providence has enabled that neat old woman, her mother, to come from a distant parish, and attend upon her; and now and then, some of our serious young women, and some of our older Christian friends, come and pass an hour or two with her.

"And what," inquired I, "do you think of the old woman?" "I have great hopes," said Erastus, "that the Lord is blessing her daughter's words and prayers to her soul's good. She came here a very self-righteous character, and for a while would neither believe herself nor her daughter a sinner; but the conversations, and example, and prayers of the latter have not been in vain in

the Lord. The old woman is much altered, much subdued, and I hope will be born again in her old age. This is very often the way the Lord takes to bring souls home to himself, especially those who are called in their old age. Many a parent will have to bless the Lord for ever that he was graciously pleased to make some one of their children the instrument of their salvation." "I think," said I, "that this is one of your favourite subjects." "It is," replied Erastus; "and a very cheering one it is to all those who delight in administering Christian instruction to the rising generation; and surely it ought to be so to me, since I have been permitted to see it exemplified in several instances."

By this time our conversation was interrupted. Our course had brought us out of the lane to a cottage which stood near a small beech-wood, and looked out on a piece of common to the right, and on another wood on the left. The smoke rose in a column among the overhanging trees, and the whole exterior was of the romantic cast, and such as would have furnished a subject for the pencil of the artist. An external view of this cottage would have quite inspired our writers of romance. They would have described its appearance as altogether lovely; and, with an ignorance of real life and of human nature peculiar to that class of writers, they would, without once lifting up the latch of the door, have expatiated on the comforts, the peace, and happiness, and purity of the inhabitants, and of the sweet calm and happy resignation of the sick old man, who waited the reward of all his many merits and virtues in heaven.

On rounding the corner that led to the front of the building, I could not but exclaim, "Really this is very pretty." "Ah," said Erastus, "out of doors all is lovely; but it is not so within in any one sense." And truly this appeared to be the fact the moment we entered the door.

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The sides and top of the cottage were completely blackened with the constant cloud of smoke which filled it. The floor was made of dried turf, and worn into deep holes, and all that appeared as furniture was dirty and decayed. The family consisted of an old man, and two daughters somewhat beyond the middle age: one of these was washing, and the other making lace. The latter was every thing that a dirty snuff-taking and ill-managing woman can be; ragged in her attire, filthy in her person, and ignorant and listless about her soul: the other woman was a little neater, and very fond of hearing herself talk. As to the old man, who I found was the principal object of my friend's visit, he was sitting by the fire-side, in a very ancient and ruinous elbow chair, leaning forward on a large stick, which he grasped with both hands, and looked very ill in health and very dissatisfied in mind. Erastus, who seemed at home in every house, seated himself in front of the old man, looked him very earnestly in the face, and with somewhat of a different manner to that he had shewn in the last cottage, said, "Father, it is very clear you are getting worse and worse, as far as the body is concerned. How do you think things stand between God and your soul? Have you endeavoured to recollect and meditate on what I last told you?" "I do all I can," replied the old man, rather peevishly, and as though he both feared and disliked to be so addressed; "I do all I can: I say my prayers every day, night and morning, and I don't wish any body any harm. I'm sure nobody ever had any thing to say against me. I never was a noisy, drinking man, like some folks; but I am very ill, I get no rest hardly." "No, poor old soul," rejoined the loquacious daughter; "that he does not, I'm sure. But, sir—" "But," replied Erastus, "we must dispense with your conversation for the present.

Your father must listen to what I have to say to him." The woman held her peace; and Erastus drawing closer to the old man, fixed his eyes on his aged face, and sighed, and said, "Father, your soul will be eternally lost unless a great change takes place, and that shortly." A long pause ensued: the daughters looked surprised, and by-and-by the old man wiped off a tear from his furrowed cheek.

"Don't you remember," continued my friend, "what I read and said to you before, about the evil nature you brought into the world with you?" "Yes, sir." "And how you acknowledged that you had lived all your life-time entirely taken up about the things of the body, and of this world, and had not sought after Christ or his salvation? Don't you remember, that I told you again and again, that two things must be done before you die, or that your soul would be lost for ever; namely, that Christ Jesus must pardon and blot out all your sins, and the Holy Ghost must change or new-create your heart? I en-

treated you to pray for these; to cry for mercy as a lost sinner, and no longer to build your hopes and expectations on the supposed merit of any of your actions; and now, I fear, you are got back again as far as ever from seeking salvation in the right way, and with any real earnestness at all." The old man then fled again to his old tale, of saying his prayers very often, of the pains he suffered, and his hope that he should not be lost. And Erastus again repeated his entreaties, that he would cry out to the Lord to open his eyes; to subdue his heart, and pardon his sins, for Christ's sake. Having urged these few but most important topics, he took the old man affectionately by the hand, and said, "Let us now kneel down and implore the Almighty to instruct and convert and pardon your soul." While my friend was beseeching God to spare his aged servant until he had fitted him for death and judgment, the old man wept; and we left him in tears, and proceeded on our way.

ALIIQUIS.

ADDRESS AT THE INTERMENT OF CAPTAIN MCNEILL,

OF THE SEVENTY-NINTH HIGHLANDERS,

BY THE REV. PETER ROE, MARCH 10, 1825.

MY DEAR FRIENDS,—The scene before us is solemn and impressive, and well calculated to be profitable. It announces to us the awful fact, that another immortal soul has been dislodged from its earthly tabernacle, and summoned into eternity. It reminds us in language we cannot misunderstand, that, at no distant period, we shall undertake a similar journey, and undergo a similar change. It calls upon us to "consider our ways," to seek the wisdom that cometh from above, and to prepare to stand before the judgment-seat of "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets

are hid." It is more particularly a message from that gracious God to every officer and soldier present. In the grave, the rich and poor meet together on equal terms, and form one undistinguishable mass. In the grave there is no place for worldly honour, riches, or pleasures;—there, the slave who toiled for years in the eager, perhaps mad, pursuit of them, is deprived of the very objects for which he may have bartered his soul, that is of more value than the whole universe. He whose remains now lie before us was cut off in rather an unexpected manner, and had a very short season for reflection after imminent danger

was apprehended; but, short as it was, our's may not be so long. Let us then "seek the Lord while he may be found, and call upon him while he is near." He has thrown open a door of mercy in the great atonement of Jesus Christ, and with him is plenteous redemption. What a change has, as in a moment, taken place in him who so lately breathed the air which we breathe, and beheld the light which we behold! A greater change will yet take place.—That body, now lifeless and powerless, will be re-animated. That body could not hear the solemn sounds which have just struck upon our hearts, but it will hear the sound of the last trump. That body is insensible to the mournful procession of which it is itself the subject; but hereafter it will witness a scene of grandeur and terror indescribable—in the great day when the Lord of hosts will appear seated on his throne—when all nations shall be gathered before him—and when he will pass upon every individual a just and equitable and irreversible sentence. We need not go into a camp in order to witness or experience danger. We need not go into the field of battle to be exposed to death. His weapons are various, but his aim is sure—no shield, no helmet, no coat of mail ever protected from his dart. What a humiliating reflection is it, that a man whose military skill and exploits might have excited the admiration, or proved the terror of an empire, should in a moment be stripped of all his honourable badges—and have no real possession here below but the length and breadth of the ground on which he lies, and with which his ashes will soon mingle! The approaches of death are insidious, and often unperceived; but his assault is irresistible. He wages continued war with the whole human race, and, unlike the warriors whose names are enrolled in the annals of fame, he knows nothing of defeat, or disaster, or flight.

He sets at nought the skill, the experience, and the influence of the most celebrated commanders. He conquers whenever he contends, and plants his standard of victory upon human greatness and glory. A Cæsar, an Alexander, a Frederick, a Marlborough, a Blücher, or a Bonaparte, are no more before him than "an infant of days." This conqueror has a perpetual existence, and is ever ready to encounter fresh levies. Where are the brave men who originally composed the 79th regiment whom I have now the privilege to address? They, and numerous successors, have fallen victims to the sword of death, which has never been sheathed since sin first drew it from its scabbard. It is now gradually thinning your own ranks; so that, although your regimental number and honours may, and probably will, be handed down for many generations, yet other officers will command in your place, and other soldiers will render a prompt and steady obedience. This undeniable fact calls loudly to men of education, of intelligence, of common sense, to be ready for every emergency by standing "perfect and complete in all the will of God." The service in which a soldier is engaged is one in which he must expect to meet fatigue, and sickness, and privation; and at the very period when rest might be most needed and most desired, he may be called to encounter unprecedented dangers. But the Christian warrior is sure of rest at last: and when he lays down the body he is not robbed of his glory; for, having sought the honour that cometh of God, he enters heaven as a conqueror, and shares in all the blessed fruits of the Saviour's triumphs.

Nothing more degrades a soldier than vice, immorality, and infidelity. Nothing so exalts the military character as an union of true religion with valour: and it is one of the most cheering signs in the present times of our country, that there are

in every rank, both of the army and navy, so many who sincerely believe in the Divine inspiration of the holy Scriptures, who walk according to its high commands, and are able to give "to every one that asketh a reason of the hope that is in them with meekness and fear." It is indeed consolatory to reflect, that persons in the highest situation, and of the most commanding influence in both services, are zealously employed in providing for the religious instruction of those who are placed under their authority, in schools, hospitals, prisons, and guard-rooms; and also that there exists in the gallant defenders of our country so general, and unquestionably an increasing desire to possess that sacred volume in which God reveals his will to guilty man, and which has proved the effectual and honoured instrument of raising the soldiers and sailors of Britain so high above those of every other nation in the scale of moral excellence. A good soldier is always ready for a march or a battle. The soldier of Jesus Christ is also ready for both, and therefore he always wears his spiritual armour. He knows not the moment when the enemy will come upon him by surprise, or when he shall receive orders to enter a territory which he never saw before, and of which he can know nothing, except as he believes the description given of it in the holy Scriptures, by him who has the keys of death and of hell.

Does not the bosom of a soldier glow with fresh ardour when he hears of war? Loyalty, patriotism, honour, self-interest, all combine to urge him on—and their united influence could almost make a coward brave. Yet, after all, how short-lived are the influences proceeding from, or connected with, those principles? The Gospel calls to a more honourable, though not less arduous service. True, there is no breach to be entered, no shell to be watched, no rocket to be avoided,

no mine to be dreaded: but in the world, the devil, and the flesh, there is a combined and formidable power, more than a match for all the efforts, I will not say of the most distinguished officer or regiment that ever had an existence, but for the united power of the whole human race without Divine aid. Victory here depends not upon the skill, or courage, or strength of the individual, but upon his auxiliary, upon the power of the Holy Spirit. But, is this auxiliary engaged on your side? Can a man be a regular soldier unless he enlists? Can a man, although enlisted, be effective unless he be disciplined? Is not obedience to the word of command an indispensable ingredient in the character of a good soldier? Is not a soldier the willing, the attested servant of his sovereign? If an enemy were approaching our city, and you were called upon to meet him, would you refuse—would you cast away your arms—would you hide yourselves—would you run away? No! the 79th Highlanders never acted thus, and I am confident they never will. You would at once rush to the combat—you would remember Waterloo! Well, my friends, I have to tell you, that although there is no hostile movement on the part of living enemies, there is an enemy here: one of his victims is in that coffin, and soon will he hold every one of us in his grasp. Are you ready to meet him? are you ready to grapple with him? or rather are you able to regard him as a friend, coming to lead you into the heavenly Canaan which has been obtained by the victory of the Lord Jesus Christ over sin, death, and hell, and which he peoples with his redeemed? Your colours are thickly studded and embossed with the names of the places where your skill and bravery were conspicuous: but there is a better fight, a greater certainty of victory, and a surer reward in the service of Him who

ruleth in the armies of heaven and amongst the inhabitants of the earth. A man may conquer in an earthly fight, and lose a limb, or his health; but there is no loss here. A man may conquer at the head of his regiment, and yet, through different cross accidents, he may share in all the fatigue, and pain, and disgrace, of a retreat—this cannot happen in the spiritual warfare, as there is a sure palm of victory for every Christian hero.

The adversary of man possesses great power, exercises great watchfulness, and practises great subtlety;—and from our fallen nature he can meet no resistance, because it is essentially the same with his own. But there is one able to deliver—even Jesus Christ, the great Captain of salvation, the true Joshua. He left the regions of peace, and blessedness, and glory, to sustain a great fight of afflictions; to endure the contradiction of sinners against himself; to endure the cross while he despised the shame; to drink the bitter cup of suffering and sorrow to the very dregs; to enter the lists with the prince of darkness, who put forth all his power against him, both in the wilderness for forty days, and in the garden of Gethsemane. The contest was severe; but the victory was complete; and its consequences glorious. He led captivity, (that is, satan, sin, and death,) captive, for he rose upon the third day; he ascended from earth; he entered heaven as the forerunner of his people, and is seated at the right hand of the Majesty on high. A full and perfect atonement was made for the sins of a lost world by his one sacrifice; and all who rely upon and plead it may rest assured that their iniquity will be forgiven; that their sin will be covered; and

that it will not be imputed to them.

Let your minds then dwell upon this wonderful fact, that Jesus Christ is the great and mighty Peacemaker; for God was in Christ reconciling the world unto himself; and yet, the great and mighty Conqueror of his foes, who has promised to subdue the kingdoms under him, and the nations under his feet. He is the good Shepherd who gave his life for the sheep; and yet the Captain of salvation who has girded his sword upon his thigh, and rides on in his power, conquering and to conquer.

Let me entreat you to enlist under his standard; to receive the invaluable bounty which he offers, even present grace and future glory; to wear the clothing of his righteousness, and heartily to engage in his service, determined in the strength of God to submit to all the duties or even hardships of it: fearlessly setting at nought, like Colonel Gardiner, Colonel Blackader, General Burn*, and a multitude of kindred souls, who have finished their course with joy, the scoff and enmity of an unbelieving world.

In the service of the Redeemer the enlistment is always going on. He is constantly recruiting his ranks, and it is his will that war should be prosecuted with unabated vigour. Therefore delay not in rallying round his standard. May you, my dear friends, be taught the lessons of heavenly wisdom; may you know by experience how delightful is the service of the King of kings; and having fought and conquered in it, may you obtain and for ever wear the crown of glory which fadeth not away.—Amen.

* Memoirs of these excellent men have been published.

THE DUTY OF CHRISTIAN ELECTORS.

MR. EDITOR,—In the retired situation in which I live, the report of an approaching dissolution of Parliament has reached my ears. It would be folly in me, while writing to one so much better informed than myself, to give an opinion how far this report is well or ill founded; but I do hope, sir, that you will not be wanting to the duty which your official situation of Christian Guardian imposes upon you; but will endeavour to impress upon your readers the importance of using any influence they may possess, in order to return fit and good men as their representatives.

I will not dissemble, sir, the pain which I have felt at many of the speeches which the newspapers say have been spoken in the late parliamentary discussions. Surely, sir, it cannot be true, that every proposal for keeping holy the Lord's day, for preventing cruelty to animals, and for terminating licentious and cruel practices in our colonial and territorial possessions, has called forth, from one quarter or the other, the spear of contempt; and that the brutalizing and degrading scenes of bull, bear, and badger-baiting, &c. as exhibited in the cock-pit of Westminster, have been practically defended by a polished member for the most polite university of the most enlightened and Christian empire in the world. Alas, sir! if these things are true, they only shew how little effect Christian principles produce in nominal Christendom.

Sir, I think you ought plainly to state to your readers, the duty of ascertaining, from the different candidates who solicit their votes, what their sentiments are on those points which you have so often intimated in your work are especially national crimes. It may be very painful to a plain and, perhaps, illiterate tradesman, to say to a fine and polished gentleman, "May I take the li-

berty, sir, of asking, before I promise to vote for you on the present occasion, what your sentiments are on the slave trade; on the abolition of slavery; on the burning of widows in India; on the Catholic question; on the taxing of Englishmen "to pay popish priests in Ireland?" &c. But it seems to me the obvious duty of every man who has a vote to give, that he should bring his mind to make such inquiries; and he should well consider the answers made to his questions, before he determines which candidate he shall support.

I am aware, that, in many cases, such inquiries are considered as a kind of impertinent catechizing of gentlemen: but if gentlemen choose to ask me for my vote, I think I have an equal right to ask them how they mean to fill up the duties of the station to which that vote is to help them forward: and I cannot but feel, that, if I am instrumental in bringing in a man who should pull down what is right, or perpetuate what is wrong, I am really a sharer in his guilt. "Lay hands," I would say, in a somewhat different sense, perhaps, than the Apostle, "Lay hands suddenly on no man; neither be partaker of other men's sins."

The two points, sir, which I confess appear to me of the most vital importance, at the present moment, are, the Catholic Question and the Abolition of Slavery. I care very little about taxes, and things of this nature: they may be very grievous, and very injurious; but I am quite of Old Robin's opinion, that men tax themselves, by their idleness and extravagance, ten times as much as the Government requires from them, and therefore I will never give my vote on one side or the other on these grounds. But, sir, when the question is, whether we shall or shall not admit to power those who maintain the very principles which

condemned our forefathers to the stake—the very principles which so endangered British liberties, as to induce the nation to eject the Stuarts from their throne—the very principles which are every where found fatal to liberty, whether civil or religious—to female purity and manly honour; which have produced, and are producing, a moral blight, and civil and social wretchedness, in the fairest countries on the face of the earth; as, for instance, in Ireland;—it is our duty, as Christians and as men, to plant our foot firm, and say, “Sir, I cannot vote for you, unless you will oppose Catholic emancipation.”

And here allow me to call your attention to some circumstances which have exceedingly impressed my mind. The supporters of what is *insidiously* called Catholic Emancipation, have, generally speaking, advocated the cause on the ground of *liberal principles*. Now, what has been their own conduct? They have shewn, in many instances, the utmost *illiberality*. The petitions of clergymen and their congregations have been treated with marked contempt; and the most respectable individuals assailed with charges of ignorance and bigotry: while, on the other hand, the assertions of wily priests, though made in opposition to every authorized document of the papal church, have been hailed as gospel truth, and brought forwards as triumphant refutations of those who venture to intimate that the principles and the spirit of Popery is still the same; a position which, when it suits their purpose, the Papists will to a man avow. So, also, the proceedings of public meetings have been interrupted, and, in some cases, speakers at Bible societies have been most absurdly called to order, for adverting to the known and indisputable fact, that the popish priests in Ireland are using all their efforts to oppose the progress of scriptural education.

But, sir, I must not pursue this

subject further, or it would lead me into a very wide field. I am no advocate for clergymen turning politicians: they have seldom time or opportunity for such pursuits, and may well leave the world to the men of the world:—but, in theological questions, they are at home; and had Dr. Doyle been examined before a convocation of clergy, they would very soon have detected his sophistries; and the decrees or popes and councils, the writings of J. K. L. and the concessions of the popish disputants at Carlow, &c in Ireland, would soon have taught the bystanders how little reason there was to suppose that the obnoxious principles of Popery were in the least relinquished*.

* The Roman-Catholic bishops to this day take an oath, of which the following is an extract: “I profess and undoubtedly receive all things delivered, defined, and declared, by the sacred canons and general councils, and particularly by the Holy Council of Trent: and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned and anathematized by the Church. This is the true Catholic faith, out of which none can be saved; which I now freely profess and truly hold,” &c.

The oath of the priest declares—“Ye receive and confess all things delivered, defined, and confessed by the sacred canons, and general councils, and especially the Holy Council of Trent; and withal condemn, reject, and ACCUSE all things contrary thereto, and ALL HERESIES whatsoever, condemned, rejected, and accursed by the Church.”

The Council of Trent orders, that “no books concerning religion (not excepting the translation of the Scriptures) shall be printed without license of the ordinary: nor, without the same license, may any one expose them to sale, or have them in his custody.” And the Index Expurgatorius says, that “without such license, he who shall presume to read or to have the Bible, may not have absolution of his sins, except he first deliver up his Bible to the ordinary.”

Dr. Doyle tells us, “*The Scriptures are incapable of giving salvation: it is not the object—it is not the end for which they were written.*” Why does not the Doctor inform us for what end and purpose they were written?

Well may we say with the writer of an admirable Letter to Lord Oathorpe, “All

And, in like manner, it is important that electors should impress upon the candidates the duty of adopting some prompt and decisive measures for the abolition of slavery. The West Indians appear disposed to set this country at defiance, and to resist most pertinaciously every attempt at the amelioration of their slaves, and every step towards emancipation. So long as our Government allows this to be the case, it appears to me, that all our negotiations with foreign powers, relative to the abolition of the slave trade, will prove ineffectual. France, &c. may justly reply, "It is very well for you to talk: your colonies are well stocked with slaves, and you are still propagating and perpetuating slavery there; but our colonies are destitute, and we must carry on, either publicly or privately, a traffic which you continued until it was no longer necessary, and the fruits of which you still retain." But if only this country would once adopt a law, by which slavery should receive its death-blow; whe-

this is in perfect unison with the known practices and wishes of the Romish Church, and indeed it constitutes one of her distinguishing features of OFFENCE in the mind of every true Protestant. But the very natural inquiry among many religious persons constantly occurs, how it is that the same persons who so zealously promote the circulation of the Scriptures can lend their aid to the spread and increase of a church among us whose bitter enmity and opposition to their efforts has never been disguised—whose *infallible head* makes no scruple in stigmatizing Bible Societies, and all who belong to them; as 'pests to be extirpated'—who calls the Scripture in the vulgar tongue, 'the Gospel of the Devil;' and describes the result of such proceedings 'as certain to produce more evil than good?'"

"Such, my Lord, is the Church, and such are the men whose advocates are to be found among some who favour the circulation of the Scriptures in our Protestant land, and in this boasted enlightened nineteenth century! Who will dare to affirm that they are doing God service, or promoting his glory? 'Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap.'"

See *Croly's Popery, and the Popish Question*; and a *Layman's Letter to Lord Calthorpe*.

ther by enacting that all Negro or Coloured children, born after such a time, should, at such an age, become free; or by allowing, as in some foreign colonies, the slaves themselves, or other persons for them, to purchase their freedom, either wholly or partially; or if only the growth of sugar, by free men, was placed on an equal footing with that grown by slaves; then we might hope that some effect might be produced on the world at large. The time is coming, when there shall be no more war. And fervently do I pray, that this country may never again be compelled to draw the sword. But, if once an Act was passed which should eventually give liberty to our own slaves, I should feel that Great Britain might well take the high ground of declaring, that no more slaves should be carried from the western coast of Africa; that every ship of every nation, which had slaves on board, should be captured, condemned, and the slaves liberated: and I am fully persuaded that the subjects of this happy empire would gladly risk their lives and properties in so holy a cause.

Individual candidates may sneer at statements of this nature; but if once the House of Commons, or the members of his Majesty's Government discover that Englishmen really hate slavery, and are willing to make sacrifices for the liberation of Negroes, they will soon adopt those measures, which, through the Divine mercy, will conduce to so desirable an end.

May I, in conclusion, Mr. Editor, entreat you to impress upon every one of your readers the duty of fervently praying that Almighty God may direct and over-rule all the circumstances relating to the approaching election, so that suitable Members may be returned, and that the deliberations of the great council of the nation may be over-ruled, for the glory of his name, and the welfare of his church and people.

R. Q.

CHRISTIANITY IN SOUTH AMERICA.

WE have been earnestly requested to insert in our present Number the following appeal to all true Christians, on the importance of endeavouring to promote the extension of true Christianity in South America.

You are requested, my Christian friends, to turn your attention to the extensive field now opened to your missionary zeal and activity,—the continent of South America. The political events which have separated this large portion of the globe from its former dependence on Europe, have also removed the shackles of intolerance, which a blind despotism and an infatuated superstition had so long imposed upon its inhabitants. Free from these restraints, they are now at liberty to receive that truth which has been so long and so diligently excluded.

All the South-American United States have formally renounced persecution for religious principles; and some have established complete toleration. It has ever been a part of the system of Divine Providence to make the operations of men subservient to the advancement of his spiritual kingdom. The events just referred to form a new example of this, and call loudly on real Christians, of all denominations, to unite heartily in endeavours to convey to those lands the light of that glorious Gospel which can alone deliver them from darkness and the shadow of death.

The population, partly Roman-Catholic and partly Pagan, amounts to about twenty-five millions,—all sunk in the grossest spiritual ignorance and superstition. Their energies have been roused by the events which have recently taken place, and in which they have been so deeply engaged. They have become familiar with mental as well as bodily exertions. Inquiries are making, and discussions are carrying on, without opposition, which only a

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few years since both the spiritual and temporal authorities would have violently suppressed. Let, then, the light of Divine Truth be displayed before them, and it will speedily appear that they are ready to stretch out their hands unto God.

It behoves Britain to remember the advantages she derives from the freedom of those states. Let her also recollect her own political consequence; her commercial importance; her prevailing influence; her moral integrity; her religious privileges, and from whom she has received these inestimable blessings. Let her testify her gratitude to her Heavenly Benefactor, by imparting to those nations that instruction which is the foundation of all her prosperity. “Freely she has received,” let her “freely give.”

By whom shall this work of love be undertaken? The Missionary Societies already formed are fully engaged in labours of the first importance. Their energies and resources are fully employed. The furtherance of their plans, even now, requires increased exertions. From all their missions there is a cry of, “Give us more missionaries, and greater help: the fields are white; send more labourers into the harvest.”

These, therefore, cannot undertake a new field, and especially one so extensive as this before us. It requires, and will fully exercise, the attention of a society ardently devoted to this service. The writer of this appeal earnestly entreats his fellow-Christians to unite with him to form “A South-American Missionary Society,” which may expressly devote its resources and exertions to this great work. The call is urgent; the prospect most inviting; the promise most encouraging.

J. P.*

* Letters addressed J. P. to the care of the Publisher, will come safe to hand.

THE POOR-HOUSE PENITENT.—PART II.

It is peculiarly pleasing and delightful to the mind of the Christian, to contrast the state of things in the present day with what they were twenty or thirty years since. Then, the moral atmosphere of our country was truly dense, with here and there only a few gleams of light bursting through the surrounding gloom. How few of our village poor could then read, while, for their children, none of those nurseries of education were provided which are now extending themselves throughout the land! Then, how common the sight, to see our village youth roving about the fields and lanes on the Sabbath, ignorant even of the common principles of Christianity, regardless of their own state, and altogether indifferent to the things of God. But now, blessed and praised be the Lord, how different the scene! How bright and animating the prospect! Almost in every town and parish are institutions raised to promote the present and eternal interests of the young; and numerous indeed are the opportunities afforded of instilling into their minds the great truths of revelation. Oh! may the Divine blessing rest more abundantly on these benevolent exertions, and the Holy Spirit of God make them instrumental to the salvation of many souls. I have been led to these reflections on considering the case of Mary —, who, it will be remembered, was not taught to read, and in whose parish it is most probable neither National nor Sunday Schools were to be found. It is to this, united with the callous indifference and unconcern manifested by her aunt, that is to be attributed that great ignorance observable in Mary on all subjects of vital importance. Yet amidst the darkness that beclouded her mind, there were some enlightening rays of a pleasing nature, de-

noting an awakened conscience, and a heart touched by Divine grace. Hence she constantly spoke of herself as a *sinner*, a *great sinner*, a *sinner of no common class*, accompanied with expressions which evidenced real sorrow and unaffected contrition. On being asked, "did she ever reflect on the sinfulness of her conduct,"—she replied, "Yes, for the last two years frequently. She had been miserable in her mind because of her sins; and often attempted to escape from the scene of iniquity and ruin, but was prevented." "Have you ever been accustomed to attend a place of worship?" "Ah! ma'am," she replied with a deep sigh, "persons of my unhappy description seldom think of going to a place of worship." "Do you know you are an accountable being?" She answered, "I have heard the Bible read two or three times." "Can you give any account of what you heard?" She could not, however, give any account. "You confess yourself to be a sinner; how then do you expect to be saved?"

In a manner impossible to describe, with her eyes intently fixed on Mrs. H. and with all the earnestness of a poor soul tremblingly alive to its lost condition, and expecting condemnation, yet clinging to some kind of hope, hardly knowing what, she exclaimed—"I hope there is mercy, ma'am! I hope there is mercy! God is merciful—I know the Lord's prayer—I pray for mercy. I'm sorry for my sins. I'm sorry for my sins." O! how affecting the sight, to see the sinner under the guilt of sin, yet hoping for mercy, while altogether ignorant of the *only way* in which God can be merciful! This was the case with poor Mary. She felt her "sins indeed to be grievous, and found the burden of them to be intolerable;" but she had heard that *God was merciful*,

and hoped (and who would wish to destroy this hope?) he would be merciful to her. But Mary knew not that God was just as well as merciful. She knew not that Divine justice required satisfaction, ere mercy could be exercised. She was a stranger to the *Scripture* character of Jehovah, and altogether ignorant of the way in which he could be "just, and yet the justifier of the ungodly:" hence it was necessary to tell her that God was of "purer eyes than to behold iniquity;" that he hates sin with a perfect hatred; that he, in whose sight the heavens are not clean, had declared, "the soul that sinned should die." The awful nature and consequences of sin were then pointed out to her; the spiritual nature of the law of God was laid open; the least violation of which, even in *thought*, proved our condemnation: while the violation of the *seventh* in particular was brought to her remembrance, and charged home with as much tenderness as possible to her conscience. Allusion was then made to the curse denounced against sin; the nature and extent of it. These things were all new to Mary, and failed not to alarm her in a manner different from her former fears. The Spirit of God was graciously pleased to own and bless these momentous truths. She became alive to her real character and situation. The tears of contrition and penitence, which before began to roll down her pallid cheeks, now flowed fast. Her heart appeared to tremble within her—her clasped hands denoted the agony of her mind—her eyes, still looking on the face of Mrs. H. bespoke compassion and pity, while their language appeared to be, "Is there no hope for one so vile? Is there no mercy for one so wicked? Is there no way of escape from the wrath to come? Must I be lost for ever? Tell me, O tell me, what must I do to be saved!"—What heart could remain unmoved at such a scene as this? Truly the arrows of the Almighty

appeared entering her soul; and her sins stood in array before her, while the thunders of Sinai were bursting over her head. O! who can describe the feelings of the awakened sinner? What language can express the horrors of an awakened conscience? What heart can conceive the terrors of that soul who, after a long course of iniquity is awakened and convinced of sin by the Spirit of God? None but those who have passed through these "deep waters;"—those only who have been driven into the fold of Christ through the terrors of the law. Painful as it was to Mrs. H. (in some respects) to behold the agonizing feelings of Mary, yet she could but inwardly rejoice and give God thanks. She knew that these distresses were antecedent to comfort and peace—that this darkness would be followed by light—that he who bruised would bind up the broken heart, and in his own time restore health to her soul.

The trying part of Mrs. H.'s duty was now over. With feelings better conceived than described, and which many of the readers of this paper can duly appreciate—especially ye, the faithful ambassadors of Christ, who delight to proclaim the love and mercy of God to penitent sinners, and who have been so highly distinguished and honoured as to be the instruments in his hands of "turning sinners from darkness to light, and from the power and dominion of satan unto God." Yes, ye, the heralds of the Cross, know what are the *peculiar* feelings of that heart which has been made useful to a fellow-immortal, to a soul that is of more value than the whole world. She now spoke of Christ, the Saviour of sinners: but Mary knew nothing of Christ; she had never heard of the love of the Father in sending his dear Son into the world to die for sinners; she had never been told of the grace and compassion of the Lord Jesus Christ, "who came to seek and to save them that were lost: she was alto-

gether unacquainted even with the name of Jesus, as her answers to the following questions testify.

"Did you never hear who Jesus Christ was?"—"No, ma'am."

"Did you never hear whose Son he was?"—"Never, ma'am."

"Do you know who he came into the world to save?"—"No, ma'am."

It might appear strange that any one residing in a *Christian* country should be thus ignorant of the Saviour of sinners. But, alas! this is by no means a solitary case; those who are accustomed to frequent the beds of the sick poor, find it confirmed in the experience of not a few;—so gross, alas! is the darkness which covers the minds of many in this land of Gospel light and privileges!

Mrs. H. then told her of the Gospel message: That God, perceiving the lost and miserable condition of man, and that he could never, of himself, make satisfaction for his sins, was so moved with love and compassion, that "he sent his only begotten Son into the world, to redeem us from the curse of the law:" That the Lord Jesus Christ came to save sinners, by dying in their stead, and was crucified for their sins, that "whosoever believeth in him should not perish, but have everlasting life:" That he in-

vites all who feel themselves to be sinners, to "come unto him, and he will not cast them out:" That he himself says, "Come unto me, all ye that labour," &c.—Many passages from Scripture were read to her, confirming what was said; and ended by speaking of the *willingness* of Christ to receive all that come unto him. Did she want repentance? "Christ was exalted to give repentance." Did she want forgiveness? He was ready to bestow it. His language is, "Look unto me, and be ye saved." In a word, she was exhorted to come unto Christ *just as she was*; to pray earnestly for the gift of the Holy Spirit, whose office it is to "take of the things of Christ and reveal them to the soul," &c. &c.

Such are the circumstances connected with the first visit of these ladies to the sick-bed of Mary.—Many and important are the reflections arising from this brief account; but I forbear enlarging. Mary thankfully expressed her gratitude for their kindness in calling on her, and wondered who could send them.—"I feel very thankful, ma'am. Come again soon. Will you come again soon?" After promising they would, they left the chamber of sickness, thankful to that God who had conducted their steps thither.

ALPHA.

ON PSALM XLII. 11, AND HEBREWS XIII. 8.

TRANSLATED FROM MALAN'S SACRED POETRY.

"WHY, my soul, O tell me why
Terror thus bedews thine eye?
Where's thy trust in God to-day?
Whither's fled thy hope away?
What! He change who dwells above?
Has the Saviour ceased to love?
Why whenwhelmed with toil and pain,
Flee thy Lord, and then complain?"
"No, no more before his face
Meets me now one smile of grace!"
"What! He change who dwells above?
Has the Saviour ceased to love?"
"Thou art feeble, languid, cold;
Therefore fears thy bosom fold,
Lest, amidst thy deep unrest,
God should still surcharge thy breast."
"What! He change who dwells above?
Has the Saviour ceased to love?"

* Cant. ii. 4.

"Can I," thus I hear thee mourn,
"Hope again his love's return?
No, too long my rebel heart
Has denied his faithful part."
"What! He change who dwells above
Has the Saviour ceased to love?"
"His compassion's gone," you cry,
"Justly now he dooms to die:
Can his wrath surprise create?
I too well deserve his hate!"
"What! He change who dwells above?
Has the Saviour ceased to love?"
"Constant Saviour, hear; I call;
Hardness, folly—pardon all;
I forgot thy truth could ne'er
In thy creature's weakness share:
No, thy banner waves above*:
No, thou canst not cease to love!"

† Heb. xiii. 8.

R. T.

THE LOSS OF THE KENT EAST INDIAMAN, BY FIRE,

IN THE BAY OF BISCAY,

EXTRACTED FROM THE NARRATIVE JUST PUBLISHED.

NARRATIVES of shipwrecks and marine disasters have always been found to excite a peculiar interest among English readers. It is not often, however, that a case of this nature is found to furnish matter for such profitable reflection, and such encouraging hopes as arise out of the present instance. It is not often that the principles which seem to have supported many of the inmates of the *Kent*, are seen in such active operation; or that their power has been proved and asserted by so competent a witness as the writer of the present narrative. We know no way of recommending this little work so strongly to our readers, as by laying before them a brief sketch of its contents, assuring them of the greater interest and advantage with which they will peruse the work itself.

The *Kent*, Captain Henry Cobb, a fine new ship of 1350 tons, bound to Bengal and China, left the Downs on the 19th February, with 20 officers, 344 soldiers, 43 women, and 66 children belonging to the 31st regiment, with 20 private passengers, and a crew (including officers) of 148 men, on board.

With slight interruptions of bad weather, the ship continued to make way until the night of Monday the 28th, when it was suddenly arrested in lat. 47 deg. 30 min. long. 10 deg. by a violent gale from the south-west, which gradually increased during the whole of the following morning.

The activity of the officers and seamen of the *Kent* appeared to keep pace with that of the gale. The larger sails were speedily taken in, or closely reefed; and about 10 o'clock on the morning of the 1st of March, after having struck her top-gallant yards, the ship was lying to, under a triple-reefed main-

top-sail only, with the dead lights in, and with the whole watch of soldiers attached to the life-lines, that were run along the deck for this purpose.

The rolling of the ship, which was vastly increased by a dead weight of some hundred tons of shot and shells that formed a part of its lading, became so great about half-past eleven or twelve o'clock, that the main chains were thrown by every lurch considerably under water; and the best cleated articles of furniture in the cabins and the *cuddy* were dashed about with so much noise and violence, as to excite the liveliest apprehensions of individual danger.

It was a little before this period that one of the officers of the ship, with the intention of ascertaining that all was fast below, descended with two of the sailors into the hold, where they carried with them, for safety, a light in the patent lantern; and seeing that the lamp burned dimly, the officer took the precaution to hand it up to the orlop deck to be trimmed. Having afterwards discovered one of the spirit casks to be adrift, he sent the sailors for some billets of wood to secure it; but the ship in their absence having made a heavy lurch, the officer unfortunately dropped the light; and letting go his hold of the cask, in his eagerness to recover the lantern, it suddenly stove; and the spirits communicating with the lamp, the whole place was instantly in a blaze.

The orders of Captain Cobb and other officers were promptly obeyed by the seamen and troops, who used every exertion by means of the pumps, buckets of water, wet sails, hammocks, &c. to extinguish the flames. Finding, however, that the devouring element was rapidly

spreading, and that volumes of smoke were issuing from all the four hatchways, Captain Cobb, with an ability and decision of character that seemed to increase with the imminence of the danger, resorted to the only alternative now left him of ordering the lower decks to be scuttled, the combings of the hatches to be cut, and the lower ports to be opened, for the free admission of the watery element.

These instructions were speedily executed by the united efforts of the troops and seamen; but not before some of the sick soldiers, one woman, and several children, unable to gain the upper deck, had perished. So dense and oppressive was the smoke, that it was with the utmost difficulty that Captain Cobb's wishes could be fulfilled; which were no sooner accomplished, than the sea rushed in with extraordinary force, carrying away, in its resistless progress to the hold, the largest chests, bulk-heads, &c.

Such a sight, under any other conceivable circumstances, was well calculated to have raised feelings of horror; but in the natural solicitude to avoid the more immediate peril of explosion, the crew and passengers endeavoured to cheer each other, as they stood up to their knees in water, with the hope that by these violent means they might be speedily restored to safety. The immense quantity of water that was thus introduced into the hold, had indeed the effect, for a time, of checking the fury of the flames; but the danger of sinking having increased as the risk of explosion was diminished, the ship became water-logged, and presented other indications of settling previous to her going down.

Death, in two of its most awful forms, now encompassed them; and they seemed left to choose the terrible alternative. But naturally preferring the more remote, though equally certain crisis, they tried to shut the ports again, to close the

hatches, and to exclude the external air, in order if possible to prolong an existence, the near and certain termination of which appeared inevitable.

The scene of horror that now presented itself baffles all description—

Then rose from sea to sky the wild fire—
well;

Then shriek'd the timid, and stood still
the brave.

The upper deck was covered with between six and seven hundred human beings, many of whom, from previous sea-sickness, were forced on the first alarm, to flee from below in a state of absolute nakedness, and were now running about in quest of husbands, children, or parents. While some were standing in silent resignation, or in stupid insensibility to their impending fate, others were yielding themselves up to the most frantic despair. Some on their knees were earnestly imploring, with significant gesticulations and in noisy supplications, the mercy of Him, whose arm, they exclaimed, was at length outstretched to smite them; others were to be seen hastily crossing themselves; and performing the various external acts required by their peculiar persuasion, while a number of the older and more stout-hearted soldiers and sailors, sullenly took their seats directly over the magazine, hoping, as they stated, that by means of the explosion which they every instant expected, a speedier termination might thereby be put to their sufferings*. Several of the soldiers' wives and children, who had fled for temporary shelter into the after-cabins on the upper decks, were engaged in prayer and in reading the Scriptures with the ladies, some

* Captain Cobb, with great forethought, ordered the deck to be scuttled forward, with a view to draw the fire in that direction, knowing that between it and the magazine were several tiers of water casks; while he hoped that the wet sails &c. thrown into the hold would prevent it from communicating with the spirit-room abaft.

of whom were enabled, with wonderful self-possession, to offer to others those spiritual consolations, which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified deportment of two young ladies in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it.

Some of the older children, who seemed fully alive to the reality of the danger, when reminded, "Now is the time to put in practice the instructions you used to receive at the regimental school, and to think of that Saviour of whom you have heard so much; replied, as the tears ran down their cheeks, "O, sir, we are trying to remember them, and we are praying to God."

It was at this appalling instant, when "all hope of being saved was now taken away," that it occurred to Mr. Thomson, the fourth mate, to send a man to the fore-top, rather with the ardent wish, than the expectation, that some friendly sail might be discovered on the face of the waters. The sailor, on mounting, threw his eyes round the horizon for a moment,—a moment of unutterable suspense,—and waving his hat exclaimed, "A sail on the lee bow!" The joyful announcement was received with deep-felt thanksgivings, and with three cheers upon deck. Flags of distress were instantly hoisted, and minute guns fired; and the Kent bore down under three top-sails and fore-sail upon the stranger, which proved to be the *Canabria*, a small brig of 200 tons burden, Cook, bound to Vera Cruz, having on board 20 or 30 Cornish miners, and other agents of the Anglo-Mexican Company.

For ten or fifteen minutes it was doubtful whether the brig perceived these signals, or, perceiving them, was disposed to lend any assistance.

From the violence of the gale, it seems, that the report of the guns was not heard; but the ascending volumes of smoke from the ship sufficiently announced the dreadful nature of its distress; and after a short period of dark suspense, the brig hoisted British colours, and crowded all sail toward the Kent.

To prevent the rush to the boats, as they were being lowered; which, from certain symptoms of impatience manifested both by soldiers and sailors, there was reason to fear; some of the military officers were stationed over them with drawn swords. But from the firm determination which these exhibited, and the great subordination observed, with few exceptions, by the troops, this proper precaution was afterwards rendered unnecessary.

Arrangements having been considerably made by Captain Cobb for placing in the first boat, previous to letting it down, all the ladies, and as many of the soldiers' wives as it could safely contain, they hurriedly wrapt themselves up in whatever articles of clothing could be most conveniently found; and about two, or half-past two o'clock, a most mournful procession advanced from the after-cabins to the star-board cuddy port, outside of which the cutter was suspended. Scarcely a word was uttered—not a scream was heard; even the infants ceased to cry, as if conscious of the unspoken and unspeakable anguish that was at that instant rending the hearts of their parting parents: nor was the silence of voices in any way broken, except in one or two cases, where the ladies plaintively entreated permission to be left behind with their husbands. But on being assured that every moment's delay might occasion the sacrifice of a human life, they successively suffered themselves to be torn from the tender embrace, and with the fortitude which never fails to characterise and adorn their sex on occasions of overwhelming trial,

were placed, without a murmur, in the boat, which was immediately lowered into a sea so tempestuous, as to leave only a faint hope that it should live in it for a single moment. Twice the cry was heard from those on the chains that the boat was swamping. But He who enabled the Apostle Peter to walk on the face of the deep, and was graciously attending to the silent but earnest aspirations of those on board, had decreed its safety. The tackle, after considerable difficulty, was unhooked, the boat was dexterously cleared from the ship, and after a while was seen from the poop, battling with the billows; now raised, in its progress to the brig, like a speck on their summit, and then disappearing for several seconds, as if ingulfed "in the horrid vale" between them. The *Cambria* having prudently lain to at some distance from the *Kent*, lest she should be involved in her explosion, or exposed to the fire from our guns, which, being all shotted, afterwards went off as the flames successively reached them, the men had a considerable way to row; and the movements of this precious boat, incalculably precious, without doubt, to the agonized husbands and fathers immediately connected with it, were watched with intense anxiety by all on board. In the course of twenty minutes, it was seen alongside the "ark of refuge;" and the first human being that happened to be admitted, out of the vast assemblage that ultimately found shelter there, was the infant son of Major Macgregor, a child of only a few weeks old, who was caught from his mother's arms, and lifted into the brig by Mr. Thomson, the fourth mate of the *Kent*.

It being impossible for the boats, after the first trip, to come alongside the *Kent*, a plan was adopted for lowering the women and children by ropes from the stern, by tying them two and two together. But, from the heaving of the ship

and the extreme difficulty in dropping them at the instant the boat was underneath, many of the poor creatures were unavoidably plunged repeatedly under water; and much as humanity may rejoice that no woman was eventually lost by this process, yet it was as impossible to prevent, as it was deplorable to witness, the great sacrifice it occasioned of the younger children; the same violent means which only reduced the parents to a state of exhaustion or insensibility, having entirely extinguished the vital spark in the feebler frames of the infants that were fastened to them.

Two or three soldiers, to relieve their wives of a part of their families, sprang into the water with their children, and perished in their endeavours to save them. One young lady, who had resolutely refused to quit her father, whose sense of duty kept him at his post, was near falling a sacrifice to her filial devotion, not having been picked up by those in the boats until she had sunk five or six times. Another individual, who was reduced to the frightful alternative of losing his wife or his children, hastily decided in favour of his duty to the former. His wife was accordingly saved, but his four children, alas! were left to perish. A fine fellow, a soldier, who had neither wife nor child of his own, but who evinced the greatest solicitude for the safety of those of others, insisted on having three children lashed to him, with whom he plunged into the water; not being able to reach the boat, he was again drawn into the ship with his charge, but not before two of the children had expired. One man fell down the hatchway into the flames, and another had his back so completely broken, as to have been observed quite doubled falling overboard. These numerous spectacles of individual loss and suffering were not confined to the entrance upon the perilous voyage between the two ships. One man,

who fell between the boat and the brig, had his head literally crushed to pieces; and some others were lost in their attempts to ascend the side of the Cambria.

Seeing that the tardy means employed for the escape of the women and children necessarily consumed a great deal of time that might be partly devoted to the general preservation, orders were given, that, along with the females, each of the boats should also admit a certain portion of the soldiers; several of whom, in their impatience to take advantage of this permission, flung themselves overboard, and sunk in their ill-judged and premature efforts for deliverance.

One poor fellow of this number, a very respectable man, had actually reached the boat, and was raising his hand to lay hold on the gunnel, when the bow of the boat, by a sudden pitch, struck him on the head, and he instantly went down. There was a peculiarity attending this man's case that deserves notice.—His wife, to whom he was warmly attached, not having been of the allotted number of women to accompany the regiment abroad, resolved, in her anxiety to follow her husband, to defeat this arrangement, and accordingly repaired with the detachment to Gravesend, where she ingeniously managed, by eluding the vigilance of the sentries, to get on board, and conceal herself for several days; and although she was discovered, and sent ashore at Deal, she contrived, a second time, with true feminine perseverance, to get between decks, where she continued to secret herself until the morning of the fatal disaster.

While the men were thus bent in various ways on self-preservation, one of the sailors, who had taken his post with many others over the magazine, awaiting with great patience the dreaded explosion, at last cried out, as if in ill humour that his expectation was likely to be disappointed, "Well! if she won't

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blow up, I'll see if I can't get away from her;" and, instantly jumping up, he made the best of his way to one of the boats, which he reached in safety.

As the day was rapidly drawing to a close, and the flames were slowly, but perceptibly extending, Colonel Fearon and Captain Cobb evinced an increasing anxiety to relieve the remainder of the gallant men under their charge.

To facilitate this object, a rope was suspended from the extremity of the spanker boom, along which the men were recommended to proceed, and thence slide down by the rope into the boats. But as, from the great swell of the sea, and the constant heaving of the ship, it was impossible for the boats to preserve their station for a moment; those who adopted this course, incurred so great a risk of swinging for some time in the air, and of being repeatedly plunged under water, or dashed against the sides of the boats underneath, that many of the landmen continued to throw themselves out of the stern windows on the upper deck, preferring what appeared to be the more precarious chance of reaching the boats by swimming. Rafts made of spars, hencoops, &c. were also ordered to be constructed, for the two-fold purpose of forming an intermediate communication with the boats,—a purpose, by the bye, which they very imperfectly answered,—and of serving, as a last point of retreat, should the farther extension of the flames compel us to desert the vessel altogether.

Captain Cobb, in his immoveable resolution to be the last, if possible, to quit his ship, and in his generous anxiety for the preservation of every life entrusted to his charge, refused to seek the boat, until he again endeavoured to urge onward the very few still around him, who seemed struck dumb and powerless with dismay. But finding all his entreaties fruitless, and hearing the guns, whose

tackle was burst asunder by the advancing flames, successively exploding in the hold, into which they had fallen, this gallant officer, after having nobly pursued, for the preservation of others, a course of exertion that has been rarely equalled either in its duration or difficulty, at last felt it right to provide for his own safety, by laying hold on the topping-lift, or rope that connects the driver boom with the mizen-top, and thereby getting over the heads of the infatuated men who occupied the boom, unable to go either backward or forward, and ultimately dropping himself into the water.

The means of escape, however, did not cease to be presented to the unfortunate individuals above referred to, long after Captain Cobb took his departure: since one of the boats persevered in keeping its station under the Kent's stern, not only after all exostulation and entreaty with those on board had failed, but until the flames, bursting forth from the cabin windows, rendered it impossible to remain, without inflicting the greatest cruelty on the individuals that manned it. But even on the return of the boat in question to the Cambria, with the single soldier who availed himself of it, did Captain Cobb, with characteristic jealousy, refuse to allow it to come alongside, until he learned that it was commanded by the spirited young officer, Mr. Thomson, whose indefatigable exertions during the whole day, were to him a sufficient proof, that all had been done that could be done for the deliverance of those infatuated men. But the same beneficent Providence which had been so wonderfully exerted for the preservation of hundreds, was pleased, by a still more striking and unquestionable display of power and goodness, to avert the fate of a portion of those few who, we had all too much reason to fear, were doomed to destruction.

It would appear, for the poor men themselves gave an extremely

confused, though probably not a wilfully false, account of themselves, that shortly after the departure of the last boat, they were driven by the flames to seek shelter on the chains, where they stood until the masts fell overboard, to which they then clung for some hours, in a state of horror that no language can describe; until they were most providentially, I may say miraculously, discovered and picked up, by the human master (Bibbey) of the "Caroline," a vessel on its passage from Egypt to Liverpool, who happened to see the explosion at a great distance, and instantly made all sail in the direction whence it proceeded. Along with the fourteen men thus miraculously preserved, were three others, who had expired before the arrival of the Caroline for their rescue.

After the arrival of the last boat, the flames, which had spread along the upper deck and poop, ascended with the rapidity of lightning to the masts and rigging, forming one general conflagration, that illumined the heavens to an immense distance, and was strongly reflected on several objects on board the brig. The flags of distress, hoisted in the morning, were seen for a considerable time waving amid the flames, until the masts to which they were suspended successively fell, like stately steeples, over the ship's side. At last about half-past one o'clock in the morning, the devouring element having communicated to the magazine, the long-threatened explosion was seen, and the blazing fragments of the once magnificent Kent were instantly hurried, like so many rockets, high into the air; leaving, in the comparative darkness that succeeded, the deathful scene of that disastrous day floating before the mind like some feverish dream*.

Shortly afterwards, the brig, which had been gradually making sail, was running at the rate of nine or ten

* The brig was about three miles distant from the Kent at the period of its explosion.

miles an hour towards the nearest port.

Although, after the first burst of mutual gratulation, and of becoming acknowledgment of the Divine mercy, on account of their unlooked-for deliverance, each felt inclined to wrap himself up in his own reflections; yet during this first night, a full idea was not entertained of the extreme misery and danger to which they were still exposed, by being crowded together, in a gale of wind, with upwards of 600 human beings, in a small-brig of 200 tons, at a distance, too, of several hundred miles from any accessible port. The little cabin, which was only calculated, under ordinary circumstances, for the accommodation of eight or ten persons, was now made to contain nearly eighty individuals, many of whom had no sitting room, and even some of the ladies no room to lie down. Owing to the continued violence of the gale, and to the bulwarks on one side of the brig having been driven in, the sea beat so incessantly over the deck, as to render it necessary that the hatches should only be lifted up between the returning waves, to prevent absolute suffocation below, where the men were so closely packed together that the steam arising from their respiration excited at one time an apprehension that the vessel was on fire; while the impurity of the air they were inhaling became so marked, that the lights occasionally carried down amongst them were almost instantly extinguished. Nor was the condition of the hundreds who covered the deck, less wretched than that of their comrades below; since they were obliged, night and day, to stand shivering, in their wet and nearly naked state, ankle deep in water. Some of the older children and females were thrown into fits, while the infants were pitifully crying for that nourishment which their nursing mothers were no longer able to give them.

The only hope, amid these great

and accumulating miseries, was, that the same compassionate Providence which had already so marvellously interposed in their behalf, would not permit the wind to abate or change, until the vessel reached some friendly port; for all were convinced that a delay of a very few days longer at sea, must inevitably involve them in famine, pestilence, and a complication of the most dreadful evils. These hopes were not disappointed. The gale continued with even increasing violence; and Captain Cook, crowding all sail at the risk of carrying away his masts, so nobly urged his vessel onward, that in the afternoon of Thursday the 3d, the delightful exclamation from aloft was heard, "Land a-head!" In the evening they descried the Scilly lights; and running rapidly along the Cornish coast, the *Cambria* cast anchor in Falmouth harbour, about half-past twelve o'clock on the following morning.

On reviewing the various proximate causes to which so many human beings owed their deliverance from a combination of dangers, as remarkable for their duration, as they were appalling in their aspect, it is impossible not to discover and gratefully acknowledge, in the beneficence of their arrangement, the over-ruling providence of that blessed Being, who is sometimes pleased, in his mysterious operations, to produce the same effects from causes apparently different; and, on the other hand, as in this case, to bring forth results the most opposite, from one and the same cause. For there is no doubt that the heavy rolling of the *Kent*, occasioned by the violent gale, which was the real origin of all these disasters, contributed also most essentially to the subsequent preservation; since, had not Captain Cobb been enabled, by the greatness of the swell, to introduce speedily, through the gun ports, the immense quantity of water that inundated the hold, and thereby checked for so

long a time the fury of the flames, the Kent must unquestionably have been consumed before many, perhaps before any, of those on board could have found shelter in the Cambria.

The Cambria, which had been, it seems, unaccountably detained in port nearly a month after the period assigned for her departure, was, early on the morning of the fatal calamity, pursuing at a great distance a-head of us, the same course with ourselves; but her bulwarks on the weather side having been suddenly driven in, by a heavy sea breaking over her quarter, Captain Cook, in his anxiety to give ease to his labouring vessel, was induced to go completely out of his course, by throwing the brig on the opposite tack, by which means alone he was brought in sight of the Kent. Not to dwell on the unexpected, but not unimportant facts, of the flames having been mercifully prevented, for eleven hours, from either communicating with the magazine forward, or the great spirit-room abaft, or even coming into contact with the tiller ropes, any of which circumstances would evidently have been fatal; it was remarked, that until the Cambria bore in sight, the Kent had not discovered any vessel whatever for several days previous. It is to be remembered too, that had the Cambria, with her small crew, been homeward instead of outward bound, her scanty remainder of provisions, under such circumstances, would hardly have sufficed, to form a single meal for the vast assemblage; or if, instead of having her lower deck completely clear, she had been carrying out a full cargo, there would not have been time, under the pressure of the danger and the violence of the gale, to throw the cargo overboard, and certainly, with it, not sufficient space in the brig to contain one half of the number of sufferers.

When the disastrous consequences that must have followed are considered; if, during the passage home,

which was performed in a period most unusually short, the wind had either veered round a few points, or even partially subsided, which must have produced a scene of horror on board, more terrible if possible than that from which we had escaped; and, above all, when the extraordinary fact is remarked, that the Cambria had not been above an hour in Falmouth harbour when the wind, which had all along been blowing from the south-west, suddenly chopped round to the opposite quarter of the compass, and continued uninterruptedly for several days afterwards to blow strongly from the north-east; one cannot help concluding, that he who sees nothing of a Divine Providence in our preservation must be lamentably and wilfully blind "to the majesty of the Lord."

As little time as possible was lost, after their arrival at Falmouth, in reporting to Colonel Fenwick, the Lieutenant-Governor of Pendennis Castle, the deplorable circumstances under which the Cambria had returned to port; and with the tender sympathy which characterises that old and distinguished officer, he hastened, long before day-light, to take steps for the disembarkation and comfort of the troops and sailors. Captain King, R.N. called into immediate requisition the numerous boats at his disposal; and in the course of the morning the sufferers prepared, with thankful and joyful hearts, to replace their feet on the shores of old England.

The ladies, always destined to form the van-guard, were the first to disembark, and were met on the beach by immense crowds of the inhabitants who appeared to have been attracted thither less by idle curiosity, than from the sincerest desire to alleviate in every possible manner their manifest sufferings.

The sailors and soldiers, cold, wet, and almost naked, quickly followed; the whole forming, in their haggard looks and the endless variety of their costume, an assemblage at

once as melancholy and grotesque as it is possible to conceive. So eager did the people appear to be to pour out the full current of their sympathies, that shoes, hats, and other articles of urgent necessity, were presented to several of the officers and men, before they had even quitted the point of disembarkation. And in the course of the day, many of the officers and soldiers, and almost all the females, were partaking, in the private houses of individuals, of the most liberal and needful hospitality.

But this flow of compassion and kindness did not cease with the impulse of the more immediate occasion that had called it forth. For a meeting of the inhabitants was afterwards held, where subscriptions in clothes and money, to a large amount, were collected for the relief of the numerous sufferers. The women and children, whose wants seemed to demand their first care, were speedily furnished with comfortable clothing, and the poor widows and orphans with decent mourning. Depositories of shirts, shoes, stockings, &c. were formed for the supply of the officers and private passengers; and the sick and

wounded in the hospital were made the recipients, not only of all those kindly attentions, and medical assistance, that could tend to remove or soothe their temporal suffering, but were also invited to partake freely of the most judicious spiritual consolation and instruction.

On the first Sunday after the arrival, Col. Fearon, followed by all his officers and men, and accompanied by Capt. Cobb, and the officers and private passengers of his late ship, hastened to prostrate themselves before the throne of the heavenly Grace, to pour out the public expression of their thanksgiving to their Almighty Preserver. The scene was deeply impressive; and it is earnestly to be hoped, that many a poor fellow who listened, perhaps for the first time in his life with unquestionable sincerity and humility, to the voice of instruction, will be found steadily prosecuting, in the strength of God, the good resolutions that he may on that solemn occasion have formed, until he be able to say, that "it was good for him to have been afflicted; for before he was afflicted he went astray, but that afterwards he was not ashamed to keep God's word."

OBEDIENCE.

OBEY your master in all honest things. This is a command of God. Justice and truth require it, and your interest demands it. The *anger* of God rests upon the *obstinate* and *disobedient*. And if God be against us, by our sin against *him*, who can be for us, to do us good on the whole? Your master's age, and experience, and knowledge of the world and of his business, entitle him to your esteem and confidence, and to your obedience to his directions. If you rebel against his authority, you are depriving yourself of his goodwill, and of his endeavours to be your friend, and you may have to be sorry for it as long as you live! Willingly, therefore, *obey* his directions. Modest, civil, cheerful, and obedient conduct will be sure to be attended with God's blessing, and most likely with worldly prosperity. You have contracted with your master to give him *all* your time, and a ready attention to his instructions; and, except you, in these

cases, fulfil *your* promise, you cannot reasonably expect, that he will be *so kind* in his manner to you, as he is to those who are obedient to his will; or that you will improve in the knowledge of your business, or leave him at the end of your service with a high character.

Avoid being self-sufficient; or proud of your knowledge. Do not be impatient at being reprov'd; or, when instructed in any thing, do not appear unthankful, or say rudely, that "you knew it before,"—for remember you bound yourself to be a *learner*. The surest way to keep us ignorant, is to pretend to more knowledge than we have; and even if we happen to know something before, that another informs us of, we should be thankful for his kindness, and receive his instructions with meekness, for he may have many more things to shew us, that may be very good and profitable to us to know, and that we are now perfectly ignorant of.

REVIEW OF BOOKS.

Sacred Poetry. Third Edition. Edinburgh: Oliphant. Pp. xii. and 352.

The Sabbath Harp. A Selection of Sacred Poetry. By the Rev. J. East, M. A. Bristol. Pp. iv. & 452.

Select Poetry, chiefly on Subjects connected with Religion. Seeley. Pp. xii. and 160.

Nouveaux Cantiques Chrétiens pour les Assemblées de Dieu, composés par César Malan. Nisbet. Pp. 142.

THESE publications, though varying in form and price, have all the same grand object in view, the improvement of poetry as the handmaid of religion. They form therefore suitable and agreeable presents to the rising generation, though by no means exclusively adapted to their use.

The Edinburgh selection possesses more the character of a Hymn Book than either Mr. East's or the Select Poetry, though it contains several extracts from the writings of Cowper, Dale, Montgomery, Millman, &c. of a different description. The sentiments and poetry in general deserve commendation, though the editor appears rather too fond of the effusions of Kelly, and we could wish that some modern sing-song alexandrines had been omitted. This stanza appears absolutely irreconcilable with serious poetry. The following poem on the death of a Christian, by the present Bishop of Calcutta, appears to have escaped the notice of Mr. East and the editor of the London Selection.

Thou art gone to the grave,—but we will
not deplore thee,
Tho' sorrows and darkness encompass the
tomb,
The Saviour has pass'd through its portals
before thee,
And the lamp of his love is thy guide
through the gloom.
Thou art gone to the grave,—we no
longer behold thee,
Nor tread the rough path of the world
by thy side;
But the wide arms of mercy are spread
to enfold thee,
And sinners may hope, since the Sinless
has died.

Thou art gone to the grave,—and its
mansion forsaking,
Perhaps thy tried spirit in doubt lingered
long;

But the sun-shine of heav'n beam'd
bright on thy waking,
And the song which thou heard'st was
the seraphim's song.

Thou art gone to the grave,—but 'twere
wrong to deplore thee,
When God was thy ransom, thy guar-
dian, thy guide;

He gave thee, and took thee, and soon
will restore thee,
Where death hath no sting, since the
Saviour has died.

With this extract the following,
by Caroline Fry, may be connected.

The grave is not a place of rest,
As unbelievers teach,
Where grief can never win a tear,
Nor sorrow ever reach.

The eye that shed the tear is closed,
The heaving breast is cold;
But that which suffers and enjoys,
No narrow grave can hold.

The mould'ring earth and hungry worm
The dust they lent may claim;
But the enduring spirit lives
Eternally the same.

Mr. East's selection is rather fancifully entitled *The Sabbath Harp*, and is divided into the Sabbath Eve; the Sabbath; the Sabbath Morning—Services—Festival—Retirement—Evening and Night; the Millennial, and the Celestial Sabbath. The poems are arranged in alphabetical order under these heads, and the first lines appear alphabetically in a table of contents. It will be more convenient for his readers, if in future editions Mr. E. will change this table of contents for an alphabetical index of first lines. The volume contains much good poetry, some of which is original and deserving of no mean praise. The following is part of a poem on 2 Chron. vi. 18.

Oh! wilt Thou dwell with men on earth—
With beings of so mean a birth?
The heaven of heavens, where thou dost
reign,
Cannot thy majesty contain:
Much less the lowly roofs we raise:—
A scanty tribute to thy boundless praise.
There are—oh! spare my feeble sight,
That cannot bear unmingled light!—

Cherub and mighty Seraph found—
In radiant glory blazing round—
Encircling; Lord! thy sapphire throne,
Their love, their praise, their service all
thine own.

Thou High and Lofty One, afar,
Beyond creation's farthest star—
Inhabiting eternity—the high
And holy palace of the sky;—
Am not I sunk too low, for Thee
To stoop to visit, and to dwell with me?

A still small whisper answers, "No:
My chosen dwelling is below.
Within the contrite spirit's breast,
'Mid tears and sighs, I love to rest;
And he, who trembles at my word,
In praise and supplication shall be heard."

Here, then, amidst thy temple, Lord!
I wait to hear and learn thy word.
The sacrifice of prayer I bring,
Accept; and listen, while I sing
The glory of redeeming love,
And tune my harp for higher strains above.

No temple there its ample gate
Opes to receive the throngs, who wait
In adoration at thy feet:
Of all the multitudes that meet
From ev'ry tribe, from ev'ry clime,
Thou art thyself the temple and the shrine.

No feeble taper there shall gleam;
Nor waning moon, her pallid beam,
Shall fling upon the vault of night;
Nor shall the sun's meridian light
Blaze on the scene: thy glory's ray
Shall kindle round new skies a brighter
day.

O Saviour! when, admitted there,
Thy triumphs and thy throne I share,
Pure as the light my praise shall rise
A sempiternal sacrifice:
And, 'through the ages all along'
Thy dying love shall be my deathless song.

The following, from Mr. Grin-
field's pen, on Rev. xxi. deserves
notice:—

Then it burst, the glorious view,
In the Spirit as I lay;
Heavens and earth created new,
For the first were pass'd away:
Sea was none, with billowy roar
Severing shore from kindred shore;
But, refulgent as a bride,
For her husband beautified.
Forth from heaven and God descending,
Lo! the Holy City came,
Glories past expression blending,
New Jerusalem her name!
Hark! a voice from heaven—"Our God
Plants with men his blest abode;
They his hallowed people; he,
He, their present God shall be!
"God's own hand from all their eyes,
Wipes for ever every tear:

Death is dead—no more to rise;
Pain and sorrow disappear."
Hark! he speaks—the First, the Last:
"See the old creation past!
A new universe begun!
Write the changeless truth—"Tis done!"

Highly, however, as we com-
mend Mr. East's Sabbath Harp,
we feel the Select Poetry deserving
of still higher praise. It is a small
but sweet selection, and will, no
doubt, meet with a very extended
circulation*.

The following, by the Princess
Amelia, is far too little known:

Unthinking, idle, wild, and young,
I laughed, and talked, and danced, and sung:
And proud of health, of freedom vain,
Dreamed not of sorrow, care, or pain;
Concluding in those hours of glee,
That all the world was made for me,
But when the days of trial came,
When sickness shook this trembling frame
When folly's gay pursuits were o'er,
And I could dance and sing no more,
It then occurred, how sad 'twould be,
Were this world only made for me!

An extract from Burns's *Cotter's
Saturday Night* is common to this
selection and the former: we rather
wish the whole poem had been
inserted.

The cheerful supper done, with serious
face,

They round the ingle form a circle wide;
The sire turns o'er, with patriarchal grace,
The big Ha'-Bible, once his father's
pride:

His bonnet reverently is laid aside,
His lyart haffets wearing thin and bare;
Those strains that once did sweet in Zion
glide,

He wales a portion with judicious care;
And "Let us worship God!" he says
with solemn air.

They chaunt their artless notes in simple
guise;

They tune their hearts, by far the noblest
aim:

Perhaps Dundee's wild warbling measures
rise,
Or plaintive Martyrs, worthy of the
name;

* We except from our commendation
p. 33, of which Mr. Scott used to say that it
describes a very low and doubtful state of
Christian experience, and has very much
contributed to lull Antinomian professors
in false security. We think some ex-
pressions in p. 151 also so strong, that we
could wish it were expunged.

Or noble Elgin's beats the heavenward
flame,

The sweetest far of Scotia's holy lays.

Compared with these, Italian trills are
tame:

The tickled ears no heart-felt raptures
raise;

No unison have they with our Creator's
praise.

The priest-like father reads the sacred page,
How Abraham was the friend of God
on high;

Or, Moses bade eternal warfare wage
With Amalek's ungracious progeny;

Or, how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging
ire;

Or, Job's pathetic plaint and wailing cry;
Or, rapt Isaiah's wild, seraphic fire;

Or, other holy seers that tune the sacred
lyre.

Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was
shed;

How He, who bore in heaven the second
name,

Had not on earth whereon to lay his head;

How his first followers and servants sped;
The precepts sage they wrote to many
a land;

How he, who lone in Patmos banished,
Saw in the Sun a mighty angel stand;
And heard great Babylon's doom pro-
nounced by Heaven's command.

Then, kneeling down, to heaven's eternal
King

The saint, the father, and the husband,
prays:

Hope "springs exulting on triumphant
wings,"

That thus they all shall meet in future
days,

There ever bask in uncreated rays,
No more to sigh, nor shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear,
While circling time moves round in an
eternal sphere.

Compared with this, how poor religion's
pride,

In all the pomp of method and of art,

When men display, to congregations wide,
Devotion's every grace except the heart!

The Power, incensed, the pageant will
desert,

The pompous train, the sacerdotal stole;

But haply, in some cottage far apart

May hear, well pleased, the language
of the soul,

And in his book of life the inmates poor
enrol.

Alas, poor Burns! the man who
could thus write in the most serious
strain at one moment, and then de-
file his pen with the vilest licen-

tiousness, and shorten his days by
sensuality and intemperance.

Millman appears a great favourite
with the editor, who, in common
with Mr. East, has inserted in
his selection that beautiful hymn
which appears in one of our former
Numbers *;

For thou did'st die for me, O Son of God!

—a poem on which we linger every
time our eye glances upon the
page, and which we read again and
again with increasing delight. The
following is in common to the Select
Poetry and the Edinburgh Se-
lection:—

For thou wert born of woman! thou
didst come,

O Holiest! to this world of sin and
gloom,

Not in thy dread omnipotent array;
And not by thunders strew'd was thy
tempestuous road;

Nor indignation burst before thee on thy
way.

But thee, a soft and naked child,

Thy mother undefiled,

In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to
prepare

A gorgeous canopy of golden air:

Nor stoop'd their lamps th' enthroned
fires on high:

A single silent star came wandering from
afar,

Gliding unchecked and calm along the
liquid sky;

The eastern sages leading on

As at a kingly throne,

To lay their gold and odours sweet
Before thy infant fest.

The earth and ocean were not hush'd
to hear

Bright harmony from every starry sphere;
Nor at thy presence brake the voice of
song

From all the cherub choirs; and seraph's
burning lyres

Pour'd through the host of heaven the
charmed clouds along.

One angel troop the strain began,

Of all the race of man

By simple shepherds heard alone,

That soft Hosanna's tone.

And when thou didst depart, no car of
flame

To bear thee hence in lambent radiance
came;

Nor visible angels mourn'd with drooping plumes:
Nor didst thou mount on high from fatal Calvary
With all thine own redeem'd outbursting from their tombs.
For thou didst bear away from earth
But one of human birth,
The dying felon by thy side, to be
In paradise with thee.

Nor o'er thy cross the clouds of vengeance brake;
A little while the conscious earth did shake
At that foul deed by her fierce children done;
A few dim hours of day the world in darkness lay;
Then bask'd in bright repose beneath the cloudless sun,
While thou didst sleep beneath the tomb,
Consenting to thy doom:
Ere yet the white-robed angel shone
Upon the sealed stone.

And when thou didst arise, thou didst not stand
With devastation in thy red right hand,
Plugging the guilty city's murderous crew;
But thou didst haste to meet thy mother's coming feet,
And bear the words of peace unto the faithful few.
Then calmly, slowly didst thou rise
Into thy native skies,
Thy human form dissolved on high
In its own radiancy.

Our last extract must be the Missionary Hymn of Bishop Heber, which also is common to the Select Poetry and the Edinburgh Selection, and which we are surprised Mr. East has overlooked; knowing well his attachment to this great cause.

From Greenland's icy mountains,
From India's coral sand,
Where Afric's sunny fountains,
Roll down their golden sand;
From many an ancient river,
From many a balmy plain
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft on Ceylon's isle,
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness,
The gifts of God are shewn,
The heathen in his blindness
Bows down to wood and stone.

JULY 1825.

Shall we whose souls are lighted
With wisdom from on high;
Shall we to man benighted
The lamp of life deny?
Salvation! oh, Salvation!
The joyful sound proclaim
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole:
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

The production of Mr. Malan may safely be recommended to those of our readers who are acquainted with the French language. It may be a little too ardent, but the warmth of our Christian brethren on the continent may well shame our coldness. We do not insert extracts for obvious reasons; but an idea of the sentiments may be formed by a translation of one of those poems, transmitted us by a valuable correspondent, and which is inserted in the present Number, at page 260.

Affectionate Advice to Apprentices, and other young Persons engaged in Trades or Professions. By Henry George Watkins, M. A. Rector of St. Swithin's. Seeley. Pp. 56.

THIS small publication contains much important and excellent advice, arranged in short chapters, and written in a very plain and intelligible style. We recommend it to parents and masters, as a very suitable book to be put into the hands of their children and apprentices. Few persons, indeed, in the middling and lower walks of life, can read this small work without deriving so much instruction from it as will well repay the trifling sum of sixpence, at which the pious author has published it.

An extract is inserted in our present Number, page 269, which may afford a specimen of the author's style and sentiments.

INTELLIGENCE.

MR. O'CONNELL AND THE LONDON HIBERNIAN SOCIETY.

A correspondence has recently taken place between Mr. O'Connell and the Rev. Mr. Webster, the secretary of the London Hibernian Society, in consequence of the former gentleman having charged the Society with misapplying 26,000*l.* of the parliamentary grants; with having published false statements, and with having neglected to educate a single Roman-Catholic child in the province of Munster.—It appeared to some impossible that Mr. O'Connell could be so ignorant of the affairs of the Hibernian Society as to suppose that it had ever received any assistance from Parliament, and hence Mr. Webster's first letter simply inquires whether Mr. O'Connell's observations referring to the misapplication of funds were intended to apply to the London Hibernian Society, or to any other Institution; and, whether there be any charge involving a departure from the established principles and regulations of the London Hibernian Society, which he was prepared to specify to the Committee.

To these inquiries Mr. O'Connell replies, "The charges to which I alluded, at the meeting on Monday last, in the Freemasons' Hall, were intended to apply to the London Hibernian Society, and to none other;" and then proceeds to ask for documents to establish his own accusations, promising that if such documents are given, he can open up a scene that will fill with some surprise many of those who have, in this country (from unquestionably pure motives) given their patronage to the London Hibernian Society—its Preachers—and some of its Missionaries.

To this Mr. W. replies, by expressing surprise that Mr. O'Connell should then have to ask for documents to establish assertions which ought not rashly to have been made; and then declares that all Mr. O'Connell's charges are without foundation. "The funds of the Society," says Mr. Webster, "have never been applied to any other purposes than those pointed out by its laws and regulations, which have now, for many years, limited its operations to the establishing of schools, and the reading and circulating the holy Scriptures in Ireland. The Society has never received any assistance from Government, and, therefore, could not, as you have asserted, misapply the Parliamentary grants. It has been always, and it now is, supported entirely by the private and voluntary contributions of benevolent individuals, to whom it delivers an Annual Report, and publishes the same for their information. It has never cal-

umniated the people of Ireland, nor misled the people of England; but has confined itself to the publication of events and circumstances founded, as the Committee believe, on unquestionable evidence. The London Hibernian Society has instructed, and now instructs, in its schools in the province of Munster, as well as in the other provinces of Ireland, many Roman-Catholic as well as Protestant children; nor has it, for many years, employed either preachers or missionaries, unless you think proper to designate the Scripture readers by either of these terms;" and he calls upon Mr. O'Connell for proof of his accusations.

Here the parties were fairly at issue; and the only way in which Mr. O'Connell could extricate himself from the charge of calumny was by fixing on some one instance in which the London Hibernian Society had violated its rules. Instead of this he seemed disposed to let the matter rest until Mr. Webster informed him of the Society's intention to print the correspondence. This called forth a very curious letter, wherein Mr. O'Connell attempts to change the whole ground of the controversy, and to entangle Mr. W. in an argument on some new, and at the same time very general, charges: to this Mr. W. replies, by stating that, as Mr. O'Connell had not specified any one instance in which the Committee had transgressed the rules and regulations of the Society, or advanced the least shadow of proof of his assertions, the Committee had determined to close the correspondence; at the same time briefly commenting on Mr. O'Connell's novel charges.

The correspondence appears to us, in various respects, highly interesting; but there are some points connected with the whole subject which deserve serious notice. The charges were made at Freemasons' Hall, at the anniversary of the British and Foreign School Society, when a Mr. Sykes, a member of parliament, was in the chair. Now it was quite obvious, that an attack upon the London Hibernian Society was totally irrelevant to the purposes for which the meeting was assembled. The chairman's duty, therefore, in the first instance, was to intimate to Mr. O'Connell that he was deviating from the orderly course of proceeding. On the contrary, Mr. O'Connell was permitted to go on with his observations; nor, as far as we understand, did either the chairman or any of the officers of the British and Foreign School Society interfere. The next obvious course of proceeding would have been, to allow any friend of the Lon-

don Hibernian Society, who was present, to reply to the charges which had been made, and explain any mis-statements which had occurred, and then for the chairman to request the speakers to confine themselves to the business of the day. On the contrary, when the Rev. Mr. Pope, of Dublin, who happened to be present, attempted to reply, he was most decidedly put down, and not allowed to say any thing; and when the Rev. Mr. Evanson, into whose hands a motion had been put by the Committee, and who therefore was regularly called upon to speak, proceeded to reply to Mr. O'Connell's observations, he was called repeatedly to order by the chairman; and though nothing could be more appropriate than the line which Mr. E. adopted, it required no small share of firmness and of adroitness to persevere in his address in the face of the opposition with which he had to contend. That Mr. O'Connell should seize any opportunity in his power to vituperate the London Hibernian Society is no way surprising; but that a Member of the British Parliament—a professedly liberal man—a friend of education—should prevent the friends of such a Society as the Hibernian from speaking in its defence, is inexplicable on any ground of consistency. We have heard it intimated, indeed, that the chairman was afraid of a disturbance. But if gentlemen have not sufficient courage and self-possession to discharge the duties of a public station, they had better confine themselves to a more appropriate sphere.

CHURCH MISSIONARY SOCIETY.

We are happy to state the arrival of the Rev. Marmaduke Thompson, in this country from Madras. The above Society has received most satisfactory testimonials of the prosperity and success of their missions in that neighbourhood. Appearances are most hopeful at the Syrian College; and there is great reason to conclude that many of the pupils will be

But there are some other points which should not be passed over. This discussion throws some light on the state of the public press. Mr. O'Connell's attack occupies a considerable space in some of the daily papers. Mr. Evanson's triumphant reply is scarcely noticed at all. How is this? simply because the large proportion of the newspaper reporters are Roman Catholics and Irishmen.

But what shall we say to the conduct of the officers of the British and Foreign School Society? In their account of the proceedings of the day, they omit, indeed, any reference to either the attack or the defence. But if they were really sincere in the regret which some of them expressed at what had taken place, some intimation of that regret ought to have been given; but nothing of the kind appears. On the contrary, Mr. O'Connell is mentioned among their distinguished personages and eloquent speakers. But neither Mr. Pope is alluded to as being present, nor Mr. Evanson adverted to as a speaker. This really seems very much like an implied approbation of Mr. O'Connell, and an intentional slight on Mr. Evanson. The friends of religion will do well to keep this subject in view, and narrowly to observe the conduct of the British and Foreign School Society.

The whole proceeding shews how little dependance is to be placed on professed liberality of sentiment when not under the controul of vital religion.

fitted, under the labour of the valuable Mr. Fenn, for extensive usefulness. The cause of Female Education is rapidly spreading in India.

The Society have also received, recently, intelligence from New Zealand, which is of an encouraging nature, though not unmixed with painful circumstances.

BAPTISM OF A CONVERTED JEW.

After the morning service at St. Andrew's church, Plymouth, on Sunday, June 19, Mr. Alexander, late Reader to the Jewish congregation in that town, and who has filled other offices of character and respectability among the Jews, was baptized in the Christian faith, by the Rev. J. Hatchard, vicar of the parish, in the presence of an immense congregation, who appeared to take a deep interest in the progress of the ceremony. The prayers were read by the Rev. R. Lampen. The Rev. B. Golding, of Stonehouse, Captain Thicknesse, R. N. and Mrs. Hatchard, appeared as sponsors. The Rev. Mr. Hatchard preached on the occasion from Hosea iii. 4, 5, in very appropriate terms, and alluded to the individual who was about to declare his firm

belief in the truths of the Christian revelation. Mr. Alexander has already been called to suffer reproach by some, who have endeavoured to lessen the value of the sacrifice which he has thus made for conscience sake, by representing him as not of respectable rank in Jewish society. He has, however, always been known by the title of Rabbi among the Jews at Plymouth; and is acknowledged a qualified reader in the synagogue, by being appointed to officiate in the room of their regular reader, who has for some time been unable to fulfil the duties of his calling. He also held the situation of *Shochet*, or Inspector of meat, which is an honourable office, and bestowed only on priests of unblemished reputation.

METHODIST CHAPEL AT BARBADOES.

Our readers will doubtless recollect the destruction of the Methodist Chapel at Barbadoes, in October 1823, and the violence which compelled Mr. Shrewsbury, the Methodist Preacher in that island, to escape for his life, and of which we inserted an account in our Number for February and March, 1824. We hoped that the negotiations which had taken place had prevented the necessity for any farther observations. It appears, however, that no compensation has yet been made either to the proprietors of the chapel or the preacher; the subject was accordingly recently brought forward by Mr. Buxton in the House of Commons, who, after most ably and eloquently depicting the outrageous violence of the whole transaction, stated that all which he asked was, that these people should be compelled to rebuild the chapel; and that means should be taken to prevent the repetition of similar outrages. He would just beg to call the attention of the House to a comparison between the case of Mr. Smith, of Demerara, and the Magistrates of Barbadoes. The crime of Mr. Smith was, that he had been acquainted with the projected insurrection for half an hour before it took place. Well, how was it in the case of the Magistrates? They were all assembled and examined if they had known any thing of the intention to pull down the chapel? To which they all answered that they did. The Magistrates were asked, whether they had taken any steps to suppress the riot? To which they answered, that they had used no exertions. Well—Mr. Smith was accused of not having communicated to the Governor the information he had received, although the time would not have allowed it; but when the Magistrates were interrogated on the same point, they answered, each and all, that they had not made any disclosure. Here, then, was this poor Missionary, who had no authority whatsoever, residing at a distance of ten miles from the Governor, and because he did not communicate his information with the rapidity of a telegraph; he was sentenced to be hanged by the neck, whilst, at the same time, these Magistrates, who were invested with authority, and whose duty it was to disclose whatever information they received, and who were within a short distance of the Governor's house, were merely subjected to a ludicrous reprimand from the Privy Council, which in fact was never acted upon. The Honourable Member concluded by proposing the following resolution:—"That this House having taken into their most serious consideration the papers laid before them, relating to the demolition of the Methodist chapel in

Barbadoes, and the expulsion of Mr. Shrewsbury, a licenced teacher of religion, deem it their duty to declare, that they view with the utmost amazement and detestation that scandalous and daring violation of law; and that they beseech his Majesty to take such steps as shall secure the reconstruction of the chapel at the expence of the colony of Barbadoes, and to assure his Majesty that this house will afford him every assistance which may be required, in order to prevent the recurrence of such outrages, and in order to secure ample protection and religious toleration to all his Majesty's subjects in that part of his dominions."

Mr. Wilmot Horton censured the instructions sent out by the Wesleyans to their Missionaries, but Mr. Canning, with much better feeling, remarked, that, from the papers on the table, only one opinion could be formed as to the act in question. It was wholly unjustifiable in itself; it was a transgression of law, and an insolent defiance of Parliament and the country. He differed from the Hon. Mover only as to the manner in which the case ought to be treated practically. In the first place the case was different from that of Mr. Smith, because Mr. Shrewsbury himself was wholly free from blame. [Hear.] His letter, if it contained his real opinions, he had a fair right to transmit; but it was an act of gross injustice to that individual that the letter should have been published here and sent over as a firebrand to Barbadoes. [Hear.] Mr. Shrewsbury was chosen by the Wesleyan Society to go over to Barbadoes for the purpose of stemming prejudice and extending knowledge. He wrote an account of what he saw and felt, to his employers; and they, with a culpable prematurity, published that account and transmitted it to Barbadoes. The letter was never meant to excite any ill-will, and still less to cause those outrages which undoubtedly proceeded from it. He admitted that the outrage was an enormous one, and in considering it there were four parties to be judged. First, the unknown persons who committed the outrage; second, the local Magistrates who either did not know, or did not do their duty [Hear]; third, the Governor of Barbadoes; and fourthly, the Government at home. He could not think that the Governor had been guilty of any thing improper. He had omitted to call out the military force, because he was told by his advisers that the civil power was sufficient. The Hon. mover himself admitted the blamelessness of the Governor. Since that time, however, a larger authority had been entrusted to him, and he had executed it with discretion and effect. Nor did he think the Government at home were to be blamed,

for they had done all in their power to prevent a recurrence of similar events. They had enlarged the authority of the Governor, and they had reprimanded the local magistrates. It had been said the magistrates ought to have been punished and displaced. But who knew enough of the state of society in Barbadoes to say, that if any of these were removed they could be replaced by better ones? With respect to calling on the Barbadians to rebuild the church, it would be a difficult step. That colony had an independent legislature, and we had no right to levy such a tax. Believing that the original resolution would be greatly improved by his amendment, he would move, "that the House having taken into its most serious consideration the papers on the table relating to the demolition of the Methodist Chapel in Barbadoes, deem it their duty to declare their utmost indignation at that scandalous and daring violation of the law: and having seen with great satisfaction the instructions sent over by his Majesty's Secretary of State to the Governor of Barbadoes to prevent the recurrence of a similar outrage, humbly express their ready concurrence in any measures necessary to secure the most ample protection and religious toleration to all classes of his Majesty's subjects in that colony."

The following extract, from Baldwin's Weekly Journal, deserves serious attention.

"Our readers will not forget, that when the destruction of Mr. Smith was to be accomplished, the warmest eulogies were

heaped upon the Wesleyan Missionaries, in order to depress the designed victim, who was a member of a different religious Society, by an invidious contrast. They will not forget, either, that his character as a member of the Established Church, could not atone, in the eyes of the West-Indians, for the zeal, and benevolence, and piety, of that admirable man, Mr. Austin; and recollecting these things; and comparing them with the detestable outrages offered to Mr. Shrewsbury, they will not fail to conclude, that religion, and not its particular form,—God, and not his ministers, are the objects of alarm and aversion to the persecutors. And how can it be otherwise? These people living in a state of the foulest sensuality, cannot contemplate the pure life and self-denying doctrines of a sincere Christian teacher, otherwise than as censures of their own licentious depravity; while they must regard those who would breathe a soul of religion into those of their fellow-creatures whom they treat like the beasts that perish—as men who would deprive them of their human cattle, by raising these unhappy creatures to that moral and intellectual rank for which their all-bounteous Creator designed them.

"It is a curious illustration of the perfect understanding which exists among the enemies of the Gospel—those 'who make merchandise of men's souls,'—every where, that the unchristian ruffians of Barbadoes have borrowed the name of 'Captain Rock,' the champion of the Irish priests."

CHINESE BIBLES.—MALACCA.

The following extract shews the eagerness with which many in China and the neighbouring countries welcome the offer of the Scriptures in their own tongue.

"It will gladden your heart to hear that many, both of the Chinese and Malays, have lately called and begged for the Word of Life. We lately sent to Cochin-China, by Government vessels belonging to that country, nearly 3,000 copies of the Mission books, in Chinese. They were eagerly read by the Cochin-Chinese, and many of their great men came to the College with a large body of servants, and requested

books. As a proof that the books sent to that country when you were here, are read and understood by the people, they had written down the names of many of them which they brought to us, that we might supply them with books of the same kind. O! that the Lord would bless his own word. Many hundred copies have been sent from hence since you left us, and there appears an increasing desire in all classes to obtain our books. Our weekly sheet tract is continued, and is much sought after by the Chinese, who all say it contains *good doctrine*."

HOUSE OF REFORM FOR FEMALE CHILDREN.

The following benevolent proposal has been issued for instituting a house of discipline and school of reform for viciously disposed and neglected female children.

"Many calls have been of late made upon the public attention, to institute societies for checking various species of crime; but as it is still more desirable to prevent than to remedy an evil, it is respectfully submitted to the benevolence of the British public,—1st, That as yet no

institution has been formed for the specific object of arresting the progress of vice in the minds of female children already contaminated by actual guilt.

—2d, That the experiment has been tried with great success in the case of boys by the Philanthropic Society, the Refuge for the Destitute, and other establishments; where, by their valuable exertions, many have been checked in their career of wickedness; and, instead of becoming

amenable to the offended laws of their country, are now restored to the community, useful and respectable members of society:—and, 3d, That it is a lamentable fact, that there are now (January 1825) four female children under thirteen years of age in Newgate, two of whom are under sentence of death; unavoidably associating with the numerous old offenders, and habitually vicious inmates of that prison. It is therefore proposed that an institution should be formed for placing under strict discipline, and wholesome restraint, female children of vicious habits; to correct them in their evil ways, and to prevent the confirmation of those practices, which in all human probability must terminate in their destruction.

“The necessity of such an establishment has presented itself very forcibly to the minds of those who have given much of their attention to the subject of female prisoners; and finding upon inquiry, that none of the societies at present in existence can lend their valuable aid towards

the reception of such objects, it is earnestly hoped that this appeal to the British public will not be made in vain, but that a sufficient number will be found ready to contribute towards forming, supporting, and perfecting a system from which it is reasonable to expect, with the blessing of God, who alone can give the increase, that the amount of crime will be lessened, and the aggregate of good materially augmented.”

It is intended that this establishment should be under the care of a Schoolmistress, with such other assistants as may be requisite; that the children be carefully instructed in the holy Scriptures, reading, spelling, and needlework; also, that they be employed in household labour, in proportion to their strength; and that plain clothing be provided for them during the time they remain in the institution.

Subscriptions are received by Sir John Perring, Shaw, and Co., Bankers, 72, Cornhill.

Just published,

Saint Paul's Visitation at Miletus. A Sermon, at the Visitation of the Archdeacon of Suffolk. By the Rev. John Wilcox, M. A.

The Importance of a full Exhibition of Scriptural Truth. A Sermon, preached before the University of Cambridge, June 26, 1825. By Thomas Webster, M. A. Vicar of Oakington, Minister of Tavistock Chapel, and late Fellow of Queen's College, Cambridge.

Notices and Acknowledgments.

The proposal of BLAISE is accepted; though with some doubts, in consequence of communications of a similar nature from various quarters.

מדות—A. B.—PROTESTANT—&c. are under consideration.

A letter, enclosing Twenty Pounds, to be divided between the Bible Society and Church Missionary Society, has been received, and the enclosure appropriated according to the writer's directions.

THE PROTESTANT.—No. VII.

THE rejection of the Roman-Catholic Bill by the House of Lords has given great satisfaction to the large proportion of our fellow-subjects, and we trust many of them have not failed to offer up their thanksgivings to the Author and Giver of every good.

We must not, however, forget that the Popish party are ever alert and active, that they never remit their exertions; that though defeated again and again, there is always some fresh scheme and machination which they have in view; and if their efforts are checked in one instance, they will endeavour to seize the moment when victory renders their adversaries incautious, to aim a blow at the vitals, or at least, to wound some unguarded member.

We have been the more impressed with this idea, because we find, that since the defeat of the Papists in the House of Lords, the first Report of the Commissioners of Irish Education Inquiry has been presented to both houses of Parliament,—a Report which, if received and acted upon, will, in our opinion, prove more injurious to the empire at large than the conceding to the Papists all they have hitherto demanded in their emancipation petitions.

The Report condemns all the existing establishments in Ireland for the education of the poorer classes: The Protestant Charter Schools—the Association incorporated for discountenancing Vice and promoting the Knowledge and Practice of the Christian Religion—the Parochial Schools—the Kildare Street Society for the Education of the Poor—the Lord Lieutenant's School Fund—the London Hibernian Society—the Baptist Society—the Irish Society, &c. all come in for a greater or less degree of censure; with perhaps the exception of the Sunday-School Society.

All the institutions to which Government give assistance, are to be gradually dropped, and a new plan to be tried, in order, practically, to render the rest unnecessary that is really voluntary:—charity is to be discouraged, and a new system to be adopted, supported at the public expense, after the Commissioners have themselves demonstrated how little has been done for Ireland, by the proper distribution of the public money. The Hibernian Society, with its scanty income of 8 or 9,000*l.* a-year, has educated more children than the institutions supported at an expense of 20 or 30,000*l.* per annum, out of the public purse.

The Commissioners' plan is as follows:—

“ We propose that public schools of general instruction shall be established, one at least in each benefice, in which literary instruction shall be communicated to children of all religious persuasions; that two teachers, to be appointed by the general superintending authority, (the establishment of which we shall subsequently recommend), shall be employed in each school, where the extent of attendance shall be sufficient to justify the expense; that they shall each of them be laymen, and that one of them shall be a Roman Catholic, where any considerable number of Roman Catholics are in attendance on the school; and that a Presbyterian teacher shall be provided in those schools, where the number of children belonging to that communion shall render such appointment necessary or expedient; that on two days in the week the school shall break up at an early hour, and the remainder of the day be devoted to the separate religious instruction of the Protestants, the clergyman of the Established Church attending for the purposes at once of superintendence and assistance, and the Presbyterian minister likewise, if he shall so think fit, for the children of his communion. That on two other days

of the week the school rooms of general instruction shall in like manner be set apart for the Roman-Catholic children, on which occasions, under the care of a Roman-Catholic lay teacher, approved of as mentioned in the Minute which we have given, they shall read the Epistles and Gospels of the week, as therein mentioned, and receive such other religious instruction as their pastors (who may attend if they think fit) shall direct. It may be right to notice, that in the Roman-Catholic Church there are Epistles and Gospels appointed, not for Sundays only, but for almost every day in the year, and they comprise altogether a large portion of the Old and New Testament.

“If the attendance on a school should be so limited as to render both a master and usher unnecessary, the master might be permitted to take charge of the school of general instruction, and be also the religious teacher to the children of the same persuasion as himself. In such a case, however, a person of a different religion, duly qualified and properly remunerated, might attend at those periods in the week when the school is set apart for the religious instruction of children of a different persuasion from the master, and perform, under proper superintendence, the duty of religious teacher to those of his own communion; and it might be possible for the individual appointed to this duty, to take charge of the religious instruction in more schools than one in a parish or district. We suggest this arrangement; however, as one which is possible rather than desirable; and express our opinion, that the establishment of parochial schools, sufficiently large to occupy a master and usher, is much the most eligible course.

“We think it further necessary, that means should be provided for supplying Testaments, according to the authorised version, for the Protestant children. With respect to the Roman-Catholic children, an edition of the New Testament for their use has been transmitted to us by the Roman-Catholic prelates. The text of this edition is the Douay version; almost all the notes, however, originally annexed to that version, have been omitted.

“Deeply impressed with the importance and necessity of introducing the holy Scriptures into all institutions for the education of the people, as a fundamental part of the instruction, we recommend that copies of this edition of the Testament, omitting the Address thereto prefixed, but retaining the Notes, should be furnished for the religious instruction of the Roman-Catholic children, in every School established upon the system proposed. It will be for the Roman-Catholic clergy to supply such other books for the purpose of religious instruction as they may desire. We would suggest, however, that many forms of Catechisms are now in use amongst the Roman Catholics, in the different districts of Ireland, and that it would be expedient that some one or two should be selected or compiled for general use.

“It will be necessary also to provide a volume compiled from the Four Gospels, in the manner adverted to in our Conference with the Roman-Catholic archbishops. Such a book, together with the Book of Proverbs, and the work containing the History of the Creation, the Deluge, and other important events, extracted from the Pentateuch, may be profitably used in the schools during the united and general instruction. We by no means intend such works as substitutes for the holy Scriptures, although we propose that the Reading of the Scriptures themselves should be reserved for the time of separate religious instruction.”

We shall have occasion to refer again to this Report ere long.





H. Meyer Sculp.

JOHN A LASCO.

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CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

AUGUST 1825.

MEMOIRS OF THE REFORMERS.

JOHN A LASCO.

THE true Christian is the best of patriots. As in other parts of his character he is conformed to the image of his Saviour, so when he beholds the Redeemer weeping over that city which was about to fill up the measure of her crimes, and be visited with swift destruction, he learns to regard his native land with particular interest. His interest, however, is not a mere wish for her territorial aggrandizement or commercial prosperity, but such political feeling as is connected with the religious and moral welfare of her sons. At the same time he is a member of that family, whose relations are not limited by geographical boundary; and therefore, while "his heart's desire and prayer to God is, that his countrymen may be saved," he is ready to discharge the office of a good citizen on any soil on which his foot may be cast.

Few individuals have better claim to be distinguished in this respect than John, of the illustrious family of Lasco, in Poland, whose brothers, Jerome, Ladislaus, and Stanislaus, were all men of consideration; the first known as ambassador from the Emperor Ferdinand to the Ottoman power. After an education suitable to his rank, he visited the principal universities of Italy, France, Germany, and Holland. At Louvain, in 1523, he formed acquaintance with Hardenberg, a friend of the Reformation and of literature; and, passing on to Zurich, contracted an

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intimacy with Zuinglius, who persuaded him to study Scripture for himself, and, laying aside undue deference for Romish authority, to examine into the nature of the simple Gospel. Afterwards, staying at Basle, he was privileged with the conversation of Eccolampadius and Pellican, lodging under the same roof with Erasmus; but quitting that city on the 8th of October, 1525, he returned to his own country, where his personal talents and family connexions soon conspired to raise him first to the deanry of Gnesna, in the palatinate of Kalitz, and secondly to that of Lenzitz. He was designated at this period by a contemporary writer as "the singular ornament of the kingdom of Poland." He appears, however, to have been but partially enlightened in the best knowledge; for he subsequently confessed to his friend Pellican, that "he had spent all that time miserably in disputes, hostile tumults, and courtly pride; which he might have employed much more happily in his studies; but that a good God restored him to himself, and at length marvelously called him out of the midst of Pharisaism to truly Divine knowledge." These dignities were succeeded in 1536, by his nomination to the see of Wesprim, in Hungary; but when Sigismund the First offered him a mitre in Poland, he went to that monarch, and freely explained to him his reasons for wishing to resign all those honours, which he could not hold as a prelate in the

Romish Church with a safe conscience. The king is said to have taken this resignation in good part, but, understanding his desire of literary travel, to have granted him, of his own accord, letters of recommendation to various nobles and princes.

In 1537 he visited Mentz, with his friend Hardenberg, who took his doctor's degree; and two years after, being at Louvain with the same learned and pious individual, he gave further proof of his antipopish character by entering into the marriage state. "He had," says Clark, "a very great love to Christ and his people; a great hatred of popery and superstition, and a great contempt of the world; so that, whereas he might have been preferred to great honour in his own country, such was his love to Christ and his church, and such his hatred to popery, that he chose, with Moses, to suffer affliction with the people of God, rather than to live in worldly honour and peace amongst his friends."

His primary undertaking in his new character was to arrange, with the Countess Anne of Oldenburgh, certain regulations for the government of the church of Emden, where in 1540 he assisted that widowed princess with his counsel, without sustaining any public charge. His zeal and ability were much appreciated by those who desired the improvement of the existing state of religion and letters, of which an interesting testimony is given in an epistle sent him from Louvain, in May in the following year, by Francis Enzinas, otherwise called Dryander, a Spaniard, who subsequently was imprisoned at Brussels, for translating Luther's version of the Scriptures into the Castilian tongue. This foreigner had heard so much in favour of our reformer from their mutual friend Hardenberg, and had been so much gratified by the report, that he ardently desired an interview with him. Un-

derstanding that his wife Barbara was at Louvain he waited on her, and recognised Lasco's features, whom he had seen some time before, in the countenance of his infant daughter, but was grieved to hear that the climate of Emden was injurious to his health. He requested him to give him letters of recommendation to Luther and Malancthon, whom he wished to visit at Wittenberg, as well to avoid persecution in the Netherlands as to gain instruction in theology; and concluded in this respectful and affectionate manner: "I obtained, some months ago, from a Spanish nobleman, a sword, which he highly prized for its antiquity and material: and although I feel that it is a trifling present, and unworthy your acceptance, yet I send it you. For I desire that you should possess some pledge of the regard I entertain for you. I would have you measure the gift not by its intrinsic value, but by the sentiments of the donor. You will say, 'What have I to do with swords?' I confess indeed that you are armed with another weapon, far more excellent than this, and sharper than any double-edged, even the word of God. But I merely send this to assure you how much I esteem both your corporeal and mental worth, or rather the gifts of God in you: on one hand, your illustrious and even royal descent; on the other, your sincere profession of religion, rare learning, and most striking example of integrity and piety. Wherefore, I pray you, condescend to receive kindly the expression of my goodwill, though you may despise the present itself. Farewell, most excellent sir, and believe the name of your Francis worthy to be inscribed in the catalogue of those who are most devoted to you." Though the general strain of the epistle is too laudatory for the more correct feeling of modern times, yet such documents are valuable, as evincing the Christian love and esteem which

men of spirituality and cultivation felt for each other, at a season when, as sheep of Christ, they were worried by the wolves of superstition in every quarter.

The inclemency of the climate of Emden, and the declining state of health of his brother Jerome, seem to have determined Lasco, in 1542, to return to Poland, where he attended the death-bed of his relative. He was called back to Emden before the end of the year, to take charge of the church, and proceed with the Countess Anne, her brother Christopher, and others in authority, to a systematic reform of religious worship in East Friesland. He endeavoured to excuse himself from this task in the first instance, pleading the difficulty of the undertaking, his own infirmity, and unskilfulness in the language of the country; but when he was seriously admonished of his obligation to promote the cause of Christ, he assented, with this condition, that "if upon experiment it should be found that the glory of God was promoted by this call from the church and the prince, then he would remain in his office, otherwise he should beg to be discharged by them both."

"When the die was thus cast," observes Gerdesius, "it cannot be told with what prudence, diligence, moderation, and constancy, he applied to the work of reforming doctrine and ecclesiastical discipline; which it would be tedious to detail, and had therefore better be summed up in three words: The last stroke in the Emden Reformation was wanting; many relics of the former superstition remained; on account of the affair of the sacrament various disturbances had been by some rigid maintainers of the carnal presence of Christ in the holy supper; and there had been no rule of discipline observed, but all regulation had become rather matter of suspicion, as affording refuge for every kind of sectarianism: in a word, va-

rious schisms had divided the minds of professors, not yet sufficiently freed from popish leaven. In his endeavour to heal these mischiefs, with resolution, tempered by prudence, it might be expected that many difficulties would arise, one while from the strict disciples of Luther, at another from the sect of Memmo and David George, and again from some counsellors of dissolute habits, who were more ready to complain of the divisions occasioned by religion, than to establish an unity of faith. Mean time, by continued and wise application, he carried his point so far, that images were removed from the churches; vain and superstitious observances, exorcisms, and the like, were abrogated; a form of discipline and ecclesiastical order was signed; and the profession of purer doctrine was reduced to system. The followers of David George, and all supporters of his wild anabaptistical errors, were expelled East Friesland; while Lasco himself began a regular visitation of the churches, and a purer confession of the sacrament, which had been abolished by a certain Luneburg formulary forced on Emden ten years before, was restored, and a consistory founded, which became respected through the whole of reformed Christendom*."

In 1544 he was invited by Albert, duke of Prussia, to regulate the reform in his dominion; but as he deemed it expedient to send that prince a declaration of his sentiments on the subject of the communion, which accorded with those of Zuinglius, the negotiation was broken, through the attachment of Albert to the Lutheran views.

In 1548 he obtained leave of the Countess Anne to sail to England, on a request from Edward VI. to whom he had been recommended by Archbishop Cranmer, Peter Martyr, professor of divinity in Oxford, and Turner, a physician, as a person qualified by his experience

* Hist. Evang. Renov. t. iii. p. 148.

to manage affairs relative to a settlement of Protestant refugees in London. A considerable number of individuals of this description, chiefly Dutch, were accustomed to assemble for Divine worship in private dwellings; and their case, as sufferers on account of religion, exciting a natural sympathy in the breasts of English Reformers, they were not without hope of obtaining, in their favour, some privileges from the Government. This hope was realized, when the pious and amiable young sovereign granted them a charter in due form, and the use of a church in Austin Friars. During his stay in England, Lasco rendered them essential service by his counsel; and though he returned to the continent, yet he soon rejoined them, in consequence of the troubles occasioned by the publication of the *Interim*, when the whole affair was settled, by his own nomination as superintendant over four other ministers, named Walter Delany, Martin Micronius, Francis Rivers, and Richard Gall. The revenues which had belonged to the monastic foundation were appropriated for the subsistence of these pastors, and the corporation of London charged to protect them in the enjoyment of their rights. At the same time three hundred and eighty of them were naturalized*.

This is one of the most interesting facts connected with the English Reformation, as affording a specimen of the tolerant character of persons in authority at that early period.—John Uttenhove, another minister, and particular friend of Lasco, frequently assisted in this congregation, which flourished till its members amounted to three or four thousand. Lasco maintained a good understanding with Bucer at Cambridge, and Martyr at Oxford, and edited a publication of Bullinger on the sacrament, as well as another of his own, on the true meaning of the words of institution; while Ut-

* Burpet's Hist. of Reform.

tenhove translated the Psalms into Dutch verse, setting them to tunes adapted for public worship. This tranquillity, however, was of short duration; for the succession of the Princess Mary, a staunch Romanist, on the death of Edward, in July 1553, led to a change of measures unfavourable to the Reformed profession. The minds of the foreigners were then turned towards Denmark, on account of the enlightened character of Christian III. and two Danish vessels lying in the Thames, Lasco, with three hundred and fifty of his poor flock, consisting chiefly of Dutch and French, with some English and Scotch who chose to share in their lot, and his colleagues, except Francis Rivers, who remained some time longer engaged in ministry with Peter, son of Walter Delany, embarked on the 17th of September. The wind was at first prosperous; but in a short time such a tempest arose that they were in much peril for seven weeks, when, after great suffering, they arrived off the coast of Denmark. But here it pleased God that fresh trouble awaited them. Lasco and his friends being well known to maintain the Zuinglian view of the sacrament, Paul Noviomagus, one of the king's chaplains, with a bitterness reflecting lasting disgrace on his name, took that opportunity to denounce them as dangerous intruders; though Palladius, the superintendant of Zealand, and professor of divinity at Copenhagen, declared that he was ready to give them the right hand of fellowship. As this unseasonable attack provoked a defence from Lasco, the king was persuaded to forbid them from wintering in his dominions in the most peremptory manner. They then attempted in vain to gain admission at Rostock, Wismar, Lubec, and Hamburg, and after experiencing a variety of hardships in wanderings on the ocean, protracted till the following March, they sailed for East Friesland, and were hospitably

entertained at Emden and other towns, under the kind patronage of the Countess dowager of Oldenburg. Some migrated to Frankfort, some to Dantzick, some to Wessel, and others to Strasburg; while their dispersion tended, as in an earlier period of the church, to the wider diffusion of evangelical truth.

After staying about a year at Emden, he received an invitation to his own country, which he determined to accept; but first went to Frankfort, where he obtained leave of the Senate to build a church for the Réformed strangers, and particularly for those of the Low Countries. While in this city he wrote a defence of his faith and conduct as a minister, against the misrepresentations of those zealous Lutherans, Westphalus, Tillemann, and Bugenhagen, which he addressed to Sigismund king of Poland. He asserted that the doctrine inculcated by his adversaries was opposed to the sense of Scripture, the analogy of faith, and the consent of the catholic church. He complained that the true doctrine of the eucharist was condemned only through prejudice and want of examination; and that the more violent Lutherans too much resembled the Papists, not supporting their cause by legitimate weapons of Scripture and reason, but by force and authority; and calling those persons *heretics*, who could not agree with them in every point*.

In the same year, 1556, by permission of the duke of Wirtemberg he held a conference with Dr. Brentz on the subject of the Lord's Supper. Of this conference an account was published, which he affirmed was so false, that it contained many things which he never spoke or heard, and omitted others which ought to have been stated. As the Lutherans traduced the congregation which he had been

* Melchior Adam, Vitæ Theolog. exterior. p. 11.

the instrument of establishing at Frankfort, in their sermons, writings, meetings, and private discourses, declaring that they differed very blameably from the Augsburg Confession, he thought it his duty, at the commencement of the following year, to edit an Apology for that Church, in which he observed; "That their doctrine was not opposed to the Augsburg Confession concerning the presence of Christ in the Supper; but that, if it did, they ought not therefore to be condemned, if they could warrant their dissent from that Confession by the word of God." Westphalus proceeded to the greatest length in his reviling, and accused the Senate of Frankfort of admitting the enemies of the empire within their walls; observing "that those who had suffered in defence of such sentiments as were held by these settlers, in England, Holland, France, and elsewhere, were the devil's martyrs."

Of his return to Poland we have an interesting account in an epistle from John Uttenhove to the celebrated Calvin.

"As I am engaged in writing to my friends in general, I am unwilling to send off my letters, without giving assurance to you, my most respected Calvin, of the success which has attended the illustrious noble John a Lasco in Poland; with whom, thanks be to Almighty God, affairs have prospered as yet, although not without amazing opposition on the part of satan, who did not a little fear for himself and his dominion from one whose authority in his country is very considerable; and therefore he has used every endeavour, and employed every mean by his hirelings, either to destroy him or force him out of the kingdom. For when, about two months since, our bishops, who were all with the king at the meeting of the States at Warsaw, suspected that he was coming hither, they convened under the

Archbishop of Gneana, together with Lipomani bishop of Verona the papal legate, without the presence of any secular witnesses. They spent the whole day in consultation how they might most conveniently dispose of him, which was a matter of great concern, as they were well persuaded he would be the ruin of them all, according to the expression of the diocesan of Cracow, and therefore a timely remedy was to be provided. The next day they waited on the king, Lipomani first, then all the prelates in a body. They stated, that they had heard John a Lasco was coming, and desired a conference with the sovereign: wherefore they besought him not to grant him an audience, because he was a very great heretic, whom none of the nations could tolerate, and so he returned to his native land, and that indeed he had been already declared such. To whom the king, who is yet rather fearful, replied, 'It is certainly true, that he was some time ago pronounced a heretic by you in your synods; but not also by the council or senate. John a Lasco and his friends assert and are ready to prove that they are not heretics, but catholics. I do not see therefore how I can grant your request.' The bishops then said, that the king ought by all means to do this, if it were only out of regard to the peace of the kingdom. For there was no doubt but that many disturbances would arise, if he were suffered to remain. But the king, when he found that they persisted in their remonstrances, ordered them to be silent; for that their request was unjust, and contrary to the rights of the kingdom. When they perceived that they could do nothing at this first attack, they most impudently forged a thousand lies from that day, with which they loaded my Lord of Lasco generally, and particularly before the king. Among other things asserting, that he came into Poland, to take up

arms against the monarch, and to excite sedition in every direction; that he rode about the diocese of Cracow with two or three hundred horse, demolishing all things in the churches at his own pleasure, and much more of the same kind; which they so constantly repeated, and boldly affirmed, that the king began to suspect something sinister about Lasco, and to be somewhat set against him, till he spoke on the subject to a certain nobleman his relation. This person told the king, that all these reports were nothing more than mere calumnies, most audaciously hatched and contrived by his adversaries; that the king ought to be persuaded of this, and that he was ready to pledge his honour and his life to the truth of such disavowal. At these words the royal mind began to soften, and the king observed, 'You know that tumults and commotions of this sort have often led to the overthrow of great states. Wherefore tell Lord a Lasco, that you who are related to each other may manage religious matters among yourselves, and you shall shortly see, that I will have more regard to God than men.' Which that the Almighty may grant to the increase of his kingdom, we again and again fervently pray. Moreover, the sessions lately held at Warsaw have not altogether as yet succeeded to our wish; so furiously doth satan oppose himself to the spread of the kingdom of Christ the Lord. They were broken off rather suddenly, on account of the war in Livonia, for which the king is now preparing, so that the discussion relative to religion and ecclesiastical reformation was postponed to the next meeting, for which a day was not named. Meanwhile, the whole of the nobility use the greatest liberty, without being subject to episcopal scrutiny, and are allowed to provide evangelical preachers for themselves and their people. And at length it is to be hoped, that we are on the

point of making more happy progress, unless we provoke the anger of God against ourselves by our own ingratitude. The Turk lately had his envoy with John II. king of Hungary, while he was prevented from holding the States of his kingdom, and sent him an Ottoman standard, bearing his own device, with an order to collect such troops as he was able out of Poland and Hungary, and march them under it towards Vienna next spring against Ferdinand. But what John answered, or means to do, we are yet ignorant. Yet we fear lest he should be more inclined to the Turk than is proper, of which he recently gave no obscure intimation, by sending the Turk on his demand a certain distinguished captain, whom he had detained, who has always been steady to the party of Ferdinand. God in the mean time have mercy on us, and on Vienna, which has hitherto been the grand bulwark of Christendom against the fury and power of the Ottomans.—Farewell, my Lord Calvin, by me perpetually to be esteemed in the Lord Christ, to whom I sincerely commend thee and thy ministry! Lord a Lasco very lovingly salutes thee, who has no leisure at present to write himself. Salute in my name St. Andrew, Raymond, John Budæus, and the other brethren in the Lord.

Your most devoted

John Uttenhove.

"Cracow, Feb. 19, 1557."

"I am at this time so overwhelmed with care and business, my Calvin, that I can write nothing. On the one hand enemies, on the other false brethren, rise up against us; so that there is no quiet. Yet, thank God, we have many pious characters, who are both a help and consolation. Our dear Uttenhove knows all. Therefore reckon what he has written, as written by myself. Farewell. I most dutiously salute all the brethren

in the Lord.—John a Lasco, with my own hand*."

A letter is also preserved, written to him from Zanchius, the Strasburg Calvinist, of which the former part is illustrative of the hopes conceived by the Reformers of his usefulness in his native land.

"It has given me the greatest pleasure and satisfaction, most excellent sir, to understand from the correspondence of friends, after your return to your own country, that the Gospel of Christ has been not a little promoted in that extensive kingdom; inasmuch as you are acceptable, as you ought to be, to the most serene king, and all the nobles, who love you, not only as one of their own nation, and a person of authority, learning, and distinction, but also as a servant of Christ, and admire your fervour in the cause of true religion, listening with kindness and attention to your discourses. We cannot but augur most auspiciously from these circumstances, that, as it has lately happened in England and Scotland, so also that all Poland may for ever renounce the whole power of Antichrist, and return to Christ, her true and lawful King, be reconciled to him, embrace him, bow down to his law and his sceptre, cordially serve him, and in short rule her whole profession and life according to his will, discovered in the Gospel. Go on, reverend elder, and excellent father, as you have begun! The Lord hath hitherto preserved you, that as Luther to his Germany, Zuinglius to his Switzerland, Calvin to his France, so you to your Poland may be an apostle. May the Lord Jesus then preserve you yet many years, till you have finished your apostleship, and brought over all the people to the obedience of Christ the King!†"

* Calvini Epist. Op. tom. viii. fol. 120.—Lubienjesius, Hist. Reform. Polon. pp. 79—81.

† Zanchii Op. tom. viii. p. 358.

Sigismund became so completely reconciled to the calumniated noble and pastor, that he frequently consulted him on urgent occasions. He constantly maintained as a theologian the opinions of Zuinglius and Calvin, in opposition to those of Luther, on the doctrine of the sacrament; but, as a minister of peace, was ever ready to give the right hand of fellowship to all sincere lovers of his Saviour, and kept up a correspondence with the leading reformers of the day, as well as with the Dukes of Prussia and Mecklenburgh, Margaret of Navarre, Edward of England, Sigismund of Poland, Christian of Denmark, and Gustavus of Sweden.—Those who are conscientiously attached to Episcopacy as a form of discipline, will regret that such a character should have resigned the office of a chief servant in the household of faith, and not have felt it his duty to use that influence which his high family gave him in the state, and his acquaintance with Divine truth to the church, in the original character which he bore, and have awaited the result in the dealings of Provi-

dence. At the same time they will rejoice in that record of extended usefulness which he has left behind him, through his wanderings in consequence of that resignation and departure from the land of his nativity.

As his life had been action, so his end was peace. Exhausted with his labours he yielded up his spirit on the thirteenth of January, 1560, leaving his young son Thomas and daughter Barbara, as a tender bequest to friends who were sincerely attached to his memory. His funeral was celebrated with great ceremony in the church of Pinsk, in the palatinate of Brzesc, and the vicinity of Laschowicze the seat of his ancestors; the four doctors, Sylvius, Sarnix, Stator, and Cruciger, taking part in the service. It only remains to be noticed, that the church in Austin Friars, which was taken from the foreign settlers by Queen Mary, was restored to them by Elizabeth her successor on the British throne, and has continued to modern times a privileged place of worship for the Dutch Calvinists.

DESIRE. AFTER GOD.

THE dove let loose in eastern skies,
 Returning fondly home,
 Ne'er stoops to earth her wing, nor flies
 Where idler warblers roam;
 But high she shoots through air and light,
 Above all low delay,
 Where nothing earthly bounds her flight,
 Nor shadow dims her way.
 So grant me, Lord! from every stain
 Of sinful passion free,
 Aloft, through virtue's purer air,
 To steer my course to Thee!
 No sin to cloud, no lure to stay
 My soul, as home she springs;
 Thy sunshine on her joyful way,
 Thy freedom on her wings.

MOORE.

THE POOR-HOUSE PENITENT.—PART III.

I HAVE always been accustomed to hail as a favourable sign, and, in my opinion, as indicative of a work of grace upon the heart, when there has appeared an earnest solicitude to be instructed in the things that accompany salvation; when a faithful representation of the great and awakening truths of revelation, so far from producing a dislike to, and a wish that such faithful messengers were gone, has been received with evident concern and thankfulness. Such was strikingly apparent in the experience of Mary. Her increasing desire to know “the way to God more perfectly”—her teachableness of disposition—her humility of mind—her thankfulness of heart—her childlike and unaffected simplicity—were symptoms of a most encouraging and hopeful nature. There was no attempt to appear what she was not—no forced expressions—no wish to palliate her ignorance. Under such circumstances Mrs. H. had no self-righteous hopes to contend with, but her line of proceeding was plain before her, viz. to open and explain the nature and effects of true religion, and the necessity of being interested in “the sure mercies of David.” A few days after their first interview the lady who accompanied Mrs. H. again called, when the third chapter of St. John was read. The doctrine of regeneration was explained to her, and the necessity of being born of the Spirit, without which she could not enter into the kingdom of heaven, was laid before her. She appeared deeply interested in what was told her, and evinced strong desires to obtain a new heart. The promises that God had made to give a new heart and implant a right spirit within those who earnestly sought those inconceivable blessings, afforded her encouragement to ask them at his hands. Her answers to various questions, although evidencing much ignorance, as

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might be expected on subjects such as this, were marked by that sincerity and earnestness which manifested her interest in them, while they indicated that strong desire to know and feel their efficacy on her heart, which could not but prove satisfactory to her kind instructor. From this time she was regularly visited by Mrs. H. who had the pleasure of perceiving her charge gradually becoming more acquainted with the things that make to her peace, while the work of grace on her heart was becoming more apparent. She became more encouraged to call upon God, and sometimes was enabled to hope that the Lord would not cast her away from him. Her heart was more and more affected with the love and compassion of the Lord Jesus Christ to sinners; and she was enabled, though with much fear and trembling, to look to him as her all-sufficient Saviour. Her outward man was daily decaying, her cough became very troublesome, and excessive weakness frequently prevented her speaking. The Scriptures were frequently read to her by the young woman before referred to, at the request of Mrs. H. She spent nearly the whole of her time in prayer, while her continued cry was, “God be merciful to me a sinner!” It was most affecting to witness the agonies of her mind on account of her vileness and sinfulness. On one occasion she was so overwhelmed with the burden of her guilt that it was most painful to behold. On Mrs. H. observing that herself and all present were sinners in the sight of God, she exclaimed, with feelings of a most agonising nature, “O! ma’am, but not such a sinner as I am!—O! I’ve been a very great sinner!—I have made use of such bad words, ma’am!—I’ve drank—I’ve drank, ma’am!” Language cannot describe the affecting scene: her eyes, streaming with tears, were raised to

Heaven, while she wrung her hands in the bitterness of despair. What could be done but direct her to "the Lamb of God which taketh away the sin of the world"—to assure her of the willingness of Jesus to receive sinners—that, though her sins were as scarlet or crimson dye, yet "the blood of Christ cleanseth from all sin?" O the richness, the fulness, the suitableness of the Gospel of Peace! how joyful its tidings—how comforting its provisions to the sin-laden soul! Mary heard, nor heard in vain. Hope again began to dawn on her troubled mind: she tried to look up, nor did she try in vain. Her heart was melted with love at the mercy of God to one so polluted, and her mind became more calm and tranquilized.

The case of this poor young woman had created great interest in the minds of all in the same ward. All were absorbed in tears, on witnessing the scene just alluded to. Many a serious thought was produced, while the greater part felt condemned in their own consciences that they had neglected the salvation of their souls. Often would Mrs. H., pointing to the sick bed of Mary, warn them of their approaching end, and exhort them to seek an interest in the great salvation while it was offered. She would affectionately remind them that they too were sinners before God, and unless they were led to humble themselves at the foot of the Cross, and seek for mercy and acceptance through the blood and righteousness of Jesus, renouncing every other dependence, they were yet enemies to God and without Christ, and consequently without any scriptural hope of being happy beyond the grave.

On a subsequent visit, Mrs. H. found that Mary began to entertain hopes of recovery. It appeared that her medical attendant had been telling her that he thought she might be restored to health. This had evidently given rise to some

false hope, but which Mrs. H. considered it her duty instantly to check. Not to animadvert on the *cruelty* of raising hopes in her breast, which there was not the most distant probability of being realized, it cannot but be remarked that such expectations are held out too often to the calling of the mind from subjects of infinite moment, without the least possible good likely to accrue. How far it is the *duty* of medical gentlemen to acquaint their patients with their opinion respecting their real case, I shall leave for them to determine. It is, however, no trifling matter to *deceive* them; for it might, I conceive, safely be presumed, that not a few go down to the grave buoyed up with false hopes, whereby all opportunities are neglected of becoming wise unto salvation.

A few days had elapsed since the visit just mentioned, when Mrs. H. again was found at the bed-side of Mary, to which she was now confined. She was received with that visible pleasure and thankfulness which ever appeared on her countenance as she entered the room. Her instructions were eagerly coveted. The smile, however, that played on the pale cheek was soon succeeded by looks which were descriptive of what was passing within. Mary's mind was at this period exceedingly solemn. She had been reflecting on the near approach of her latter end. Death, with all its awful solemnities, presented itself to her view. She knew herself to be fast sinking into the grave; and she felt alarmed in the prospect of eternity, lest she should not be found at the right hand of God in the last day. She viewed her sins with all their aggravations. She feared obtaining mercy at the hand of her offended Judge. She could not look to the Saviour of sinners as *her* Saviour, and she dreaded entering the dark valley. Mrs. H. was enabled to direct her to Him "who hath taken away sin by the sacrifice of

himself," who had deprived death of its sting, and who had promised to be with his people when they passed through the waters of Jordan. She embraced the opportunity of closely examining her views respecting herself, and the foundation on which she was building her feeble hopes for acceptance with God; and they were such as left not a doubt on her mind respecting its being the work and operation of the Spirit of God! These evidences will appear in the sequel. Till now, Mrs. H. had, from many circumstances connected with a sick ward in a parish work-house, been prevented from concluding her visits with prayer: on the present occasion she felt it her indispensable duty to commend the object of her concern to him who is ever ready to hear and answer prayer. She invited those in the room to join with her in calling upon God; and although she expected some opposition, yet, contrary to her expectations, all readily united in bowing their knees before "the Father of mercies and God of all comfort." There appeared, indeed,

a spirit of prayer and supplication poured out upon all present—nor will Mrs. H. easily forget "the sacred moments, rich in blessing," thus spent. Mary, who, till now, had never heard prayer offered up on her behalf, with streaming eyes, frequently broke forth into cries for mercy. And can we suppose that God, who is "*rich in mercy* unto all them that call upon him in truth," would cast out the prayer of this poor destitute? O no: whatever some cold-hearted speculating professors may imagine to the contrary, I cannot for a moment doubt that he who has caused the soul to see its need of mercy, and to cry mightily to him for salvation, through the satisfaction of his dear Son, will be regardless of its prayer. While I read the numerous promises made to the penitent sinner, the gracious invitations to call upon God, and the blessed assurances that no one shall "*seek his face in vain*," I hesitate not to tell the awakened soul that God will hear and answer their cry.

ALPHA.

TO A CLERGYMAN ON PLAYING AT CARDS.

MY DEAR SIR,—As a sincere friend to yourself, and, I hope, to the sacred cause you advocate, I take this method of making known to you my fears that you are (it may be unconsciously) wounding the minds of some of your parishioners by a practice long deemed unlawful by a very great proportion of the religious world. You will perhaps suspect that I allude to the habit of card-playing. Whether you do or not indulge in this amusement is more than I am prepared to affirm; but the conviction that you do seems to have taken possession of the minds of some at least of your people. It seems desirable therefore that you should disavow the practice if you can do

so; and if not, that you should give the subject a greater measure of serious consideration than you have hitherto perhaps conceived it to deserve.

One very obvious argument against you, if the alleged charge be true, is this, that you are unquestionably lessening your usefulness with a certain description of your hearers. But perhaps you are ready to say, that what you lose with one class of your people, by the indulgence in question, you gain with another. I can easily conceive that the great natural urbanity and kindness of your disposition may throw this stumbling block in your way, and that you may be even hoping to do good by

this compliance with the taste and habits of those around you. You expect, it may be, thus to win those whom a contrary conduct, you think, would *disgust*. But it may be worth while to inquire how far this is doing evil that good may come. And what if you *should* disarm some individuals of part of their prejudice against the professors of spiritual religion, and at the same time find the power of that religion decrease in your own soul, would not the loss be greater than the gain? But, unless I am mistaken, growing experience may serve to convince you that nothing really desirable is gained even with *others* by concessions of this sort. The people you would win, much as they now respect you, do probably not at heart respect you in the degree they would otherwise do. They are glad of the sanction which your example affords: you win them as companions, but, it may be feared, make them less likely to be won to Christ, and his self-denying religion. I do not myself see how a minister can, with reasonable hope of success, preach against the vanities of the world, if he either directly or indirectly sanction any one of those vanities. And surely, to use the *mildest* term, card-playing, in its least offensive form, is a vanity. It is a vanity which banishes, *for the time*, every thing serious from the mind as effectually as the grossest sin would do. Of card-playing, indulged in by professing Christians, and especially by ministers, I think it may be said that it tends to make *them* more lax, and the worldly better satisfied with themselves, and perhaps less scrupulous in their mode of self-indulgence. They *hear* of self-denial and a cross to be taken up; but they see that their minister will not deny himself even in so small a matter as card-playing. And naturally enough they may be led to reason thus; If cards be law-

ful for a minister of the Gospel, surely amusements less refined, the gambling house and the cockpit, may be allowed to us. Fallacious as such reasoning is, the mischief that may be done by it is incalculable. For my own part I am disposed to think that a minister should preach expressly against card-playing, and not merely leave it to be *suspected* that he does not approve it.

Perhaps you think that I have said enough on this subject; yet, in drawing towards a conclusion, I will ask how far you think that any man can be justified in resorting in one *single instance* to an amusement by which he deliberately agrees to shut himself out, for he knows not how long, from that continual waiting on the Lord which is so necessary to renew our spiritual strength. Does not the *unavoidable* worldly business of every day form a demand upon our time and thoughts sufficiently large without our wantonly having recourse to art to make new calls on both? And let us recollect that the evil of card-playing does not end with this indulgence. In what state of mind will the card-player return to his home? Almost inevitably in one highly unfavourable to the best things. Who can at once exchange the thoughts of money lost or won—victory or defeat—skill displayed or foiled in, for the mind that was in Christ Jesus who “pleased not himself*,” or of Paul when he said, “I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake†,” and again, “If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend‡?”

I am, my dear sir,
very truly yours,
HOMO.

* Rom. xv. 3. † 2 Cor. xii. 10.
‡ 1 Cor. viii. 13.

ROME, NAPLES, &c.

We have been favoured with the following extracts from letters written very recently, by an artist travelling in Italy, to his friends in this country, and which communicate valuable information on the moral and religious state of the Romans in ancient and modern times. It is of great importance that Popery should be seen in what may be called its natural state; where it is dominant, and where it will be found inseparably connected with vice and filth and slavery and tyranny. To judge of popish sentiments and practices from the conduct or the testimony of a few cunning and deceitful priests in this country, is just as wise as to form an opinion of the dispositions of a tiger, from seeing a well-fed and quiet individual of the species basking half a sleep, in the middle of a sultry day, in some well-fenced and secured menagerie.

Naples, April 29, 1825.

I had a most interesting day, wandering over the ruins of Pompeii. Besides the emotions that must arise in the mind of any traveller on visiting such a scene as this, I, as an artist, found amongst the various remnants of this once beautiful city, beautiful even in ruins, many objects of most peculiar interest. The best paintings discovered on the walls are removed to the museum at Portici; where access is easy, and where they may be examined at leisure; but the workmen are still going on with their arduous labour of removing the dirt and ashes from the town, and every week leads to some new discovery. Yesterday we saw a painted wall, from which the rubbish was but half removed; and the effect it has on the mind is indescribable. Graceful and beautifully painted figures, in all the freshness of their first state, are seen emerging from a bed where they have lain, for ages,

hidden and unknown. Here are shops which furnish the necessaries of life; theatres for amusement; temples for the worship of the gods; villas and noblemen's houses, with all the contrivances for luxury, gradually produced from among the ruins, and displaying the awful spectacle of a town suddenly arrested in all the business and bustle of worldly occupations: and it is the more awful, because many of the paintings and works of art discovered, both here and at Herculaneum, display a moral degradation which cannot be contemplated without pain. Here Cicero spent much of his time, and here the philosophers discoursed on the beauty of virtue. But how little were they able to do in the great work of regenerating their fellow-men! Such licentious things are found painted on the walls, and even executed in the more durable material of marble, that the Neapolitans, who are not particularly delicate, prevent strangers coming in when they are at work, for fear of some discovery that would be revolting and disgusting. Were it not for these awful proofs of the true state of things, there is really something so beautiful in the structure of the temples, so elegant and graceful in all the buildings and all the various ornaments of the houses, that a mind, delighted with the contemplation of Innocence, might easily persuade itself that here she held her throne and distributed her favours, and that here a race of beings dwelt who were intellectual, refined, and pure.

I have been down into the only remaining part of Herculaneum. The town and palace of Portici are built on the bed of lava, which covers the ancient city. You are led, carrying lights in your hands, through a good many dark passages, which are supposed to be a theatre; but there is little to be seen, and the

cold and damp of the place, with the hissing noise of scorpions around you, diminish a good deal the pleasure of the visit. Were this the only remnant of a buried town to be seen, we should look at it with more interest; but Pompeii has all the charms of day-light and of beauty: there we can wander far and linger long. We know Herculaneum is buried in lava, but we see Pompeii opened again to our view; we can stand on the same pavement on which the ancients stood, and look round on the same delicious scenes which excited their admiration and inspired their songs.

I have not yet ascended Vesuvius. From the appearance it has presented since I have been here I should not have suspected it to be volcanic. It is as peaceable as any hill in England; not the smallest smoke or vapour issue from it.

Rome, during the last week of my stay there, was the scene of much parade and splendour. As I thought it would be the only opportunity in my life, and moreover being desirous of knowing how far my mind might be affected by it, I attended all the pompous ceremonies of the church. The pope goes through a complete imitation of the latter acts of the life of Christ, and at last prostrates himself before the altar in the Sistine chapel, while the *Miserere* is sung, which is a sort of attempt to set to music the passion and agony of the Redeemer. Every thing that music can do is done by the choir. All that acting can do is done by the pope, who certainly performs his part to admiration; but, after all, my Protestant feelings partook of horror rather than devotion, and I recoiled from these scenes as I should from any thing avowedly blasphemous. In truth, there is so much of the ludicrous mixing up perpetually with the pious observances of the Romans, that one can scarcely avoid laughing even at their most solemn ceremonies. The fast of Lent, in which the most

rigorous abstinence from flesh is enjoined, terminates on Easter-day, and then you see all the tables of the eating houses decorated with flowers, and the joints of meat gilded and illuminated. Bladders of fat are hung out at the ham shops, brilliantly ornamented; and every thing denotes an overflowing joy that the days of fasting are over, and that the season is again restored when all may eat, drink, and be merry. The illumination of St. Peter's, and the splendid fire-works from the castle of St. Angelo, terminate the whole. As the rockets fly up and disperse in the air, all remembrance of the penance and abstinence of Lent vanishes. The *giorni di grasso* (days of fat) are commenced, and the whole of the people give themselves up to merriment and pleasure.

Naples, June, 1825.

I am still here hard at work, and making from time to time little excursions into the country; excursions which have now become a matter of business as well as pleasure. The neighbourhood of Naples furnishes subjects of interest for every taste. The philosopher finds abundant occupation in contemplating the wonders of nature. The lover of antiquity and of art has a rich treat in exploring the monuments of the ancients; and his curiosity is ever kept alive by the continued excavations going on at Pompeii. The readers of Virgil and Horace are surprised with some classical association at every step they take; and the Christian feels particular interest in treading on the very spot (Puteoli) where Paul first landed in his way to Rome. Had I not made this excursion to Naples I should have gone away with a very imperfect idea of the beauty of Italy. You, who are yourself a genuine lover of nature, can conceive the raptures I have felt in wandering through these delicious scenes. The orange groves of Sorrento, where the air is perfumed with sweets;—the romantic and

ever-varied paths of Vico and Siano, paths too steep and too rugged for even a mule to keep his feet. The enchanted ground of Amalphi, the huge caverns and overhanging rocks where all that is sublime and lovely in nature is heaped together in the most profuse variety, and where the whole seems more like the fantastic creation of fairy land, than the ordinary march of nature; all the ideal visions of my youth, and all the inventions of my riper years, have been realized, exceeded, a thousand times exceeded, by the rich and voluptuous assemblage of beauties which are scattered with an unsparing hand round the Bay of Naples, and the still more interesting Bay of Salerno. Antiquities, merely as antiquities, do not much affect me. When I have once realized the sentiment of departed greatness, I can do no more; but the beauties of nature take me by storm. History has but one page: Nature is inexhaustible.

My companion and I have been in many places where Englishmen have never trodden. Most travellers content themselves with seeing the regular *lions*, and that in the smallest possible time. We wander amongst the mountains, and share the hospitality of the cottagers. "Are you real Englishmen?" is a question that is often asked; and "what can have brought you to this place so far from home?" When we tell them that the beauty of their country has tempted us;—that we are delighted with their delicious fruits, their grapes, their figs, and their oranges, their eyes sparkle with pleasure; they make us come into their houses, and set before us the choicest productions of their gardens. They listen to all we say with the greatest eagerness, and, when we go, shower down blessings on our heads. My companion, who manages the *Patois*, (the common dialect,) a great deal better than I do, is very fond of

talking to them about religion. Sometimes tell him we shall have the priests down upon us; and I really believe, were we to stay long in any place, this would happen. The people seem every where ripe for reform; but they are kept in a state of most deplorable ignorance: When the Bible is described to them, they can scarcely believe such a book can exist. They know of no authority but the Church, and no law but the *ipse dixit* of the priest.

Dr. Conyers Middleton wrote a book,* to prove that the observances of the Roman-Catholic Church are purely of pagan origin, and that it is only the ancient worship of the gods bunglingly engrafted on Christianity: I have not seen the work; but the idea struck me most forcibly on going to see a *festa*, which is held at a little village, at the foot of Mount Vesuvius. It is the feast of the Madonna del Arco; a Madonna celebrated throughout the kingdom of Naples, for the extraordinary miracles she has performed. In memory of these miracles the church is filled (like the little church of Nôtre Dame at Lyons) with representations in painting, in wood, or in wax, of all the accidents and deformities that can disfigure the human frame, all of which have been cured by the miraculous power of this wonderful virgin. In the intervals of the masses that are said by the priests, the people go down on their knees, and, placing their tongues on the floor, proceed in this attitude from the church door to the altar, licking the dust all the way. By the time they arrive before the virgin they are completely exhausted: they however remain on their knees (their tongues and their noses blackened with filth), till they have gone through a certain number of prayers, and then leave the church with the full assurance of having obtained the favour of the Madonna, and having gained indul-

* Recently republished.

gence from many years of purgatory. Their throats are then cleansed in the village with abundant libations of wine, their heads decorated with oak leaves and branches of peeled nuts, that are made to hang like grapes about their hair; they are placed upon donkies, and carried home to Naples, singing drunken songs in praise of the Madonna del Arco, who heals all diseases, redresses all wrongs, and fulfils to the utmost, the desires of all her votaries. Such a mixture of filth and piety, drunkenness and devotion, must have had its origin in the ancient Bacchanalian orgies, of which it is a most lively and animated illustration. At Rome I had seen the people crawling on their knees through the holy doors, falling down in the dirt whenever the pope passed by, and, what is a still greater exertion, ascending the holy staircase, which they tell you once was Pilate's; but never did I see them in a state of such filthy degradation as at the festa of the Madonna del Arco.

I wish all our senators would come out and see the real state of Italy; they would not be quite so loud in defence of what they miscall emancipation, but which in fact is opening the door to the increase of the worst of slavery. I have seen the whole of the respectable population of Rome assembled in the splendid church of St. Peter, and I have seen them fall down instantaneously on their knees, at the sight of what are called the holy relics, which are exposed by the priest from an elevated gallery, on particular occasions. Once I found myself the only individual who maintained an erect posture; and I stood up alone amidst the kneeling multitude. I have seen the horses, asses, and

dogs brought up, on St. Anthony's day, to be blessed by the priest, and then the riders have driven through the city like madmen, thinking no harm could come to them. I have seen people of all ranks and ages prostrate themselves before the statue of St. Peter; and, after saying a short prayer, most humbly kiss his toe. To such an extent is this carried, that the great toe of the image (it is so wretched a thing I can hardly call it a statue) is from time to time worn away, and the brazier is called in to supply another, that the toe-worshippers may not miss the object of their adoration. But a letter would not suffice to relate half the instances of the most degrading superstition and image-worship which I have witnessed; and yet this is the Catholicism of an enlightened age, which some of our statesmen would hold up to a Protestant country as a thing to be encouraged, supported, and patronised! That I might not labour under any misunderstanding about the matter, I have made it my business to hear their sermons and addresses from the pulpit and the altar. But I cannot describe, and you could scarcely believe, the nonsense with which my ears have been insulted on these occasions. I have heard the most paltry, lying inventions of ghosts and goblins, gravely addressed to respectable audiences, and boldly asserted to have passed under the priest's own observation. They must be totally unacquainted with the nature and effects of Popery, or else have little love for their fellow-creatures, who would advise the adoption of a measure calculated to rivet the mind in this state of ignorance, degradation, and misery.

VIATOR.

ADDRESS TO A SUNDAY SCHOOL.

John iii. 4.—“I have no greater joy than to hear that my children walk in truth.”

It would be a useless task for me to enumerate and enlarge upon the different causes of joy: suffice it to say, that all do not joy in the same thing: Some joy in earthly possessions, as in goods or money; some in pleasure; and others in their cup, that is, in wine or strong drink, and many other things too well known amongst men, and which usually end in dissipation and misery. David says, on this subject, “Some put their trust in chariots, and some in horses; but (he adds) I will remember the name of the Lord our God;” which is certainly the wisest and most satisfactory of all our choices. And the Apostle John tells us in the text, that nothing gave him so great pleasure as to hear that his children, that is, those whom he had been the means, under God’s blessing, of turning from the error of their ways, and bringing to the knowledge of the truth—nothing gave him so great pleasure as to hear that they walked according to truth, or according to the commands of God as expressed in the Bible.

To walk in truth may be considered under the two following heads:

- 1st, To love the truth; and,
- 2dly, To make the truth, or the Scriptures, the rule of our life.

In the first place, you must love the truth. Before a person can obey a command acceptably, he must first love the command, and know the result of his obedience; and he cannot love the command unless he finds it will be for his good to obey it. All the commands of God are “holy, just, and good,” and are given for our present good and everlasting welfare. To love the truth, is to reverence and respect it. If ever the truth is spoken ill of or scorned at by men, he who loves it will endeavour to persuade them of their error, and strive to bring them to the love and know-

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ledge of the truth. It is love of the truth which makes men give up the things of the world, and take pleasure in the things which accompany salvation. It was love of the truth which made the Apostle Paul say that he counted all things but dung and dross, that he might win Christ and be found in him. It was love of the truth that made the Apostles, and other good men, sacrifice their lives to their cruel enemies, rather than live in the pleasures of sin for a season.

A person who loves the truth delights in hearing or reading the Bible, because he knows that it contains the words of eternal life, and testifies of Jesus, who is the author of all truth. He knows that what is necessary for his present or eternal happiness is contained in this “word of truth.” The Bible tells us of the mercy and love of God to sinners; it shews us how we may be reconciled to him, how to obtain pardon and peace with God, and fellowship with his Son Jesus Christ; and, finally, by following its directions, will lead us to a land of happiness, which I am not able to describe, or you able to conceive.

And here let me ask you if you love the truth. Would you give up your pleasures and amusements for the sake of devoting some time in reading God’s word? When you see others going on in a course of sin, heedlessly pursuing the downward road to destruction, do you endeavour, either by your actions or warning voice, to bring them to a sense of their danger? Do you read your Bibles at home as well as at school? Do you pray at home by yourselves, as well as at school with your teacher? Do you keep from quarrelling with your school-fellows? Do you strive to keep holy the Sabbath-day? Are you obedient to your parents? And, in short, paying attention to the good instruc-

tion you are continually hearing from your minister and myself? "If you do these things, happy are you."

But, 2dly, You must *walk* in truth; that is, you must make the truth, or the Scriptures, the rule of your life and actions. So to walk with God, is the same as to obey God, or to keep his commands. To walk uprightly, is to live honestly. To "walk in love," is to walk in brotherly love one with another, and to do all the good we can by acts of love and kindness. Again, to "walk in Christ," or "in the light," is to follow Christ, or to govern our lives and conduct by the light of his Gospel, to imitate his example, and to obey his laws.

And surely there can be no greater joy to parents, and to all who have the care of children, than to see them, as the text expresses it, "walk in truth"—to find that the pains bestowed upon them is not in vain, but that they have had the desired effect, in causing them to lead virtuous and holy lives. This, my dear boys, is the great end and design of the establishment of this school, and of educating you herein. It is for the love and regard we have for your never-dying souls—the anxiety we have for your temporal and spiritual welfare, that the instruction you receive may be the means, under God's blessing, of your growing in grace, and in all the fruits of righteousness. The object which your benefactors have in subscribing to the support of this school is, that those who are engaged as your teachers should prevent your doing evil, and teach you to do well. Ignorance and idleness is the sure way to lead to wickedness and misery. Ignorance of religion and our duty is the worst sort of ignorance; and idleness on the Lord's day is the worst sort of idleness. The design of setting up this school was to prevent or remove those dreadful evils, by instructing you in religious knowledge, and by keeping you well employed on the

day set apart for religious exercises. Your minister saw, with great concern, a number of poor children in this parish loitering about on Sundays, instead of going to church and doing their duty; some talking idly, or worse than idly, and others playing as upon a working day: now if he had not loved you, and been concerned for your eternal welfare, he would and might have spared himself the trouble he has taken, and still takes, with you; but he willingly undertook the arduous and unpleasant task of soliciting subscriptions and donations from the rich of the parish towards the fitting up of this school, which many of you know was a ruinous building, and required much money to make it into the comfortable place it now is. And what was all this pains and expense for? why, to promote the salvation of your souls. One soul saved will recompense us for all our labour. Already a great change has been made in your persons*. Those among you who used to loiter about idle and dirty have now become much better: you are more decent and orderly; you read your Bibles, I trust, at home as well as at school, and other good books, which before you knew not how, neither had a desire to do. You attend at church, as required; and some of you, I am happy to say, give evidence that you attend to what is spoken by your minister. What a happy change is this! how thankful ought you to be; how pleasing must it be to your parents; and how peculiarly so to us your instructors, to see you thus attend to the interest of your immortal souls! Go on, my dear boys, as you have begun. Ever keep the fear of God before your eyes. Seek the Lord while he may be found;

* When the school was first established, many of the children came to school barefooted, with ragged smock-frocks, &c.; but, ere long, a great change in their appearance took place, and both parents and children are anxious to appear neat and decent.

for he says, "Those who seek him early shall find him."

But you must remember, that all the good instruction you receive will be of little or no profit to you unless you endeavour to retain it in your mind, and let it influence your life and conduct. You will not always be at school; you will not be always children, "under tutors and governors:" but if you live you will one day enter upon the wide world, to procure all necessities for yourselves; and if you have not God for your friend, your lot will be miserable, and your case desperate. Remember, that it is a good thing to begin well; but the great matter is to go on so; to continue improving in knowledge and goodness, to be diligent in the performance of your several duties, and not only to spend the *Sabbath-day* well, but every other day in the week also. Above all, you should pray to God every day of your lives for his help and protection, particularly in these your younger days, because you are more likely to be ensnared in that trap which Satan has laid for your destruction. The devil is compared to a roaring lion, who daily goeth about seeking whom he may devour. Take care, then, to secure yourselves under the mighty hand of God, and then you will be safe. Remember in your prayers to thank God for the blessings already bestowed upon you. Be always well employed, remembering that the idle tempt Satan, and not Satan them. Make yourselves

as useful as possible to your parents and all your other relations and friends; and shew your gratitude to your benefactors, your minister, and teacher, by making good use of the instruction you have received in this place. This is the return we expect and desire for the time and money and labour we bestow upon you; and great will be our joy and comfort to receive it: but it will be a sad disappointment and grief to us, if, after all, we find that we have been labouring in vain, and spending our strength for nought.

And now let me persuade you, my dear boys, that to walk in truth is, of all others, the most pleasant and the most joyful way: it affords the most satisfaction to the mind, and procures the greatest esteem amongst men. We may talk of the pleasures of one thing, and the pleasures of another; but you will find that the ways of religion are ways of pleasantness, and all her paths are paths of peace: those who walk in them enjoy that peace which the world can neither give nor take away. Pray earnestly to Almighty God, that he would give you understanding to know and grace to perform your duty; that he may keep you steadfast, immovable in the truth of the Gospel; that so both you who are taught, and we who teach, may improve in our most holy work, and hereafter be made partakers of that immortal crown which God the righteous Judge will give to all who love and fear him. Amen.

MAGISTER.

ACCOUNT OF E— M—

PERCEIVING, Mr. Editor, 'in one of your late numbers, a short obituary of "Little Benjamin," aged eleven years—which adds another instance to the many recorded in the present day of the operations of Divine grace upon the hearts of the young, and which stamps a value upon Sunday Schools which no human

mind can properly estimate—I venture to send you some account of a little girl of the same age (one of our Sunday scholars), whom I visited in her last illness. And, as Christians, I think we cannot but rejoice at these instances of juvenile piety becoming more and more frequent; for when we see the Spirit's

influence extending its benign operations to almost infant minds, we may surely infer that it indicates a more enlarged outpouring upon the church in general. For my own part, I have hitherto been somewhat sceptical in receiving accounts of the religious experience of children and young persons; and this unbelief arises in a great measure, I trust, from an increased acquaintance with the deceitfulness of my own heart. If persons advanced to something like maturity, find that they have hitherto known but little of that depth of depravity and wickedness which exist in the human heart, how apt are they to look upon children as being almost entirely ignorant of this innate defilement and proneness to sin! Consequently we are in danger of judging—of harshly judging—the promising appearances which they may manifest, of a religious nature, to spring solely from inexperience of the world and ignorance of their own hearts. This, I am afraid, we are disposed, in our first thoughts of these cases, to do; without remembering that we thus restrict the Spirit's operations, as if He were not as capable of influencing the mind of a child as that of a grown-up person. However, one real case of this kind, coming immediately under our actual observation, is more likely to cure us of our scepticism than all the reasoning which might be employed upon the subject. This I have found by experience; for—though I hope it has been far from me to suppose that these cases have *never* occurred, when I read that “Out of the mouth of babes and sucklings Thou hast perfected praise;” “Those who seek me early shall find me;” “He shall gather the lambs with his arm, and carry them in his bosom;” and when I discover in the sacred records such characters as Josiah, Jeremiah, and Timothy, all of whom have been decided evidences of the triumphs of Divine

grace over the tender minds of the young;—yet, notwithstanding, I have generally received such cases in the present day with some reservation; an instance how long we are in laying aside our unbelieving habits. Thus I have formerly regarded them as a kind of precocity of talent, which gives no indication of future eminence and usefulness, but rather, on the contrary, forebodes approaching decline and entire failure. But the case which I purpose laying before your readers has, I hope, gone far towards rectifying so great an error in my former belief, or rather unbelief; and most gladly do I stand convicted of a fault; and I bless God for so graciously shewing it to me. And I am the more anxious to impart to your readers the case I allude to, because, as many of them are teachers, or otherwise connected with Sunday schools, they will, I hope, derive from it an additional stimulus to prosecute with ardour their “work and labour of love.” Such, I hope, has been the effect produced upon myself; and with regard to the teachers, who kindly volunteer their services to our school, I think I can perceive the same kind of operation: and as to the school itself, it has certainly received a kind of *ecclat* which it did not before possess.

E— M—, of S—, near Guildford, was the daughter of respectable parents in humble life. She became known to me from first attending our Sunday school; but I was totally unacquainted with the peculiar excellence of her character for some time, and regarded her merely as an interesting and amiable child: for, during my catechising at the school on a Sunday evening, I never remember her answering me one question,—and, indeed, I did not know that she took any delight in these exercises, until one day her mother requested to know from what chapter I should ask the

questions on the following Sunday, as her daughter wished to know, in order that she might read it over first. I believe I answered her, that it would be, according to my custom, one of the First Lessons for the day. I then asked her if her daughter gave much attention to these things; and I think she answered in the affirmative. My observation was, "I am very glad to hear it." Nothing more occurred for some months; and, indeed, I had forgotten the incident just mentioned when the information was given at the school that E. M. was very unwell. Accordingly, I promised to go and see her; but this promise was not performed immediately; for, not being accustomed to look to her for any answers to my questions, another Sunday arrived, and I did not observe her absence. I was then again admonished of her illness, and two days afterwards I went to see her.—I shall not for a long time forget the very affectionate manner in which she received me; and, what was still better, she instantly adverted to the purport of my visit, and, having a book of devotion in her hand, she pointed out to me some passages which had been a great comfort to her. I then for the first time perceived the decidedly pious state of the child's mind. I saw that I had overlooked her in the number of children, and had not appreciated her according to her real worth: for, though she did not answer my questions at the school, yet I found that she was much better enriched than with mere head-knowledge,—that her heart was under the influence of Divine grace; of that grace which creates all things new, transforms the soul into the Divine image, and makes it "meet to be a partaker of the inheritance of the saints in light." I moreover thought I saw a feeling, a depth, in every thing she spoke, which, in her case, as a child, agreeably surprised me. She conversed about

Divine things like one who was not merely seeking for information, but who was already privileged to have the happy experience of them. There was a kind of maturity, that seemed to stamp a reality upon her religious experience, and which made me think within myself, "This is a tangible case—here is substance." I then asked her how long her mind had been in this devout frame, and found that it had not been of long standing—about a year—and, from what I could learn, seemed to have derived its origin from an illness which occurred about that time.

Of course, after this first interview, so agreeable in its nature, and likely, in its effects, to be so useful to myself and others, I took great interest in her case. Her complaint was a consumption; and, though there was every thing to fear, yet it was thought, that, by the Divine blessing, if she were well nursed during the winter, she might live for some time, if not recover. But these hopes of her friends (for, in consequence of her piety, she had many kind and Christian friends, who otherwise would probably never have visited her) were to be blighted; for her complaint speedily turned to a dropsy, and then terminated her life. I have already intimated, that my attendance upon her during her last illness has removed many doubts, and given me, I hope, clearer views of those operations of Divine grace by which the Great Head of the church saves the perishing sinner; but before entering upon the state of her mind, during that period, it may be advisable to go back a little, and inquire what her previous character was, when she could have no particular fears respecting death. Ministers are so accustomed to witness religious deportment in the immediate prospect of death, and, when that is over, those pleasing appearances, which began to raise the most delightful sensations in the

breast of the Christian Pastor, disappear, that we had need be careful before we pronounce upon death-bed conversions. But the case of our Christian friend was not of this nature. She evidently sought the Lord whilst in health, and *therefore* it was that her last illness and death were attended with peculiar peace and consolation. It gave me great pleasure to hear, that when she was last summer gleaning in the fields, if she heard any of the children use improper language, she would reprove them in the most affectionate manner, and lay before them, in truly scriptural terms, the great sin they were guilty of: and upon this subject such was her acuteness of feeling—or spiritual perception, shall we call it?—that, some little time before she died, a Christian friend called upon her one day, and found her alone, and in a great state of exhaustion and agitation: upon inquiring into the cause of all this, she found that her little brother was playing at the door with some improper companions; and she had been exerting herself to call him in, lest he should learn the wicked habit of swearing. The person observed to me, that she thinks she shall never forget the distress manifested in her countenance.

What an evidence this, Mr. Editor, of the spiritual state of this child's mind! Like a young convert, her zeal prompted her to warn all of the evils of sin, but particularly those who were the nearest and dearest to her. I would, sir, that all your juvenile readers were as anxious on this point as our departed friend. It is surprising the good effects produced by young Christians affectionately reproofing one another, and warning each other of sin, as the young are generally more influenced by the advice and good example of those of their own age than by that of older persons; and when elder people see this tender susceptibility in the young, this

fear and abhorrence of sin, they feel ashamed to do those things against which a child has protested as being sinful.

There was another trait in the character of this child of grace, which evidenced the spiritual state of her mind, even in the day of her health. Thus, when she returned home in the evening from the Sunday school, she would take her little brother and sister aside, and question them upon the things which they had heard explained, from the chapter which had been the subject of that evening's meditation. In this manner did she endeavour to improve the remainder of the Sabbath evening. Upon one of these occasions she spoke to them of the great sin of lying, and earnestly besought them to avoid it, by impressing upon their tender minds the Divine displeasure manifested against this sin in the case of Ananias and Sapphira, and entreated them to get by heart the hymn upon this subject, in Dr. Watts's Divine Songs for children. It may likewise be sufficient to shew the devout state of her mind, to notice that she was often asking her mother questions upon Divine subjects; particularly, what was regeneration, or the new-birth; stating that she herself thought it meant faith in the Lord Jesus Christ.

I mention these things in particular, because they took place previously to her last illness, when she could have had no immediate expectations of death; and I am fully convinced that her religion partook in no respect of that fear of death, which it pleases God, in some instances, to sanctify to the conversion and salvation of souls; and in this respect we cannot but admire and adore the sovereignty of Divine grace. In what various ways it pleases God to bring his people to an acquaintance with himself! Some shall be brought to him by great terror of mind, by severe affliction, by temporal judgments, by the fear

of death. In the case of this child, none of these methods were employed, but her mind seems to have been *gradually* wrought upon; like the morning light, which "shineth more and more unto the perfect day."

With respect to her last illness, she was first confined to her room in the beginning of last November; and then it was that her recovery was thought very precarious, if not impossible. In this stage of her progress several Christian friends, perceiving that there appeared great acquiescence in the Divine will, endeavoured to ascertain whether under these promising appearances there were not concealed some strong desires after life; but I believe that all their inquiries were answered by her uniformly expressing her desire to be with Christ, rather than abide in this wicked world. In one so young, such views of the emptiness and vanity of the world, and of the preciousness and value of the Saviour, were very remarkable, and, of course, are wholly to be attributed to the religious state of her mind. In this respect

her illness and death really resembled the case of the aged Christian, more than of the child; there was so much solidity and weight in her expressions, and apparently such knowledge and ripeness in her views of man's depravity, and the Saviour's all-sufficiency. Indeed, her acquiescence in the Divine will, and her equanimity of mind under many painful and trying circumstances (well known to the writer), were surprising in one so young. There was nothing of that impatience and fretfulness generally manifested by children upon like occasions. I have no doubt that much of this arose from a constitutional tendency: she was naturally a very amiable child, of a mild and yielding temper, and had scarcely ever caused her parents the least uneasiness: but still, though nature did much in the formation of her character, yet grace did more: nature might make her character amiable and pleasing whilst in health, but it must be grace which makes the sick-couch a scene of loveliness and moral beauty.

J. R.

(*To be continued.*)

THE MILLENNIAL SABBATH.

MUSE! take the harp of prophecy: behold!
The glories of a brighter age unfold!

Father of Mercies! speed the promised hour;
Thy kingdom come with all-restoring power;
Peace, virtue, knowledge, spread from pole to pole,
As round the world the ocean waters roll!
Hope waits the morning of celestial light;
Time plumes his wings for everlasting flight;
Unchanging seasons have their march begun;
Millennial years are hastening to the Sun.
Seen through thick clouds, by Faith's transpiercing eyes,
The New Creation shines in purer skies.
— All hail! the age of crime and suffering ends,
The reign of righteousness from heaven descends;
Vengeance for ever sheaths the afflicting sword;
Death is destroyed, and Paradise restored:
Man, rising from the ruins of his fall,
Is one with God, and God is All in All.

MONTGOMERY.

ON PRAYER.

There can be no intimate communion between God and the soul where there is not a spirit of prayer: in the same proportion that we possess the one do we earnestly seek after the other. The most decided proof of our being truly converted is, when we can adopt the language of the Psalmist, and say, "My soul followeth hard after God." Where this spiritual thirst exists, the same evidence will be manifested as in the case of Saul of Tarsus after the gracious change wrought in him; "Behold, he prayeth." It is by the Spirit of adoption that we are enabled to cry *Abba, Father*; and as soon as we are able to utter this cry, however feeble, like children who can just recognise a father's love and lispen their desires, with the same readiness shall we present our numerous wants and petitions at a Throne of Grace, in humble assurance of their being accepted. O that we may cry more earnestly for the influences of the Holy Spirit! It is through the Spirit that we have access to the Father, from whom every good and perfect gift cometh; and it is one of the most delightful communications a Christian can be favoured with on this side eternity: it is a sweet pledge of future and everlasting communion with the Father of spirits. No intercourse so pleasing: no earthly friendship, however ardent and sincere, can afford any comfort compared to what we derive from this heavenly source, the communications of Divine love to the soul, and the secret aspirations of the heart towards God. So long as we continue in this world of sin and sorrow, we shall not only stand in need of prayer, but have much to pray for; and though our heavenly Father knoweth what things we have need of before we ask, yet he has enjoined it as a duty, "Ask, and ye shall receive." "For all these things I will be inquired of, saith

the Lord." The more we feel our own weakness and insufficiency, the more shall we know how to appreciate the privilege of drawing near to God at a Throne of Grace, and the more diligent shall we be found in the exercise. There are many passages in the word of God which will afford us abundant encouragement to prayer; and it is impossible to read attentively the 18th chapter of Luke's Gospel without being struck at the infinite condescension of our blessed Saviour to the blind man who sat by the way side begging: his gracious words were, "What wilt thou that I shall do unto thee?" shewing in a particular manner his readiness to attend to his request. O for a greater degree of faith, to enable us to go with more boldness to this compassionate Saviour, beseeching him to remove the natural blindness from our hearts, that we may more fully comprehend the things belonging to our everlasting peace!

There are various instances recorded in the word of God to prove the efficacy of ejaculatory prayer; and these afford ample encouragement to weak believers: and to such as may not be able to express their petitions with fluency, it is a mercy that we are not heard for our much speaking. It is to be feared there are many whose graces do not keep pace with their gifts; but the prayer of the contrite sinner, however short, is accepted. What language can be more concise than the poor Publican's, "God be merciful to me a sinner?" and, again, the Canaanitish woman, "Lord help me?" These petitions were presented in faith; and, as such, they were graciously heard and accepted. So will it be with us in like circumstances; for we have not a High Priest which cannot be touched with the feeling of our infirmities; He ever liveth at the right hand of God to make intercession for us.

If this should meet the eye of any individual (and it is to be feared there are many such) who has never yet lifted up his heart to God in secret, but who has hitherto lived in total neglect of his soul's salvation, may he be led, from this moment, to cry earnestly, as Peter did when sinking in the water, "Lord save, or I perish." If this petition comes from the heart, verily it shall not be uttered in vain. The day of small things will not be despised. "The Lord is nigh unto all them that call upon him in truth." "He will fulfil the desire of them that fear him: he also will hear their cry, and save them."

The afflicted Christian knows, not only from the word of God but by his own experience, that the eyes of the Lord are over the righteous, and his ear open to their cry. In the day of trouble he has called upon the Lord, and been delivered. And although the same word assures him that many are the afflictions of the righteous, through faith he is enabled to rely on the precious promises of God, and to go on his way rejoicing. Can there be any solace to the mind, under the various trials of this life, equal to what is found by a praying Christian? "I found trouble and sorrow; then

called I upon the name of the Lord. I was brought low, but he helped me. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Before we leave this subject, it may be well to add, that, even in our present state of infirmity and weakness, we are often called upon to offer *praise*, as well as to *pray*. Daily and hourly we receive mercies which should call forth our gratitude and thankfulness. David says it is a pleasant and a joyful thing to be thankful. But when this corruptible hath put on incorruption, then shall we raise a *higher* note of adoration unto Him that hath loved us.

Then shall we sing more sweet, more
loud,

And Christ shall be our song.

In the mean time, let us draw near with faith, and supplicate grace in every time of need. A time of need it ever will be, while on this side Canaan; but let us take encouragement from the declaration of the Psalmist—and may every child of God realize its true import—"I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart; *wait, I say, on the Lord.*"

A—A.

A SUMMER'S MORNING AND EVENING.

THE breath of a summer's morning is truly exhilarating and delightful: but a summer's evening, when the glorious orb of day is just disappearing, has a more powerful effect on the human mind; exciting in it emotions of a more solemn nature; they are consequently likely to be more lasting.

The glorious opening of a summer's day may be compared to the morning of life. The prospect before us seems filled with a thousand beauties; every thing looks gay and beautiful; and to such a pitch of animation are our feelings

raised, we are ready to think the scene will never change! But, ah! how vast the disappointment! As we advance on the stage, we find many imperfections, which had before escaped our notice: briars and brambles spring up in the path which we thought planted with roses; vice throws off the pleasing mask she had assumed to allure us; dangers and difficulties multiply around; and it is then we perceive that we have been heedlessly following an ignis fatuus, which, vanishing, has left us in darkness and fear as to our future steps. Happy,

then, is the man into whose soul the light of Truth shall burst ! but happier still if he reject it not. That light he may follow, for it is the light of God. Armed with the word of Him who rideth upon the wings of the morning, let him humbly cast himself at the feet of Christ ; and, constantly bearing in mind the image of a bleeding Saviour, look to Him only for comfort in this world, and happiness in that which is to come.

But a summer's eve gives rise to very different feelings. The glorious setting sun we see depart with a serene and pleasing melancholy, mingled with pleasure ; for we are allowed to believe that it will rise again in splendour to-mor-

row. Perhaps we may not see it ; but to one whose whole trust is in God, such a thought imparts no terror : he bows his head, and says, " Thy will be done ! " Happy man ! thou art in the road to everlasting felicity ! thy Guide will not deceive thee ; on Him place thy whole reliance, and believe, that, sooner or later, as to him seemeth good, thou wilt reach the gate, which, through His merits and mediation, will be opened to thee : the holy angels will salute thee on thy entrance into the kingdom of God ; and *then* with them shalt thou dwell in glory everlasting ; worshipping the Lamb for ever and ever !

MANDANA.

EPITAPH

IN SOUTHAM CHURCH-YARD, WARWICKSHIRE.

This Stone
was erected by Subscription,
to perpetuate the exemplary Character of
ANTHONY PUNKER,
A Native of this Town,
who died the 1st of July, 1819,
In the 74th year of his age.

Farewell, thou good old man ! To worth like thine
Grateful this tributary stone we raise.
Tombs that with gold and sculptured marble shine
May boast the record of less honest praise.
Thine were the virtues that adorn the cot,—
Truth, cheerful industry, and faithful love ;
Content, that never murmured at its lot ;
And piety, with wishes fixed above.
Well didst thou love, at evening's social hour,
The sacred volume's treasures to impart ;
To bid thy neighbours mark its holy power,
And point thy simple comment to the heart.
Stranger, whate'er thy state, or high or low,
Learn from this rustic sage to live and die :
So o'er thy bier the tears of man shall flow,
So shall thy Saviour claim thee for the sky.

T. S.

REVIEW OF BOOKS.

Statement by the Committee of the Edinburgh Bible Society, relative to the Circulation of the Apocrypha by the British and Foreign Bible Society. Edinburgh, 1825. Pp. 16.

Remarks on the Propriety of applying the Funds of the British and Foreign Bible Society to the Circulation of such Foreign Versions as contain the Apocrypha, in Places where no other Versions will be generally received. London*. Pp. viii. and 32.

A Letter to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society, in Vindication of the Proceedings of that Society against the Statement of the Edinburgh Bible Society relative to the Circulation of the Apocrypha. By the Rev. C. Simeon, M.A. Fellow of King's College, Cambridge. London. Pp. 16.

A Statement, submitted to the Members of the British and Foreign Bible Society, on the Impropriety of circulating the Apocryphal Books indiscriminately intermingled with the Inspired Writings. By George Cornelius Gorham, B.D. Fellow of Queen's College, Cambridge. London. Pp. viii. and 40.

We have never, since the commencement of our periodical labours, taken up our pen with greater reluctance than on the present occasion. We have hitherto refrained from noticing a discussion, which has at intervals for the last three years distracted the attention and disturbed the councils of the most catholic and valuable society in existence; but the period has

now arrived when our silence can no longer preserve secrecy, and when, four distinct publications having been extensively circulated, our readers may justly expect to receive from us some information on the subject.

It is important in the outset to recollect, that, after very mature deliberation, the British and Foreign Bible Society finally determined on adopting the following as the first two of their Laws and Regulations:

"1. The designation of this Society shall be the British and Foreign Bible Society, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom, to be circulated by the Society, shall be the authorized version*."

"II. This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures through the British dominions; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan."

The question whether, under these rules, the Society was or was not justified in publishing the Apocrypha, does not appear during several years to have come under consideration. In or about the year 1817 some Apocryphas were either ordered, or sent in to the Bible Society's depository without orders; but these Apocryphas are understood to have been cancelled; and the inference, therefore, appears fair, that the then Committee did not deem such publication

* Referred to as the "Cambridge Remarks," not as proceeding either from the University of Cambridge, or from the Cambridge Auxiliary, but from a few persons residing there, with those who, formerly belonging to the University, could be prevailed upon to add their names.

* The printing of the Apocrypha is attempted to be justified on the ground of its being part of the Authorized Version. But the expression the "Authorized Version," which merely means the authorized translation, can only be referred to the Holy Scriptures, and the Apocrypha is no part of the Holy Scriptures.

consistent with their rules, or, at least, expedient to be adopted. And, in fact, the many new versions which it has procured for heathen countries, and the million and half of Bibles which it has distributed in Great Britain, and the first foreign Bibles printed in this country, did not contain the Apocrypha*.

In making grants of money, however, to foreign Bible Societies, or in printing different editions for their use, the question whether the Apocrypha was or was not inserted, and in what manner such insertion, where it existed, took place, seems to have been very much lost sight of; and, in consequence, numerous editions have been printed in foreign countries, in which the Apocrypha was either introduced between or intermixed with the canonical Scriptures. The attention of the Committee was, however, forcibly called to this practice in the year 1822; and, after a long and serious discussion, protracted through three days, it was resolved, on the 19th of August,

That when grants shall be made to any of the Bible Societies in connexion with this institution, which are accustomed to circulate the Apocrypha, it be stated to such societies, that the attention of the Committee having been called to the fundamental Rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures; and it appearing that this view of the said Rule has been taken from the beginning by the great body of its members; the Committee, anxious, on the one hand, to keep entire good faith with all the members of the Society, and, on the other, to maintain unimpaired the friendly intercourse which it has had the happiness so long to hold with Bible Societies which circulate books esteemed Apocryphal in this country, request of those Societies, that they will appropriate all future grants which they may receive from the British and Foreign Bible Society, exclusively to the printing of the books of the Old and New Testament, as generally received in this country; such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation

of the Apocrypha, it may seem good to them.—Edinburgh St. p. 4.

This resolution appeared in the first instance to set the question at rest; but strong applications were made from foreign countries, and especially from Leander Van Ess, earnestly requesting grants of money for the publication of editions in which the Apocrypha should be intermingled with the Canonical Books; and certain members of the Committee, conceiving that such grants were not prohibited by the above resolution, a vote of 500*l.* was actually proposed to Leander Van Ess's projected translation of the Old Testament and Apocrypha. This naturally renewed the discussion; and, after four days of patient deliberation, the following resolution, suggested by Lord Teignmouth, was unanimously adopted, in a Committee of ninety persons, on the 20th of December, 1824:

That no pecuniary grants be made by the Committee of, this Society for the purpose of aiding the printing or publishing of any edition of the Bible in which the Apocrypha shall be mixed and interspersed with the canonical books of the Holy Scriptures; and that grants of money to foreign Societies, which are accustomed to publish Bibles containing the Apocrypha, but separate and distinct from the Canonical Books, be made under an express stipulation, and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the Canonical Books only.—Edinburgh St. p. 5.

This resolution, so deliberately adopted, was objected to by the Edinburgh Auxiliary, as lending an indirect influence to the circulation of vital error; as justifying a similar practice in respect of human comments, the circulation of which would be far less injurious than the circulation of the Apocryphal books; and the Committee of the Edinburgh Auxiliary transmitted, in consequence, a firm and full remonstrance to the Parent Society*.

Soon after, a protest of an oppo-

* Cambridge Remarks, p. iii

* Edinburgh Statement, p. 8.

site nature was presented by twenty-six members of the University of Cambridge, on the ground that the above resolution "cut off some of the largest and most promising branches of the Society's labour, by giving up, in some quarters, the only way in which any part of the word of God can be circulated, and, in other quarters, the only way in which the Old Testament can be circulated with the New*."

On the very day (7th March) on which this protest was read in the Committee—without any due consideration of the consequences of such a measure—forgetful of the very long and serious deliberation with which their resolution had been adopted—and with a very surprising deviation from that practical wisdom with which their proceedings are usually accompanied—the Committee resolved, "That all the resolutions of this Committee, relative to the Apocrypha, be rescinded."

The effect of this hastily adopted resolution being to leave this most serious question in an undecided state, several members of the Society met in London, and framed a remonstrance; which was signed by twenty-seven persons, and was laid before the Committee on 4th April. In consequence of this appeal, a Special Committee was appointed to consider the whole subject, when, on April 9, 1825, it was resolved, "That it be recommended to the General Committee not to print or circulate the Apocryphal Books; and, at the same time, to use their best endeavours to aid the circulation of the Inspired Volume in all foreign countries, by grants of the Canonical Books, in whole or in part, without interfering with the future distribution of the same, whether with or without the Apocryphal Books."

And on April 22, 1825, it was resolved, "That the Report of the Special Committee be received.—That the above recommendation of the Special Committee be adopted."

This resolution was considered as unsatisfactory by many individuals; since it left the point of money grants unnoticed, and sanctioned the granting of the Canonical Books in parts, thereby giving facilities to the interspersing of the Apocryphal, in the manner objected to. The Edinburgh Committee, on the 18th of

May, resolved "to discontinue their remittances" to the Parent Institution, till their "friendly intercourse" should be renewed, "by the removal of the circumstances which led to its interruption."—Gorham, pp. 17, 18.

The Edinburgh Committee then proceeded to publish, and privately circulate, their Statement. Some of the Cambridge gentlemen published their Protest, and Mr. Simon's and Mr. Gorham's pamphlets followed in due course.

A renewed discussion is understood to have taken place at a Special Committee of the Bible Society, without any decisive measure being adopted. Some persons have suggested the forming of two separate funds, the one for the Holy Scriptures alone, the other for the Holy Scriptures and the Apocrypha, and that each subscriber, auxiliary, &c. should pay their contributions to whichever fund they thought proper. It is obvious, that if any proposal of this kind should be adopted, it would carry discussion and dissension into the Committee of every Auxiliary, and permanently alienate the Edinburgh and various other Auxiliaries, by giving a stronger sanction than ever to the Apocryphal Books.

It is, indeed, most evident, that the Bible Society has attained its present eminence, by professing to circulate that, and that only, which all agree to be the pure word of God. It is difficult to say how soon it began in practice to deviate from its professed principles, or how far that deviation has been carried; but it is perfectly idle to suppose that such deviations can be persevered in, without a very serious diminution of its funds, without a public protest, and eventually without a very extensive secession. The publications now before us give note of impending danger. The case is becoming more and more urgent; and nothing but conciliatory, and at the same time decisive and consistent conduct, can avert the impending catastrophe.

* Cambridge Remarks, p. v.

In this point of view it is most important carefully to investigate the real circumstances of the case, and ascertain, if possible, the practical remedy; and on this account we conceive the publications now before us, and particularly the Edinburgh Statement and Mr. Gorham's pamphlet, deserving of especial attention.

The Edinburgh Statement may be considered as somewhat ultra in its anti-Apocryphal views. After detailing the proceedings of the Edinburgh Committee, inserting a list of the corruptions of the Apocryphal books, and remarking on the Committee's resolution of April 22, which is still in force, the Statement declares, that

The Edinburgh Committee therefore hold, that, to carry into effect this principle, it is necessary that grants of money or books should be given only to those Societies which profess to circulate the inspired books, and the inspired books alone. Without this, they do not conceive that the Christian world can be satisfied. And they again repeat, what they have already stated in former resolutions, that while without it the Bible Societies are actually doing what is wrong in itself, they are at the same time breaking faith with their subscribers, who have intrusted them with such ample means for the circulation of the Holy Scriptures.—Edin. Statement, pp. 14, 15.

This seems going further than circumstances will justify. It would exclude the grant of Bibles and Testaments to a society which distributed Prayer-Books or Homilies, or the Scotch Psalms, &c. and would thus very materially and unnecessarily cramp the exertions of many religious and benevolent institutions.

The Cambridge Remarks are drawn up with considerable care and ability. We doubt, however, how far the editors were justified in publishing the names which were originally appended to their protest. At all events, the question is one which must be decided on the ground of argument, and not of authority. But their argument is defective as to its main point: it

assumes that there are places where foreign versions, containing the Apocrypha, may be circulated where no other versions will generally be received, and it describes such places as comprising

The whole continent of Europe and the rising states of Greece. In Asia—Armenia and Syria, including Palestine. In Africa—the ancient and interesting churches of Abyssinia and Egypt. And nearly the whole continent of South America, which at this critical moment presents the most promising fields of labour: and an opportunity, which, if now neglected, may not return again for ages.—Cambridge Remarks, p. 16.

But this very point requires proof. The evidence appears to us insufficient. Some of their own witnesses allow, that the New Testament, at least, may be very extensively circulated. There is every reason to conclude that the Pentateuch, the Psalms, and various other parts of the Old Testament, might be dispersed in those very regions; and that in this way the whole of the funds of the British and Foreign Bible Society might be employed in distributing the pure word of God, without any mixture of human traditions*.

Mr. Simeon attempts to prove that the Society's rules allow the Committee to circulate the Apocrypha; and that the example of St. Paul in circumcising Timothy justifies the mixing up of the Apocryphal with the Canonical Books.—We think he has completely failed in both points. It may be in some cases expedient to adopt an indifferent ritual observance, even though that rite may be liable to be misunderstood; but to send forth that *as the word of God* which is *NOT the word of God*, appears to us utterly unjustifiable †.

* See Mr. Gorham's Statement, p. 34.

† It will of course be said, we do not send forth the Apocrypha *as the word of God*;—but *how* is it distinguished from the word of God in the Italian, Portuguese, Spanish, and French, &c. Bibles, of the Bible Society? It is mere gratuitous assertion to state that the Catholics

Mr. Gorham's pamphlet contains far more information than all the others, and is deserving of very high praise. He brings forwards important facts relating to the intermingling of the Apocryphal and Inspired Books, to the separation of the Apocryphal from the Inspired Books, and to the practice of the Bible Society in printing or aiding the circulation of the Apocrypha intermingled with the Inspired Books. He then states objections to the circulation of the Apocryphal Books intermingled with the Inspired Writings, as inconsistent with the laws and fundamental principle of the Society, and as violating integrity of conscience and the principles of Protestantism; and ably refutes some popular arguments, by which the practice objected to is advocated. We earnestly recommend this pamphlet to the attention of our readers, as containing the grounds especially on which, as Churchmen, they ought

to oppose the intermixture of the Apocryphal Writings with the Canonical Books of Scripture.

For here be it remembered, that in Roman Catholic countries, &c. the Apocrypha is MIXED UP with the Inspired Scriptures. It is not printed separately, with "Apocrypha" marked in the running title, as in our English Bibles; but the books are interspersed with the Canonical Books; nay, in some instances are parts of chapters of the Inspired Books: thus, Tobit and Judith follow Nehemiah; the Rest of Esther comes in at Esther x. 4; Wisdom and Ecclesiasticus follow Solomon's Song; Baruch succeeds Jeremiah; the Song of the Three Children comes in in the middle of the 3d of Daniel; and Susannah and Bel and the Dragon close the Book of Daniel; and these are printed without any mark of distinction; and if any one shall not receive them for Sacred Scripture he is under the anathema of the Roman Church.

know the difference: this is not true of one Catholic in a thousand.

"As I walked down the hill, I asked our guide if he had a Bible. He told me he had, and that he read it constantly. I asked him a few questions about the Old and New Testament history; when I discovered that his Bible was a pamphlet of eighteen or nineteen pages, drawn up by the priests. He had no idea that there was any book such as we mean by the Bible: so sad is the ignorance of these poor people."—*Wilson's Letters*, i. 49.

"The Bible is almost unknown (Italy). A friend who visited Rome a few years back, told me he met a Roman lady of distinction there, who had never heard that there was a book revealed by Almighty God, which we call the Bible; and who contended for a long time with him that he must be mistaken in supposing that there was: 'For,' added she, 'I must in that case have heard it.'"—*Wilson's Letters*, ii. 120.

"I find," says Mr. Wilson, "from friends who have returned from Rome (recently), that nothing can exceed the present boldness of the Catholic hierarchy there—except their folly. Open claims of infallibility are made, indulgences placarded, the Bible and education spurned, the certain perdition of heretics avowed, the authority of human traditions asserted and vindicated, as strongly as ever."—*Wilson's Letters*, 3d edition, i. 139.

"In this respect modern Catholic Bibles are more deceptive than even the Vulgate; for the Pope, and the Council of Trent, left the notes of St. Jerome, in the body of the sacred text, pointing out the mutilations; but these notes have, in more recent times, disappeared altogether; and thus some of the most absurd parts of the Apocrypha have merged into the holy volume. St. Jerome tells us, that, 'according to his custom, he had marked' these Apocryphal interpolations 'with a dagger' (+). It would be well if the insidious place they occupy were still so denoted. (See the Vulgate, in Esther x. 4.) The number of monitory notes so expunged from the Vulgate, in modern translations, is eleven!"—Gorham, p. 27.

Were the Apocrypha printed separately, as in our Bibles, the question would be of minor importance; but, as printed in Roman Catholic countries, it cannot be distinguished by ordinary readers from the inspired volume, and is calculated to excite objections to the Divine authority of that book of which it appears to be a part.

We should, however, still object to its circulation by the Bible Society. The sole object of that So-

ciety is to encourage a wider circulation of the Holy Scriptures; but the Apocrypha is no part of the Holy Scriptures. It is carefully distinguished from the Holy Scriptures in our Articles. Its authority in matters of faith is denied; and, though permitted to be read in our churches, it should not be forgotten that the very persons who appointed certain First Lessons from the Apocrypha, empowered the minister at his discretion to change the First Lesson for a chapter of the New Testament, however subsequent events may have rendered such a practice questionable. We therefore contend, that every shilling that has been expended on the Apocrypha has been a direct violation of the laws of the British and Foreign Bible Society.

Again: the Bible Society has been identified, in all its public proceedings, with the distribution of the pure word of God. Hundreds and thousands of speeches have been delivered, by its secretaries, its advocates, its various agents, in which its only object has been declared to be the spreading of the Volume of Inspiration—the words of everlasting life—the Scriptures, “which are able to make us wise unto salvation*.” Yet now it ap-

* The following extracts from the Eighteenth and Nineteenth Reports of the Society—the one written just before, and the other soon after, the first Apocryphal discussion, in 1822—are fair specimens of the language habitually used in the Society’s official documents:—

“The world by wisdom knew him not; and experience has demonstrated the vanity of the attempts of philosophy to render men virtuous and happy, even in this life only. The Scripture, on the other hand, ‘with God for its author, salvation for its end, and truth without any mixture of error, for its matter,’ it commands with authority, it speaks to the heart and to the understanding, it reveals the Almighty in his attributes of holiness, justice, and mercy; and the evidence of ages has proved its sovereign efficacy, when duly believed, valued, and obeyed, to promote national prosperity, as well as individual and social happiness.”.....
“The members of this institution may indulge the gratifying assurance, that it

appears that there has been an uninspired addition—a corrupt addition—an addition which no man will dare to say is the word of God;—and that this corrupt addition has been sent to the very place where, of all others, it ought not to have been sent,—to Roman Catholic countries, where infidelity abounds, and pious frauds prevail. Is this nothing like a pious fraud? Many, indeed, have uttered such speeches in the simplicity of their hearts, in full confidence that they were speaking truth—nay, some even of the Parent Committee were not aware, a few months ago, that such assertions were incorrect; but we know not how to reconcile the speeches of some of the accredited agents of the society with their knowledge of the fact, that a part, be it more or less, of the sums thus raised were appropriated to the publication of the legend of Bel and the Dragon.

Whatever may be the opinion of others, we can only take one view of the subject. The Bible Society must repent, and do its first works, has operated most opportunely and beneficially in repelling these aggressions on human happiness. It has opposed to them the united testimony of a host of witnesses, proclaiming their belief in the Divine authority and inspiration of the Holy Scriptures; while, by the co-operation of numerous Auxiliaries, the Bible is introduced into the habitations of the lowest orders of society, and the benevolence which bestows it, is at the same time a persuasive recommendation to the perusal of it.”—*Eighteenth Report*, pp. xciii. xciv.

“The British and Foreign Bible Society, in its endeavours to demolish the strongholds of idolatry and superstition, can employ only the sword of the Spirit.”.....
“A strict adherence to the simple principle of their association, is the base and cement of this happy union, which has proved the source of blessings to millions. Disclaiming all concern in political affairs, and all interference in the civil or religious establishment of this or any other country, the labours of the Society are exclusively directed to one object, to communicate in the widest extent possible, that which is the common property of all, the code of Divine Inspiration, inviting the co-operation of all the members of the Christian community in its labour of love.”—*Nineteenth Report*, pp. lxxx. lxxxi.

or *Ichabod* is written on its portal. It has risen to its present eminence by avowed attachment to the Inspired Volume. It has dared to send forth, with that inspired volume, the corruptions of weak or of wicked men : and the consequence is, it is shaking to its very centre. Them that honour God, he will honour ; but they that despise Him, He will lightly esteem. And is it no contempt of God to add to that book which he has given us, in order that it may be more palatable to the priests and people of corrupt and idolatrous churches ?* Is it no distrust of God, to suppose that he stands in need of our expedients to effect his own purposes ? And does not the whole history of the church shew that a bold, stedfast, uncompromising line of conduct, has been blessed ; while a timid, dissembling, temporizing spirit has issued in disappointment and disgrace ?

We know these things may be carried too far. We think that the Edinburgh Committee have gone too far. We especially disapprove of their printing and circulating their Statement among the English Auxiliaries, until they had still further tried the effect of remonstrance with the Parent Committee. They will, of course, plead that that Committee had forfeited the public confidence by their rash rescinding of all the former resolutions upon the subject : but still, as in all the former discussions the Apocrypha had lost ground, the Edinburgh Committee ought to have con-

cluded that there was in the Parent Committee that soundness of principle, that, with patient and suitable expostulation, they might be brought to reject all human additions, and solely circulate the word of God *.

In justice to that Committee, and especially to those who have advocated the circulation of the Apocrypha, it should be expressly stated, that they only recommend the measure as necessary in order to obtain admission for the Holy Scriptures ; that they to a man express their disapprobation of the Apocrypha, though of course in very different degrees ; and that they consider the circulation of the Apocrypha with the Canonical Scriptures, will render its fables, &c. obsolete on the continent, as they are in this country. Nor have we heard one individual express his approbation of the Apocrypha itself, though we have been pained by some attempts to explain away its errors.

In conclusion, we would earnestly press upon our readers the duty of fervently praying for a Divine influence to overrule the deliberations of the Committee of this great society ; and we would humbly caution all auxiliaries, secretaries, &c. &c. from adopting rash or hasty resolutions, or from committing themselves, in any way, to measures which may tend to schism or disunion. There never was a period when Christian meekness, firmness, conciliation, wisdom, and charity, were more important. We pray God those inestimable blessings may be communicated to all who write, or consult, or reason, on this important topic.

* The Romish Church is really and necessarily opposed to the inspired volume. The advocates for adopting the Apocrypha as a matter of expediency should remember, that the Papal power was exerted against the Bible Society prior to the Apocryphal question being agitated. The Apocrypha, like the Douay version in Ireland, may furnish a *protest*, but the real root of opposition is, that the Romish Church loves darkness rather than light.

"The Pope and the Church of Rome know that the Bible is against them. They act in character in the Bulls issued against it."—*Wilson's Letters*, ii. 321, 3d edition.

AUG. 1825.

* We conceive it will be necessary that a new law, or an explanatory declaration with reference to the old law, should be presented, either at a special general meeting of the Society, or at the next Anniversary. The point is too important to be left in the power of an open Committee, liable to be assailed by the incursion of a host of members, who may combine together for a particular purpose.

THE PROTESTANT.—No. VIII.

THE defeat of the Roman Catholics in Parliament, this year, has by no means taught them either patient submission or prudent conduct. A new Catholic Association has been formed, ingeniously contrived to evade the penalties of the Act by which the former Association was put down. How far it will prove successful we are not able to say.

The pretext by which the Act of last Session is to be evaded, is the declaration that the Society does not contemplate any redress of grievances in Church or State, and that it does not hold any correspondence with any other Society, but that it incorporates itself solely for religious and charitable purposes, and the attainment of objects left untouched by the Statute in question.

The Roman Catholic rent is to be again collected, but not by the Association. Mr. O'Connell has ventured to undergo the risk of collecting it himself.

The speeches, delivered at the opening of the Association, communicate a valuable sketch of the views, desires, practices, and temper, of the Irish Roman Catholics; and clearly point out the mischief which this body are attempting to produce among a people already excited to the utmost by their incendiary priests.

Mr. O'Gorman openly confesses hostility to England on the part of the Roman Catholics; and enumerates the difficulties which, as he imagines, threaten the empire, as the cardinal resources of the Roman Catholic cause. Mr. Shiel and Mr. O'Connell as openly confess, that they were merely acting a part in the moderation which they assumed while delegates in this country,—a profession of hypocrisy unequalled for profligacy by any thing which we can remember.—They profess to make common cause with the French Jesuits and fanatics, in which they are perhaps sincere; and libel without measure, or pretence of probability, every public man of opposite principles with whom they came in contact during their mission in this country, and even some upon whom they fawned with a grotesque extravagance of adulation.

Now, it is to the revived Association that we owe Mr. O'Gorman's declaration of war; the publication of Mr. O'Connell's and Mr. Shiel's treaty, defensive and offensive, with the *Jesuits* and *fanatics* of France and Spain; the avowal by the same gentlemen of a deliberate and systematic duplicity in their public conduct; and a practical example of their notions of what is ingenuousness in dealing with their fellow-subjects,—from which we may fairly infer the standard by which they would measure the integrity due in their allegiance.

As a further proof of the real nature of the views entertained by the Irish Roman Catholic leaders, we might refer to their speeches at Wexford, since the formation of the new Association. Mr. O'Connell and Mr. Shiel, here, as every where else, were the great orators of the day. The first of these gentlemen asked, "what country was ever well governed by another?" We did not need to be informed, but we thank Mr. O'Connell for the confession, that when he speaks, as he commonly does, of the *slavery* of the Irish, it is the slavery of being governed by England that he means; and that freedom from subjection to an English King, and an English Parliament, is the only freedom which he really has in view. Mr. Shiel was equally candid in his confession. The excitement, the feeling, lately shewn among his countrymen, "had its source," he said, "in the overpowering eloquence of his friend" (Mr. O'Connell.) We have always been of precisely the same opinion.

INTELLIGENCE.

EPISCOPAL FLOATING CHAPEL SOCIETY.

We are happy to announce that a Society, under the above title, was formed on Wednesday, July 19, the object of which is to provide Episcopal Floating Chapels in all the principal ports of the empire. His Majesty's Government are ready to provide vessels suitably fitted up, to be used as churches; leaving the appointment of the Minister to the Society, in all cases where a sufficient income can be ensured to him; and in case the Society shall not be able to supply such income, Government will then itself supply a Chaplain. It is obvious, therefore, that the friends of religion in the Established Church have now an opportunity set before them of providing religious instruction for our brave sailors to any extent; and we trust they will cheerfully come forward to provide the requisite funds. The meeting was respectfully attended, though not numerously. The Lord Mayor presided; and the Right Hon. Lords Bexley, Calthorpe, and Clarendon; Admiral Sir T. Keats; the Hon. Capt. Waldegrave; G. T. Money, Esq. M. P.; Mr. Sheriff Brown; Rev. W. Evanson and T. Webster; and Messrs. Gordon, Martin, Lockyer, Macaulay, &c. severally recommended the institution.

Lord Bexley assured the Chairman, that he never felt a greater degree of interest at any public meeting in that great and commercial city over which his Lordship presided with so much advantage. If gratitude existed in the English breast, it must be felt for the unconquerable courage, the constant resolution, and unwearied exertion, exhibited for so many years by the sailors of the country. Gratitude must be felt for those exploits, the performance of which we had witnessed under our great naval commanders; and whilst the temporal advantages of these men were attended to, it was strange that their eternal and more important concerns; their religious habits, should not, until lately, be a matter of care. The period of this neglect had now happily passed away; and, he trusted, this day would be the foundation of a system, for which the generations of sailors, in times yet to come, would bless his Lordship and that meeting. From the establishment of Floating Chapels the happiest effects had already resulted. The sailors were turned from vice and immorality to religious instruction. It was most important that these Chapels should be connected with the National Church. The minds of the sailors should not be allowed to wander from the doctrines of one church to those of another; and the mode of worship

should be assimilated as much as possible to the parochial service. Hitherto ministers repaired to these Chapels without distinction of sect: the consequence was a constant change of instruction, and a want of that unity without which there can be no steady or permanent effects. The system had been already acted upon in the port of Dublin. The Archbishop of that city had licensed a Chapel, and the effect upon the sailors was almost incredible. The quays of Dublin were no longer scenes of profane amusement and riot. The sailors repaired successively and seriously to two services a day, and those who went first were most anxious to return. It was our business to confer upon the port of London the advantage already bestowed upon the port of Dublin. Government had provided a vessel there, and a Chaplain was appointed. It was not the intention to confine the selection of clergymen to the chaplains of the navy: they were not sufficiently numerous. They should take a wider range, and make their selection from the whole body, rather than from any particular class, however respectable. A floating chapel was to be formed at Liverpool, sanctioned by the Bishop of Chester. Thus the two principal ports of England, and the chief one of Ireland, had their chapels; and he trusted, before the next meeting, they would hear of many more, which would be productive of the happiest consequences, in a moral and religious point of view, to the community. It was also proposed to supply the sailors with religious books, which would divert them from loitering and idle pursuits, and would make them acquainted with such topics as would raise them to noble and becoming objects of contemplation. It was intended to establish circulating libraries for the purpose of instruction. Government did not mean to impose their own chaplains; all they required was, that each minister appointed should be submitted to his bishop, and approved by him. All the Episcopal Bench had concurred in the measure. He hoped the plan would be productive of great benefit to the merchant sailors, to whom property to such immense amount was entrusted, and who would thus have an opportunity of shewing to the entire world that their conduct was influenced by the religion which they professed. The Noble Lord moved, "That the religious instruction of our seamen was a solemn and national obligation with all those who were anxious to combine the diffusion of Christian knowledge with commercial prosperity."

THE SPANISH TRANSLATION SOCIETY.

A Society has recently been formed under the above title, for the promotion of the religious improvement of the rapidly-augmenting population of Spanish America,—of sixteen or eighteen millions of our fellow-men, professing Christianity indeed, but strangers, in a great degree, to its real nature and effects.

The political revolution these countries have recently undergone, has awakened amongst them the spirit of free inquiry, which is beginning to be directed to the subject of religion.

In this point of view, the most important measure is undoubtedly the general circulation of the Holy Scriptures, as contemplated by the British and Foreign Bible Society; from which the happiest effects may be fairly anticipated. But next to the Holy Scriptures, the exposition of Christian truth by works of acknowledged excellence, is perhaps the most important means that can be employed. And this is the design of the present Society, which proposes to print in the Spanish language, and circulate, by sale or otherwise, works which shall exhibit genuine Christianity to the opening minds of the Spanish Americans; which shall set forth the irrefragable proofs of its Divine origin; which shall detail the commanding doctrines of redemption, in all their simplicity and fulness; which shall shew the indissoluble connexion of those doctrines with purity of heart and conduct, and explain and enforce the various obligations resulting from a Christian profession. This the Society proposes to accomplish, either by the translation of suitable works of undoubted merit, or by the republication

of such works already existing in the Spanish language.

The residence in this country of many expatriated Spaniards of great talents and acquirements, affords at the present moment peculiar facilities for such an undertaking, which it would be ungrateful not to acknowledge, and which it would be criminal to neglect. Other circumstances may be mentioned as affording the strongest encouragement to the adoption of the proposed plan, such as the tolerant spirit which has been manifested by the different governments of Spanish America: the reform already begun in the affairs of the church; the rapid extension of education among the people; the eager thirst for knowledge which has been excited among them; and the fact, that wherever either the Holy Scriptures or religious books have been accessible, they have been sought with an eagerness, and received with a gratitude, which afford pledges of the most important and beneficial results.

The Society is now engaged in translating and printing Bishop Porteus's Evidences, Doddridge's Rise and Progress, and the first part of Milner's Church History.

Translations from the works of Archbishop Leighton, Bishop Hall, Bishop Hopkins, Bishop Beveridge, Hooker, Baxter, Witherspoon, Scott, &c. will probably follow; together with republications of the Imitation of Christ, Pascal's Thoughts, some of the writings of Nicole, &c. which already exist in the Spanish language.

Subscriptions and donations are received by the Secretary, the Rev. George Lawrence, 22, Colebrook-Row, Islington.

BERLIN MISSIONARY SEMINARY.

We understand that in this seminary, originally founded by the Rev. Mr. Jænicke, there are at present twelve young men, superior in literary attainments, and equal in piety to any of their predecessors, who are anxiously waiting for opportunities to go forth to preach the Gospel to the heathen. Considerable difficulties have, indeed, arisen from the employment, on various occasions, of German missionaries, in consequence of their imperfect acquaintance both with the English lan-

guage and with English feelings, &c. which have led to some unpleasant results in some of our colonies. These, however, may, we trust, be overcome; and we hope some plan may be adopted for the employment of these devoted characters. Who can tell, but among them another Johnson, or Düring, may be found, who may be instrumental in collecting a church in the wilderness, and recovering many who are now wandering as sheep without a shepherd?

NEW ZEALAND.

The following extract, from the London Missionary Chronicle, shews to what dangers persons visiting the Bay of Islands are yet exposed, and at the same time illustrates the merciful care and providence of Almighty God, in delivering his servants in their greatest extremity. It is part of a letter from Messrs. Tyerman and Bennet, a deputation from the London Society to

the South Sea Islands, dated November 12, 1824:—

"We left Rarotonga on the evening of the 19th, and having completed our work in these seas, we stood for New Zealand. We had to encounter the most tempestuous and distressing weather, and adverse winds; and did not make New Zealand till the 9th of July, off the Bay of Islands,

into which we hoped to enter the next morning: but a heavy gale blowing from that bay, rendered it impossible to reach it; and the captain resolved to abandon the hope of reaching the shore, and to proceed on his voyage for the colony. But here the winds opposed us again; and after beating about off the northern extremity of that country for nearly a week, and finding we could make no head against contrary winds, and becoming short of water, fire-wood, vegetables, &c. we determined to put into some port in New Zealand, and reached the harbour of Whangaroa, on the 15th, where we came to an anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a mission, about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger: having no means of defence, we took no precautions to guard against any attack. So soon as we came to an anchor, several canoes came around; many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people, surrounded us; and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken open a trunk of clothes, and had taken most of them off: he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea; and the rest, supposing that he had been struck and injured, immediately rose upon us: many of them had axes, others spears, and the rest armed themselves with billets of fire-wood: the whole were armed in a few seconds, the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces, rendered hideous by their *tatooings*, became by anger more hideous, and the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter-deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, so soon as the signal might be given, to strike the blow; and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should

be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible; for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship *Boyd*, Capt. Thomson, about fifteen years before, and in this very place where we were at anchor, had been cut off; the captain, crew, and passengers, in all nearly one hundred persons, killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible Hand, while we remained in this condition of undescribable horror for about an hour and a half. At length our boat, which had been sent up to the Missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds; and we waited its arrival with the greatest anxiety, but expected to be dispatched before it could possibly reach us. But God was better than our fears. At length the boat came alongside; and we found, to our inexpressible joy, that she had brought Mr. White, one of the missionaries, and George, a native chief of great power and influence here. It was the very chief who instigated the cutting off of the *Boyd*; but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learnt what had happened, Mr. White addressed the people; and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct. He soon cleared the deck; the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead; and we began to sing of mercy as well as judgment. O what shall we render to the Lord for all his goodness! Our extremity was his opportunity. The wrath of man was made to praise him, and the remainder he restrained. Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose captain, with his boat's crew of six men, in another part of New Zealand, had been cut off and killed soon after the affair happened in Whangaroa, which we have described. However, it is but just to say, that we do not believe the people had any bad designs when they came on board; and that what happened arose from the accident of the man's falling overboard. By various presents we succeeded in detaining this chief on board the vessel so long as we remained in the harbour, as the only means of her safety."

CHURCH MISSIONARY SOCIETY.

FEMALE EDUCATION IN INDIA.

Appeal to the Ladies of the United Kingdom, in behalf of the Native Females of British India.

The deplorable state of ignorance and degradation under which females in heathen countries labour, has long excited the compassion of those Christians who have witnessed their situation, and who feel as they ought for this branch of the great family of man. Several attempts were made, from time to time, to remedy this flagrant evil; but they were not successful. The prejudices and apprehensions of the men, and the apathy of the females themselves, defeated the plans pursued.

In the autumn of the year 1820, a fund was raised, under the sanction of the British and Foreign School Society, for the purpose of sending out to the Calcutta School Society a lady duly qualified, who would undertake to superintend a school for training native-female teachers, who might be fixed, after proper instruction, as schoolmistresses in suitable stations. On her arrival in Calcutta, in November 1821, she was greatly concerned to find that the Committee of the School Society, to whom she had been recommended, composed partly of native gentlemen, was not by any means at that time prepared to engage in any general plan of native-female education.

At this juncture, the Corresponding Committee of the Church Missionary Society undertook to provide for the support of Miss Cooke (who has since been married to the Rev. Isaac Wilson, one of the Society's Missionaries in Calcutta), and to promote the objects of her mission. The result has surpassed their most sanguine expectations. In three years, the number of girls under instruction in the society's schools, in Bengal alone, has exceeded eight hundred; and that number may now be enlarged to a very great extent, when adequate funds shall be provided—so rapidly is this happy change of sentiment in regard to females taking place among the natives.

With a view to meet the wish of some ladies of high consideration in Calcutta to aid this particular branch of Christian exertions, as well as the feelings of native gentlemen well disposed to promote the education of females, the society's female schools in and near Calcutta were, in March of last year, placed under the direction of a special institution, formed for that purpose by the ladies of the presidency, under the patronage and with the co-operation of the lady of his Excellency the Governor-General, the lady of the Lord Bishop of Calcutta, the ladies of the honourable the Members of Council, and most of the other ladies of the settlement,

who are distinguished not more by their rank in society than by their active benevolence. For the present, that institution confines its operations to Calcutta and its more immediate neighbourhood: if it should be deemed expedient, it will endeavour to extend its influence to other parts of India; a suggestion having, in fact, been made to its Committee to that effect, by the Church Missionary Society. The Committee of that society are happy to state, in the mean time, that its female schools are rapidly increasing, not only in parts of Bengal beyond the present range of the Calcutta Ladies' Society, but in its missions in the south of India and in Ceylon.

The Committee wish, therefore, to afford to all such persons, ladies in particular, as may desire specially to aid this department of their labours, an opportunity of contributing, directly, to the improvement and elevation of their own sex. The Committee of the Church Missionary Society have made a grant of 500*l.* to the Calcutta Ladies' Society; and they hope to be enabled, by the enlarged contributions of their present friends and the accession of fresh supporters, effectually to cultivate this new field of labour, not only as it opens in Calcutta and its vicinity, but in other parts of India.

To awaken in the breasts of Christian females active and unflinching sympathy with the miseries of their own sex in heathen lands, it is only necessary that those miseries should be known and duly considered.

In India, the lower classes of females, as they themselves often observe, are treated as beasts of burthen: in some parts, they are compelled to do the work of porters: a traveller arriving at a village calls for women, when they are expected to forsake their occupations, run out at his call, and carry his baggage on their heads without any remuneration, and convey it to the next village, where they are relieved by others. Nothing is so rare as to see a woman who can sew or knit; and as for cultivation of the mind, from the lowest to the highest classes they can neither read nor write. Their inclinations and feelings are never consulted: they are betrothed while infants; and, when married, are treated in the most degrading manner: they are expected to prepare their husband's food; but must not partake of it with him; after waiting on him during his meal, they are permitted to eat what is left: if a male friend visits the house, the wife must immediately retire, as she must have no communication with the other sex. She is never allowed to mix in public

company: and if she becomes a widow, she must either ascend the funeral pile, or lead a most miserable and painful life. The profound mystery, which is observed respecting the female branch of the family of a native of India, enables the rich and powerful to exercise a tyranny not known in more favoured countries. If a woman gives any serious offence, she is often secretly put to death; and, in Mahomedan countries in particular, her life is held by so precarious a tenure, that open and instant death has followed on trivial offences. It is obvious that, when women are in such a state of misery and degradation, it is impossible that they should properly discharge the important duties of their sex.

It is difficult to estimate too highly the

advantages, which a judicious and regular system of instruction is calculated to impart to females in India. The ladies of the United Kingdom are eminently qualified to judge of their own privileges in this respect, and will, doubtless, gladly avail themselves of this opportunity to communicate similar blessings to others. Facilities, hitherto unattainable, are now secured; and it is the peculiar felicity of the Church Missionary Society, that its Auxiliary in Calcutta, under whose immediate controul the funds expended in Bengal will be placed, is honoured by having at its head the lord Bishop of Calcutta, and as its Secretary that tried friend of the Society the venerable Archdeacon Corrie.

BIBLE SOCIETY.

The same gentlemen whose providential escape we have noticed above (under the head New Zealand), have communicated to the Bible Society very interesting accounts of the progress of Scriptural knowledge in the South Sea Islands.

"When we reached the Islands of the South Seas in September, 1821, we found the Gospel of St. Luke had been for some time in the hands of the people, as well as some extracts from Scripture, which had been previously printed. Since our arrival in the Islands, we have had the privilege to put into the hands of the natives, the Gospels of St. John and St. Matthew, and the Acts of the Apostles; and have been delighted beyond expression to witness the avidity with which all ranks and ages pressed to obtain a copy of each part of the Scripture as it happened to be printed, bringing with them at the same time, the required number of bamboos of cocoa-nut oil to pay for the copy. When the Gospel of St. John was issued to the people at Huahine, we had the gratification to be present. Great numbers were longing for it, but there were only 400 copies to distribute among them. Long before the hour appointed for distribution, the large school-room was filled with anxious expectants. Knowing the earnest desire of the people for the Scriptures, and that some *must then go without*, Mr. Barff had arranged with the Chiefs, that those should be first supplied who could read them best; but, notwithstanding this, the solicitude and pressure were so great, that it was with the utmost difficulty the distribution could be proceeded with."

"In times of the greatest distress in England, we have never seen greater solicitude to obtain a portion of gratuitous distributions of food or money, than these people have shewn, to be permitted to

purchase the sacred Scriptures. Their care of their Bibles, and their diligence in perusing them, are as great as their solicitude to obtain them.

"On one occasion, when Mr. Williams of Raiatea, was overturned with some natives in a rough sea, they left him to shift for himself, and hold on by the boat, until they swam with their copies of the Gospels to the dry reef; and when they had spread their wet Bibles in the sun, they returned and assisted him, for whom they have the most lively regard.

"The translation of the Scriptures is proceeding, upon the whole, nearly as rapidly as we could desire, and in the course of a few years the whole we trust will be in the hands of the people.

"Respecting the fidelity of the translations which have already been made, it may be gratifying to know that we have read a great part of them, comparing them with the original Greek; and can assure the Society that they are executed with great skill and judgment. The inaccuracies are few, and of little moment; and we question whether a more faithful translation of the sacred Scriptures has ever been made. Such is the copiousness of the Tahitian language, that it is generally sufficient, and but comparatively few foreign words are found necessary to be introduced.

"The whole population of these islands may be regarded as under school instruction, having the Scriptures as their great class-book. The generality of the people read with a propriety and fluency seldom known among the common people in our own country: their progress in knowledge of scriptural and religious subjects is extraordinary; and, considered as congregations, we think they are not surpassed by congregations of equal numbers in England."

Notices and Acknowledgments.

A CONSTANT READER, referring to some of the gross mistatements recently made concerning the London Hibernian Society, suggests the propriety of instituting a SOCIETY FOR THE SUPPRESSION OF MENDACITY; whose object should be to trace, refute, and expose falsehood, exaggeration, &c.; and expose their authors and promoters to the indignant censure of a Christian public. We apprehend, however, that those who have so far cast off the fear of God as to love a lie, would not long be detained by any fear of man from making and circulating lies.

We do not apprehend that S. can prevent the nuisance of which he complains. The notices, certificates, &c. were, doubtless, intended to prevent the introduction of improper persons; but the degree of attention which shall be paid to those certificates rests, we apprehend, entirely in the breast of the Magistrates; or, at all events, can only be enforced by an invidious, expensive, and hazardous appeal to the higher courts. We are disposed to think that mild remonstrance with the offending parties; intimation of an intention of applying to the Magistrates; and, in case of determined contumacy, a respectful personal application, might often prevent or alleviate the evil. Ministers are not magistrates, and, until appointed to such offices, should not even approximate to the characters of judges and dividers. They must endeavour to correct existing evils by the sword of the Spirit; by faithful preaching; by affectionate entreaty; by fervent prayer; by the silent and gradual effect of a holy life and conversation,—“in meekness instructing those who oppose themselves.”

Certain Acts of Parliament have been enacted for the express purpose of restraining Tippling, by which Tipplers are liable, on conviction, to be fined, and, in default of payment, imprisoned: and Publicans permitting tippling, may also be fined, and eventually incapacitated from keeping a victualling-house for three years. Any person may lay an information within a given time; but it is not easy to obtain adequate proof, there being in general a reluctance to give evidence, and a prejudice against informers, which too often prevent conviction taking place, even in clear and notorious cases. Very much depends upon the state of society in which our INQUIRER is placed, and the character of the neighbouring Magistrates; since, unless he has a reasonable prospect of success, he will rather aggravate than diminish the evil by interference.

Received,—H. LISSON—MINIMUS.

LITERARY INTELLIGENCE.

Lately published.

Remarks on the different Sentiments entertained in Christendom relative to the Weekly Sabbath. By Robert Burnside, A.M., Author of the Religion of Mankind.

The Predictions and Promises of God respecting Israel: a Sermon preached in the Parish Church of St. Andrew's, Plymouth, on the Baptism of Mr. Michael Solomon Alexander. By the Rev. John Hatchard, M. A., Vicar.

Sermons to Children, especially to those of Sunday Schools, with a few forms of Prayer. By the Rev. Charles Davy, Curate of Hampstead Norris.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

SEPTEMBER 1825.

MEMOIRS OF THE REFORMERS.

VERGERIUS.

INDEPENDENTLY of the grand question at issue between Romanists and Protestants, it may be observed, as a presumptive evidence against the truth of the system advocated by the former, that almost all their historical and theological writers offend against the canons of critical taste and veracity, in giving account of the characters or proceedings of those individuals who have been converted from their communion to the principles of the Reformed bodies. That Protestant authors have been wholly free from the same fault on their part, is not meant to be asserted. In the conduct of the dispute, prejudices have occasionally warped their judgment, and they have too hastily decided on the motives of their adversaries. Nevertheless, the honest reader of church narrative cannot but notice the different spirit by which the controvertists are respectively actuated; and that so great is the majority of calumniators among the papal historians, that with them misrepresentation is the rule, while with their opponents it is the exception.

That such a person as the subject of the present memoir, an Istrian by birth, and a bishop in dignity, who had left the "Holy, Roman, and Apostolic Church," for the anathematized sect of Luther, should have fallen under the lash of a

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chronicler like Ughelli, is in perfect accordance with these observations. Had we the testimony alone of the author of the "*Italia Sacra*," we might conclude that the worthy prelate was heretical in doctrine, and depraved in morals: whereas it is evident from the simple record of more impartial writers, that he sought conscientiously and diligently after religious truth, and became a pious and zealous Protestant from the exercise of a calm and enlightened judgment.

From his acquaintance with the canon law and scholastic divinity Peter Paul Vergerius was commissioned to the memorable Diet of Augsburg in the year 1530, as nuncio from Pope Clement the Seventh. His powers were ample; and he was instructed to use his utmost endeavour to hinder the calling of a national council in Germany, and to engage Ferdinand the emperor's brother to oppose his influence to such a proposal. It appears from Sleidan, Celestine, and others who have detailed the proceedings, that he executed his commission in such a manner as to give satisfaction to his master, distributing favours to the leading champions of the Romish See, and particularly rewarding the services of Eckius, by appointing him to a canonry of Ratisbon, in virtue of his legantine authority, by which the usual right of election was superseded. Rango, bishop of Rhegio, ambassador to

Ferdinand, growing infirm, the Pope sent Vergerius three years after as his representative at the court of that prince; where, while he publicly professed the willingness of Rome to accede to the measure of a council, he secretly resorted to political stratagem to prevent it. His belief, that he was employed by Christ's Vicar upon earth, might reconcile him to the duplicity required in this negotiation; but assuredly, no honest and unsophisticated mind could have pursued a regular system of intrigue, like that of Italian ecclesiastical envoys of the sixteenth century, without subjection to the influence of the darkest prejudice.

On the accession of Cardinal Farnese to the pontifical dignity by the name of Paul the Third, he was recalled from his German commission to give the court of Rome an oral account of the state of ultramontane affairs. The new pope "consulted with the cardinals," says Sleidan, "by what means they might best prevent the calling of a national council; till, by private and unsuspected contrivances, they should have embroiled the emperor and other princes in a war." It was resolved to employ again the same able negotiator, who was charged to assure the Protestants of Paul's desire of a council, and even to name Mantua as the place of meeting; but at the same time to recommend such qualifications in the voters, such forms of voting, and such modes of disputation, as would be inadmissible to the real lovers of Reformation. So that the odium of opposition to a public measure, desired by all Europe, would be thrown upon those who least deserved it. He was to carry on an underplot against Henry the Eighth of England, exasperating the princes of the empire against him, and hinting the disposition of the Pope to confer the sovereignty of his dominions on those, who should previously wrest them from

him by temporal arms. In addition to all this subtlety, he was to endeavour by promises and bribes to gain over to the party of the Romanists those two great champions of the Protestant cause, Luther and Melancthon. It is well known, happily for the interests of Christendom, that he failed in every object of his mission and returned to his employers in 1536 to report his ill success. "He that sitteth in the heavens laughed them to scorn; the Lord had them in derision." The lips of antichrist spoke lies in hypocrisy; but the God of truth confounded his devices. The Protestant princes were bound together by firmer union; and the advocates of a purer faith were too sincere to be purchased to its renunciation.

As Duke George of Saxony, however, advised an alliance of the papal and imperial forces against the obnoxious Lutherans, Vergerius was dispatched to Naples, to have an interview on the subject with the Emperor, then staying in that city, who went to Rome, and earnestly proposed the calling of a general council. The Pope persuaded him to agree to the nomination of Mantua as the place, and the twenty-third of May as the time; ordering a summons to be prepared to that effect by the six cardinals, Campegio, Cesio, Simoneta, Ginucio, Contareno, and Pole, with the Archbishop of Brindisi, the Bishop of Rhegio, and Vergerius himself, rewarded for his services with the See of Capo d'Istria. But the Protestants were too well aware of the policy of the Apocalyptic beast and false prophet to yield obedience to the summons, and this negotiation proved as fruitless as the former.

Vergerius was employed again in a convention at Hagenau, and a diet at Wormes, in 1541; on which occasion he printed and circulated a speech "on the Unity and Peace of the Church." At this period some staunch Papists were offended at his familiar intercourse with the

Lutherans, and the qualified terms in which he spoke of the power and dignity of the Roman See. Certain however it is, that, if he had then any misgivings on the papal pretensions, the love of vain glory and the pride of life had as yet too firm a grasp on his affections to suffer him to express his doubts. The time, nevertheless, was not far distant, when it was the purpose of a gracious Providence to make him acquainted with religious truth and to constrain his heart to acknowledge his convictions.

When he returned from Worms to Rome, the Pope, in reward of his services, designed his exaltation to the cardinalate, with other favoured dignitaries; but was diverted from his purpose by the representations of some ecclesiastics, at the head of whom was Cardinal Aleander, who assured his Holiness that Vergerius was suspected of Lutheran propensities. Cardinal Ginucio, a friend of the bishop, told him that Paul had given this suspicion as the reason of withholding the red cap; to clear himself of which charge he retired to his See, and began the composition of a treatise "against the German Apostates." In order to confute the arguments of the Protestants, he found it necessary to give them strict examination; but in pursuing this course, a Divine light broke in upon his mind, and discovered the subjects in controversy in their true colours. He perceived that he was seeking to defend a cause in itself indefensible. In alarm and anxiety he fled to his brother John Baptist, who was Bishop of Pola, at the southern extremity of their native land. This prelate, seeing his agitation, and conscious that he was taking the most effectual method to destroy his prospects of preferment, feared that his intellect was disordered, and in his own perplexity knew not what advice to give his revered and beloved relative. But Peter exhorted his brother to read the

Scriptures diligently, to compare one passage with another, and particularly to examine them with reference to the doctrine of Justification. The result was, that his brother became convinced of the errors in which the generality of the clergy were involved on the most important point: and the Holy Spirit carrying on with power the work begun on their hearts, they were led to more extensive views of the prevalent superstition; and, joining in thanksgiving to that Sovereign Grace who had called two out of their family to a knowledge of salvation, they felt deeply for the perishing condition of the Istrian population, and, instead of quietly going round an unmeaning circle of ceremonies in their respective churches at either end of the province, went forth in a missionary spirit to proclaim to the townsmen and villagers the unsearchable riches of Christ.

The monks soon took the alarm, and gave notice to the Inquisition of the proceedings of the two brothers. Two officers of that infernal tribunal, which the Papists (as if to carry their misnomers to the greatest possible extent) denominated *most holy*, Hannibal Grison and Jerome Mutio, came to Istria. The former arriving at Pola visited the places of worship, and inquired after all prohibited works, and especially the Scriptures, which the Council of Trent had refused to the common people: he ascended the pulpit, and made a long address on the evils of heresy, excommunicating all persons who neglected to give information of such as were suspected of Lutheranism, but promising forgiveness on the payment of a small penalty to all who would come in, and acknowledge their defection from holy mother church; adding, on the other hand, that if any knew themselves to be guilty, and did not confess, they would, upon discovery, be committed to the flames. He then entered private houses, terrifying the inmates. Many indi-

viduals accused themselves; the richer of whom were admitted to a recantation in the closet, while the poorer were compelled to make public confession, that they had been guilty of reading the New Testament in their own language, and indulging heretical notions. So great a consternation was excited among the people, that numbers were driven by their terrors from their profession, and parents gave up their children to the cruellest punishment, or children their parents; husbands their wives, or wives their husbands; while all ties of consanguinity, alliance, or friendship, seemed at one blow to be dissolved. A door was opened for the gratification of malice in some, or the most fatal exercise of ignorance in others, by inducing informers to make allegations on the most frivolous pretences.

The inquisitors preached against the tenets promulgated by Vergerius, denouncing him as the great deceiver of the people; and on a certain day, when Grison had assembled a large congregation in the cathedral of Capo d'Istria, where he performed mass with every exterior calculated to captivate the senses, he told them,—“At this season, and for some years past, you have laboured under many calamities; with which, at one time your olives, or your corn; at another, your vines, and cattle, and various property, have been visited: but for all these evils your bishop, and his troop of heretics, afforded sufficient reason; nor can you ever hope for the smallest alleviation, unless they are restrained: they are close at hand—let them be stoned!” Vergerius made his escape to Mantua, and put himself under the protection of Cardinal Hercules Gonzaga, who had been his intimate friend; but however that prince might be disposed to favour him, he could not brave the terrors of the Inquisition; and therefore, on application by letters from Rome, and frequent

remonstrances from the legate at Venice, he refused to yield him an asylum any longer in that city. Summoned to Rome to answer for his conduct, he then fled to Trent, where the council was sitting, in March 1546, where as a bishop he had a right to make his appeal; but the pontiff, apprehensive that such an appeal might lead to measures which might give the Germans cause to suspect that the council was not free, wrote to his legates, presidents of that assembly, to prevent his being heard, and to require him forthwith to leave the place. They qualified, however, their refusal, by referring his complaint to the Patriarch of Venice, as his ecclesiastical superior.

He went to Venice, where the legate advised him to repair by all means to Rome; but this he prudently declined, and received a few days after a prohibition from the Pope of his return to Istria.—Retiring to Padua, a circumstance occurred of the most awful character, calculated to increase that solemnity of mind which he felt on eternal things, and to determine him in seeking direction from above, harassed as he was on every side. In the neighbouring town of Cittadella lived Francis Spira, an able civilian, who had zealously embraced the Reformed tenets, and had distinguished himself by his defence of them. His advocacy of such obnoxious doctrines soon reached the ears of Caso, archbishop of Benevento, and the papal legate at Venice, a wretched sensualist, who affected great jealousy for the integrity of the Romish faith, and sent for Spira, requiring him to make his recantation. The affrighted lawyer acknowledged his error, promised obedience for the future, and begged his absolution. The legate ordered him to return home; and, as his crime had been so notorious, to recant his late opinions in the most public manner. The unhappy man had acted against the

clearest conviction, and could find no rest for his agitated spirit; but his friends represented in lively colours the distress into which he would throw his wife and children, and the ruin which he would bring on his estate, if he refused compliance. In a state of agony he yielded obedience to the legate's injunction.

No sooner was the act performed, than he was judicially given over of God to the most horrible despair. He declared himself damned without hope of mercy, and perpetually vented the language of fiends. His afflicted relatives removed him to Padua, that he might have the benefit of the physicians of that place; and also the opportunity of conversing with its learned professors. It was confessed by the physicians that his malady was beyond the reach of the medical art, and they recommended the spiritual advice of the clergy. Many pious priests waited on him, and exhorted him to reflect on the abundant forgiveness promised to returning and penitent sinners. Vergerius, in particular, set before him the freedom and fulness of Divine grace, and urged the instances of David and Peter, who had been pardoned of God after the most grievous falls. He quoted those passages of Scripture which exhibit the love of God in Christ. Spira admitted the force of these quotations, but observed, that however consoling they might be to others, they did not apply to him, who had sinned against light, and was justly condemned to everlasting burnings, which were already begun, feeling as he did a red-hot coal of Divine wrath in his very heart. He said, the expectation of further torments so much increased those he was experiencing, that he wished to be in hell, to prove the worst. Vergerius assured him that God was all love, all excellence, and all sufficiency. "True," replied the writhing apostate, "and therefore I hate him the more!"

He persisted in refusing the sustenance offered by his attendants, and at length expired in indescribable wretchedness!—If it be true, according to the suspicions of some of the correspondents of Vergerius, that he seemed to waver in his resolution of breaking off all connexion with Rome, such interviews, as he was called to witness by the couch of this unhappy being would tend to increase an abhorrence of unfaithfulness. The result, however, was a striking exemplification of the awful Scripture; "One shall be taken, and the other left."

As Vergerius disregarded the papal summons, he was declared contumacious, and sentence of deprivation pronounced against him in 1549. He sought, in a humble retreat among the Grisons, that tranquillity which had been denied him under more lordly roofs; and subsequently collected a number of Italians in the Valteline, to whom he became a faithful and affectionate pastor. During his sojourn in the Grisons, the Emperor and Pope endeavoured to persuade the Swiss to send representatives to the Council of Trent; but the French King, from considerations of opposing policy, instructed La Morliere, his minister to the Cantons, to dissuade them to the contrary, who applied to Vergerius for his assistance. He not only furnished the envoy with arguments, but published a treatise on the inexpediency of attending the council; in which he described the pride, ambition, luxury, and dissoluteness of the Roman See; and averred, that the council itself was not convened to establish the doctrine of Christ, but those human inventions which had been introduced into the church: that this was evident, from their refusal to the inferior clergy of the right of voting, and permission to such bishops and abbots alone as would take an oath prescribed by the Roman ceremonial; and that it was vain to expect that any corruption should be reme-

died, though to remedy corruptions was the express end for which the council was pretended to be called.

After passing a few years in the Valteline, he was invited to Tubingen by Christopher, Prince of Wurtemberg, where he spent the remainder of his days, writing at intervals against the antichristian character of the Romish See, and the unscriptural nature of many of its doctrines. He translated likewise some of the more useful productions of Melancthon, for the benefit of the Italians.—His brother died suddenly before he left Italy, not without suspicion of poison. Vergerius followed him into an eternal state, as it is trusted, of bliss and glory, on the 4th of October 1565. His funeral sermon was preached at St. George's church, the place of his interment, on the seventh of the same month, by the rector of the university, Dr. Andreas, from 1 Tim. i. 12, 13: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and in-

jurious: but I obtained mercy, because I did it ignorantly in unbelief." He drew from this passage the parallel between our Reformer and the great Apostle of the Gentiles; observing that Vergerius was worthy to be had in honour as a minister who knew the truth as it is in Jesus, but that he could not take high rank as a controversialist. It had happened about four years before, that Vergerius was omitted in a commission of divines sent to France by the Duke of Wurtemberg; and thinking that this had been occasioned by Dr. Andreas, he had been led to express himself in private letters to Paris respecting that theologian with too much acrimony: it was therefore considered a proof of the amiable spirit of the preacher, that he rejoiced to bury all sense of private injury in a public testimony to the excellence of his departed brother. Vergerius had his weakness, but Andreas had his grace; and in every age, believers will need to bear in mind the apostolic injunction, "Bear ye one another's burden, and so fulfil the law of Christ."

ON RELIGIOUS EDUCATION.

THE field, whence Plenty fills her horn,
Was cover'd erst with prickly thorn,
And tangled all and wild:
His flocks no shepherd tended there;
No shouts of harvest rent the air;
No busy gleaner smil'd.

And purest gems, whose rainbow hues,
The raptur'd eye of Science views,
Unnotic'd still had lain,
Had Art, with folded hands supine,
Refus'd to search the cavern'd mine,
Its crystall'd wealth to gain.

The "goodly stones" which beautified
Thy Temple, Salem! Judah's pride,
Unquarried were and bare,
Till Labour rais'd them from their bed,
And Skill the chisel's graces spread,
And fitted them with care.

Thus symbol'd is neglected Youth,
Estrang'd from discipline and truth,
To Satan's wiles a prey:
Instruction moulds the nascent powers,
The Christian Faith her blessing showers,
And points to heaven the way.

THE VILLAGE PASTOR.—No. XIV.

"He tries each art, reproves each dull delay,
Allures to brighter worlds, and leads the way."

QUITTING the romantic but miserable cottage mentioned in my last paper, we pursued our road across the common in front of the building, until we came into a bye-road that shortly conducted us to another most enchanting piece of woodland scenery surrounding a farm house, which lay on our left, to which Erastus directed my attention and said, "There once lived a very pious female servant, whose exemplary life and pious happy death I will one day acquaint you with. Of the inmates of that house, I know nothing, as they are beyond the limits of my parish, and have as little desire to receive a visit from me as I have of time to make them one."—Indeed, I replied, we appear to be a long way from any church; and I fear these scattered dwellings are excluded from almost all public means of grace, let them belong to whatever parish they may! "They are a considerable distance off from any church," said Erastus. "We have crossed and re-crossed the bounds of my parish two or three times already, and by and by when we have ridden a mile and a half further, we shall be on my own ground again. This intermixed state of their dwellings throws many of them in my way which do not properly belong to me; and not unfrequently am I requested to visit their sick and afflicted. The old man we have just left is placed in these circumstances." "But," said I, "do the clergymen of these parishes approve of such visits and attentions?" "I fear not," said Erastus; "and this conviction frequently places me in very delicate and uncomfortable circumstances. Where there is no resident clergyman, I feel no hesitation in complying with such requests; but where there is an in-

cumbent or curate resident, it is a very unpleasant thing, and very often I know not what to do. Very often it happens, that the parties have been in the habit of attending my ministry; and although I have had no personal intercourse or acquaintance with them in the days of their health, they send for me in the day of sickness, and at the hour of death. To have their weeping relatives standing before me, begging with tears that I would go; to hear them tell of the anxiety of the sufferers to see me, and then to give them a positive refusal, is no easy, no very kind, task. On the other hand, they cannot enter into my feelings with respect to my clerical neighbours, who would be equally offended were I to inform them of the sick state of their people, and of their desire to receive the instructions and consolations of the Gospel. So that I am frequently obliged either to incur the condemnation of my own conscience for such refusals, or the displeasure of a neighbouring minister by a compliance. I am aware that the charges of officiousness, intrusion, and unhandsome conduct, are on some occasions laid at my door, when, God knows, I should rejoice from my very heart to find all these cottagers so visited by their own respective pastors, and so attached to them and their instructions, as never to ask or desire the presence of any other person. Indeed there is but one thing more desirable, and that is, that all the ministers of the adjoining parishes should feel such a union of heart to each other, and such a zeal in their Lord's work as to make it a delight and profit often to meet and exchange their various kinds of duties with each other. Surely this would strengthen each other's hands, and benefit our people: it would teach them that we, as ministers of Christ Jesus, really loved each other; and that as

shepherds of his flock we felt a high interest in the welfare of all the sheep of his pasture, whether of our own parish or not. But, alas! this is not so, nor in this part of the country is it likely to be the case."

Our road now leading short round a corner, we, all at once, met an old man, who, partly alarmed, and partly desirous of avoiding us, hastened out of our way. Erastus, however, pulled up his horse; for he seldom passed any one in these bye-roads without saying something to them, and addressed the old man with a familiar "Good-day, father—I don't think I recollect you—do you live hereabouts?" "I live, please your honour," said the man, "at Little ———." "Are you in my part of the common?" "No, sir: I live just over the road in H—— parish; I belong there." "Well, my friend," said Erastus, "you are far from my church, and still farther from your own; what do you do with yourself on the Sabbath-days?" The man made no reply. "Do you go to church?" "No, sir; it is a long way off, and I am an old man." "But, my friend, do you not get to the town now and then?" "Yes, sir; sometimes on week-days, to buy me a few things." "And why not endeavour," said Erastus, "to go the same distance on Sundays to get some good for your soul?" "I have no clothes fit to be seen in," replied the old man. "Ah! father," said Erastus, "you would think it a very hard case, and truly it would be so, were God to shut out from his presence those who have not good clothes to wear. But since that gracious Being looks at a poor man's heart and his desires, and not at his old clothes; since he is as ready to hear the prayers of the poor and destitute as he is those of the rich and honourable, how much mercy are you putting away from yourself! how much good are you withholding from your own soul! Now, my friend, what excuse will you be able to make when he calls

you into his presence, and says,—'I encouraged and commanded you to keep holy the Sabbath-day, but you refused to obey; I set before you life and death, and bade you choose life that your soul might live, but you chose death; I promised to meet and bless you in my house of prayer, and to instruct, and sanctify, and pardon, and accept you, for my blessed Son's sake; yet you turned a deaf ear to all these invitations and commands, and caught at any excuse to absent yourself from my house and service; what will you then say to all this?'" The old man stood silent, and hung down his head, rather ashamed than pricked at the heart. Erastus was unwilling to leave him in this state, and again addressed him,— "Don't you think it was most wonderfully kind in God to feel for your poor soul in such a manner as to give his only begotten Son that you might not perish, but that, in flying to him by repentance and faith, your soul might live?" "To be sure, sir." "And don't you think heaven would be a most blessed place for your soul when it quits this old and infirm body?" "Yes, sir." "And do you not think it a very melancholy thing that any man like you should care so little about that glorious heaven; should think so little of the love of God; should feel so little of the sufferings of Christ, as not to go a little way to seek and serve him? Is it not a distressing thing that a poor man should think more of his old clothes than of the salvation of his soul? that he should care more about foolish people laughing at or despising him, than he cares about the flames of hell and terrors of God's wrath?" To all this he made no reply. "How old are you, father?" "Almost four score, please your honour." "Then you cannot expect to live many months; I say not years, because it is extremely probable you will die before two more years have passed over your head—and can you really make up your

mind to be lost?" "I go now and then, sir, to Mr. —'s meeting in the evening." "Well, that is certainly within your reach at all times; and why not go in the forenoons too, when you cannot reach the church?" No answer being returned, Erastus again reminded him how soon his days must close, and how great the danger was of his soul being soon lost, and lost for ever; urging on and explaining to him the doctrine of the atonement through Christ, and of sanctification and regeneration by the Holy Ghost;—and lastly he implored him to go home, and pray for mercy, as a poor sinner on the borders of the grave and on the brink of perdition. By this time the old man began to shed tears; and when he had given his promise to attend church in fine weather, and Mr. —'s meeting in the evenings and on rainy forenoons, my friend slipped some money into his hand, and bid him farewell.

"Poor old man! I hope he will seek to exchange his earthly rags for that robe which is without spot or wrinkle, or any such thing," said I, as we rode away. "With God," replied Erastus, "all things are possible; but I fear the number is very small, who, under the circumstances of this old man, are born again. Old age, like every thing else, is rather a curse than a blessing to the natural man: all is perverted, and used by the enemy of souls to his destruction. An increase of abused years certainly becomes so. The mind of the old sinner becomes more torpid than his limbs; and with every increasing year he increases in fretful discontent under his accumulating infirmities and trials; and as he approaches the grave, he is generally less and less affected by its nearness; or, rather, he more effectually shuts his eyes against it than ever. The excuse of this old man is the excuse of thousands in our land for absenting themselves from public worship—'they have no clothes,'

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or, 'they are so far off.' If, however, any thing is to be given away of a worldly nature, they are found able to double and re-double the journey; nor do they, for one moment, hesitate to appear in any assembly or concourse of their neighbours, on account of the poverty of their clothes." Erastus seemed much affected, and for some minutes remained silent, and then exclaimed, "Oh no: God must himself make bare his almighty arm—he must rend the heavens and come down—or the hard and rocky heart of the sinner will not melt! Heaven has no charms, the Saviour has no beauty, for the young or for the grey-headed children of Adam, that they should desire him, until the Holy Spirit convinces of sin, of righteousness, and of judgment.—Be it so," continued he, "our path of duty is before us. The Lord works by means in the conversion and salvation of most that are saved, and his command is, 'In the morning sow thy seed, and in the evening withhold not thine hand,' &c. We then, my friend Aliquis, must press forward, and endeavour to abound in the work of the Lord. Then, whatever success or disappointment may follow our labours, as respects the objects of our attention and solicitude, we shall reap, if we faint not." "God grant," said I, "that we may reap the blessing of unmerited pardon and acceptance, through Jesus Christ."—To this Erastus had scarcely added his Amen, ere we came in sight of another cottage, which, from its appearance, seemed to bespeak all the comforts and peace of rural life. It was a substantial building, containing two tenements, and stood in the middle of a garden, surrounded with delightful scenery. "Are we going to yonder comfortable looking cottage?" "Yes," said Erastus, "and there we shall find all the uncomfornableness of rags, and filth, and ignorance, and wretchedness! I have known the inmates but a little while; my

first visit was in consequence of a very urgent request to go and administer to the bodily as well as the spiritual wants of one of the two widows we shall find there, and who very much needed assistance for both.” “But had she no regular medical help afforded by her parish?” I inquired. “Parish help,” said Erastus, “is in these cases very often little better than no help at all. In the way that many parishes in this part of the kingdom pay for medical assistance, no man of respectability will undertake the office of parish doctor; and when poor and needy men enter into a contract for one quarter, or less, of the real worth of attending to the poor, they cannot afford, nor are they inclined, to do much for them. Hence the sick poor are put off, with being told, they live too far off; or, that they can receive no help from medicine; or, that they need only better living and better clothing. But better living and better clothing fall not to the doctor to supply; and good tonic medicines, which almost all the sick poor so much need, are articles which a poor parish doctor cannot afford to supply, were he disposed to do so. Hence my domestic practice is chiefly confined to clearing and regulating the stomach, and then administering such things as are calculated to invigorate the frame. I cannot boast of the profit of this part of my labours, but, thanks be to God, I can often rejoice in its success.” “Yes,” said I, “if the grateful testimony of your patients goes for any thing, I am sure your practice is very often successful—they call you ‘a great doctor.’” Erastus smiled, and observed, “that they greatly over-rated his abilities and judgment, and often carried their mistaken partial opinion so far as to make it difficult, at times, for him to prevail on them to admit the attendance of skilful gentlemen of the faculty; nay, that few of them would, after all, take what these gentlemen prescribed; until he

had seen and pronounced it very proper.”——By this time we had reached the garden gate. A son of the sick woman’s came and held our horses while we entered the mother’s apartment. She was an untidy, middle-aged woman, and was then sitting in the chimney corner making lace. “Ann,” said my friend, “I need not ask you how you are, for I see plainly that you are much better.” “Yes, thank you, sir, I am a vast deal mended to what I was before I took your stuff. But I should like to have a little more of it, if you please.” “O yes, that you shall; and I hope,” said Erastus, “that you will soon be able to reach the church with a thankful heart for all your mercies.” “I hope so, sir.” “But, Ann, I must now be plain and faithful with you. When your bodily weakness was greater than it is now, your spirits were also much more depressed; and you had solemn views and strong fears as to another world. Now you are likely to regain your health and strength, I very much fear you will lose some of those solemn feelings which then possessed your mind; and perhaps go back into the world altogether.” The poor woman began to weep, and said, she hoped not. “I hope not too,” said Erastus, “but I have seen so many instances of this, that I cannot but fear and tremble when the sick penitent is again restored to health. One thing is certain, If you do not watch and pray, Satan, the world, and your own heart, will be sure to bring all this to pass which I have mentioned; and then the last state of your poor soul will be worse than the beginning. Pray to the Lord to deepen his work in your soul every day; to enable you to know more of your own heart, more of Christ, and more of the meaning of the Scriptures. Implore him, that, if he sees health and a smooth path would be dangerous to your soul, that he would scourge and afflict you, in mercy and for good, rather than

leave you unchastised to perish," "But where is the old woman, your mother?" "She is in bed at my sister's end of the house," was the answer. "Well, I shall go and see her," said Erastus, "therefore you may go and tell her so, and I will shortly follow you." Ann being gone, my friend said, "We have now to see the old widow, whose ignorance of Divine things and earnestness about her salvation are at once distressing and interesting. I do hope it was for good to this old woman that the Lord first brought me to this house to administer to the daughter. You must, however, prepare to see and hear strange things, and therefore endeavour to keep your countenance."

The instant we entered the other door, all the displays of a dirty, ragged house and family caught our eyes; and all this disgusting state of things was without any excuse. The woman, who was Ann's sister, was in good health, her husband in constant work, and part of her family able to bring in a little every week at lace-making, independent of what she herself earned at that business. But she was a dirty, ill-managing, slovenly creature; half choaked with snuff, and wholly hung about with ragged filthy clothes; while her skin was almost as foul as the furniture of her clay-floored room. The only object, not of a forbidding aspect, was a little, good-tempered looking girl, about nine or ten years old, who was at her lace-making, and whom I found to be one of my friend's Sunday-school girls. This child gave my friend a welcome smile at his entrance, while her dirty mother appeared all confusion and alarm. "You may go up stairs," said Erastus to the latter, "and tell Ann and the old woman we shall follow as soon as it is quite convenient." While these two women were busied in making things somewhat better overhead, Erastus, leaving me to make what observations I chose on the

surrounding objects below, called the school-girl to him. In an instant she put down her pillow, and with affectionate confidence placed herself at my friend's elbow. "Charlotte my dear, you have not been at school for the last three or four Sundays—what is the reason? have you been unwell?" "No, sir, but I had no shoes: they were got so bad that they could not be mended any more." Here the child seemed afraid my friend would be angry, and held down her head. "My dear, you could not help that: but when, do you think, you shall have a new pair?" "Next week, sir." "And then, if the weather will admit, we shall see you in your place again?" "O yes, sir." "But, Charlotte, I hope you have been going on with your books the same as though you had come to school to say your lessons?" "Yes, sir: I have got a good way through the Question Book." "That's a good girl," said Erastus, taking her by the hand: "I would ask you some questions now, but we shall not have time, as I must go and talk to your poor old grandmother. You know, my dear, that she cannot read." "No, sir; she never could read." "Now, my child, how much you ought to love your blessed Saviour for providing you with friends and learning! It is a great calamity not to be able to read God's word. I hope you will grow up a good girl, and one day go to heaven." Here we were addressed by the child's dirty mother with "Please to go up stairs, sir." Erastus led the way, and I followed. No sooner did the old woman get sight of him than she burst into a fit of crying, stretched out both her withered arms to their full extent, and exclaimed, "Heavens above bless you! Heavens above bless you! you have saved my life, and I hope you will save my soul too." Erastus advanced to the bed side, took hold of her hand, and, having seated himself on an

old chest, said, "Mother, if you don't leave off this crying I cannot talk to you—you must be quiet." "I will, my dear creature, I will then," she said: and something like order being restored, "Now," said Erastus, "I have not saved your life, nor can I, or any or all the men in the world, save your soul: if either body or soul reaps any good from my endeavours, it is to the Lord, and to him only, that the praise is due. Mind what I say: if you don't remember this, I'll not come to see you any more." Here the old woman renewed her wailings and tears as she exclaimed, "Oh, don't you turn your back on me, for you are the best friend I ever had in the world." "I don't wish to do so," replied he; "but you must not turn your back on God, and your face on man, by thus giving to man the praise which is only due to God." "Ah, but, my dear creature, I should have been cast away if

you had not relieved me. I was in such pain!—and when they went over to Mr. —, he said it was of no use to physic me; but when you sent me that nice stuff, as soon as I took it, it made all my pain fly away, just like a little bird flying off a twig of the tree." "I am very glad," replied Erastus, "that it relieved your pains: let us thank the Lord for causing it to do so. We must, however, now talk a little about your soul, mother." "Ah, the soul!" said she, "the poor soul! that is the thing. I don't care about the body, so that it may go well with the soul. If I might but be pardoned my sins! Oh, my poor soul! what will become of that?" "I hope," said Erastus, "the Lord Jesus Christ will pardon and receive it." With an uncommon degree of earnestness and expectation, she fixed her eyes on those of Erastus, and asked, "Do you think he will?"

(*To be continued*)

THE DYING CHRISTIAN.

"Mark the perfect man, and behold the upright: for the end of that man is peace."—

Psaln xxxvii. 37.

STRETCH'D on the bed
The dying Christian see;
Affection props his drooping head.
Ere speeds the quiv'ring breath,
Around the signals of impending death
Await his destiny.

Upon his brow
Sits resignation mild,
Awaiting God's command: and now
Contentment would beguile
The solemn season with a placid smile,—
His Father's passive child.

With upward look,
Kept by his staff and rod,
Eager he grasps the Holy Book
With faith, emotions dear,
Which quick disarm the king of terrors
near,
And bring him close to God.

His worn-out frame
Exhibits nature's fall.
And now he calls upon that name,

That name by sinners blest,
Through which salvation brings eternal
rest,—

Jesus, his all in all.

O Thou above,
Who hear'st the contrite pray'r,
Thy Spirit send! Oh! let me prove—
Me—guilty me—thy grace!
O brightest hour of man, when face to face
Thy presence he shall share!

His falt'ring voice
Yet speaks, as thus he cries,
O strength Divine! Soul, soul, rejoice!
In life, death, ease, or pain,
"For me to live is Christ, to die is gain."
—'Tis past—he sinks—he dies!

Cold death appears
To dim the fixed eye:
Whilst all around a flood of tears
Affection fondly pours,
His soul returns to God above; he soars
In immortality.

W. B. W.

ON MINISTERIAL UNSUCCESSFULNESS.

SIR,—Your miscellany has produced many sensible and true remarks on the very important subject of Ministerial Unsuccessfulness. While, however, there seems to be any important fact unnoticed (and such I think there is) it becomes our duty, as those who wish well and pray for the prosperity of Zion, to bring such forward. My sentence then is, that one cause of many men continuing to labour in the word and doctrine with so little success, may be accounted for by their having entangled themselves with very unsuitable women as their wives. That many a good man in the ministry is blessed with a *help meet*, is a fact that needs no proof from my pen. I know some that are real blessings to their husbands, and to the flocks over which God has placed them; but I also know several who are as clogs on their partners' heels, as briars and thorns in their ministerial way. This is a subject that must be plainly dealt with, to be faithfully and usefully handled. It is really a grievous thing, to think how some good men are tried and perplexed between the endeavour to go in and out among their people as a minister ought to do, and that of keeping something like peace and quietness at home. There is a strange and unhallowed kind of jealousy in the minds of many ministers' wives, that absolutely keeps them from those domestic visits among their people; and especially among the country poor, which are so necessary to usefulness. The same disposition, on the part of the lady at the rectory or vicarage, which forbids her husband mixing with his people in their dwellings, throws a chilling and forbidding atmosphere all round the parsonage: so that, instead of its being free of access to all the flock, it is barred and bolted, if not by irons and hold-fasts, yet by frowns, and fretful, high-tempered speeches;

so that few or none venture to come thither to proclaim the sorrows of their hearts, or to solicit advice from their spiritual guide. There are many men who would open their doors to, or rather never shut them against, their poor people—men who would rejoice to see young and old come thither with the confidence and affection of children—but who, alas! can never enjoy that happiness, nor hope to enjoy it—And why? because their partners do not approve of it: It disturbs the family: Or it makes the house dirty: Or it makes too much work for the servants: Or, to give a more honest reason, it produces a degree of familiarity between the people and the pastor, which his wife does not like.

When a man is thus circumstanced, it is difficult to advise him how to act, and more difficult for him to follow good advice. If he is determined to follow up his ministerial work with a single eye to the glory of God and the good of his people, his house will be a place of broil and contention, of weeping and scolding, of dissatisfaction and uncomfortableness, which must infallibly discompose and unfit his mind for communion with God, either in his closet, his study, or his pulpit. And should he give way to the petty jealousies, the proud airs, and the unchristian feelings, of a worldly-minded wife, then his hands are tied up, and he becomes but the shadow of a faithful, loving, zealous Minister.

No one denies but that the wife and children of a Minister of the Gospel have a large claim on his affections, society, and time; but let every Minister recollect, that his God and Saviour, and the cause and people of that Saviour, have a much greater claim than any wife, or relatives, can have, when placed in opposition. Your correspondent M. S.* alludes to Whitfield,

* Page 172, May 1825.

Walker, Romaine, Newton, Ber-ridge, Milner, Robinson, &c. as men who, through the grace of God, "turned many to righteousness;" and he justly fears that there is a great want of their abstraction from and deadness to the world; of their heavenly-mindedness, their spirit of prayer, their love to souls, and of their zeal for God. They were, indeed, burning and shining lights; but then, they (at least all but one or two) *were not unequally yoked*. Indeed, the greater part of them seem to have been so aware of the difficulty of obtaining a *help meet*, and of the immense evil of being yoked to one who was not such, that they lived and died unmarried. The writer is no advocate for the celibacy of the Clergy; but he is a strong advocate for the Ministers of God's word preferring their God and his cause to the indulgence of their fancies and the gratification of their uncontrolled affections. This is a duty incumbent on all Christian men, but especially on those who minister in holy things, and who profess to have devoted themselves to the Lord.

In the course of my day, I have seen many a fair, blooming youth wither, and come to nought, by an improper, ill-timed marriage connection. I have even seen more than one or two instances of young men, of supposed sterling piety, who were encouraged and befriended at college by the liberality of others, in the hope that they would one day become very active and useful ministers in the church, who—instead of keeping a single eye on the great work of the ministry, and pressing forward through their studies, as anxious to be prepared for the first important field of usefulness in the church, and cause of souls, that might offer—have, before the expiration of their terms and ordination, made engagements of a matrimonial nature; and on taking orders, instead of being ready to go wherever their friends and patrons could

point but a field of work for the instruction of perishing souls, the great anxiety, and the only inquiries, of these once-promising men, have been, Where they could obtain a situation that would please their wife! where procure a house suitable for a school and for a family! And, so, many large and barren parts of the field of Christ's vineyard have been rejected by them as stations of labour, because they did not please the wife, or furnish accommodation for a school. Oh! sir, can it be matter of surprise if such men, though preaching the Gospel now and then in the pulpit, do not witness much success? The work of the ministry is a great and solemn work, which requires those engaged in it to bring their whole hearts into its service, and, of course, to make even the choice of a partner, and the time of marriage, secondary matters, in comparison with the grand object of forwarding the work of the Lord. When, therefore, the young Minister is more anxious to marry the woman of his hasty choice, than he is to gather round him a family of children begotten in the Lord; when his first care and plans are to obtain a commodious house and a pleasing residence, rather than a wide field of barren land to cultivate as God's husbandry; when the more aged Minister is obstructed in his goings out and comings in among his flock, or that flock is frowned away from his residence by a wife that is not a help meet; we may lament, but cannot be surprised, at the consequence.

Could any admonition of mine reach the ears and heart of females who are desirous of intermarrying with Clergymen, I would say, "Reflect very seriously on the great responsibility of such a union: much good, or much evil, will undoubtedly ensue, according as you are or are not helps meet."—Nor do I think it the least unkind or unfair to say, that but few out of the great

mass are adapted for ministers' wives. A Clergyman's wife has a very important, and frequently a very difficult, post to maintain. Without decided, active, humble piety, she is quite unfit for such a station. She must, like her husband, desire to devote herself, and her all, to the cause of God: and be able, and disposed, to act much like a female missionary among the poor and ignorant, as well as be fitted to converse with the rich and cultivated portion of her neighbours. She must be as a mother, a sister, and a daughter among the poor; and a sensible, pious, and consistent character among the rich, whenever her duty calls her into their company—which, by the bye, will be very seldom. Her *dress* must be as unlike that of many a Clergyman's wife, as her views of ministerial duty and her general manners must be. Yes, sir; this is another great stumbling-block, though perhaps few of the guilty will believe it. I, however, can speak from the experience of my own feelings years ago, and can testify from what I have heard both worldly and serious men remark on the subject, that the manner in which many Clergymen's

wives and daughters dress—I mean the wives and daughters of *serious* or *evangelical* Clergymen—is such as to grieve many, to astonish more, and to furnish a still greater part of mankind with keen and cruel weapons against us. Many a Clergyman is prevented attacking the crying sins of that extravagance, vanity, and indelicacy which prevail in female dress—prevented, by his own wife and daughters exhibiting as much of it as any of their neighbours. Yes; he must be criminally silent; or if he speak out, he only furnishes men of the world with a theme of merriment and just sarcasm, while they can point to his own family as being great transgressors of that decorum which he proclaims as the duty of the Christian.

I could wish some more able pens would continue the subject, and say all they can in a way of caution to young men about to enter into the ministry; and, if possible, to give good practical advice to others, how best to act under the circumstances of being fettered and opposed by partners who are not helps meet.—In so doing, they will much oblige,

Yours,
Q. Q. Q.

THE POOR-HOUSE PENITENT.—PART IV.

THERE are few scenes more solemn and impressive, or calculated to produce serious reflection, than death-beds. Would we form a right estimate of the world? Let us hasten to the couch of the dying voluptuary, and there we shall find that all has terminated in remorse and despair. Would we ascertain what are the feelings of the debauchee and sensualist, in prospect of dissolution? Listen only to the bitter reflections, the horrible language of despair, that proceed from their mouths, and this will proclaim, as with the voice of thunder, "The wages of sin is death!" Would we know what are the *consolations*

the infidel enjoys when near to the gates of the grave? Alas! if "conscience is not seared as with a hot iron," groans and horrors indescribable attend his parting breath.—But, would we observe the efficacy of religion, where shall we see its advantages, its blessedness, displayed, as at the dying bed of the believer in Jesus? There we perceive indeed what *grace* can do, and behold its effects in the resignation, the peace, the anticipation, which is produced in the breast of the departing saint. He is *resigned* to the will of his Heavenly Father, as knowing His pleasure concerning him to be best. He meets the last

enemy without terror, as "knowing in whom he has believed." He enjoys that "peace which passes all understanding," resulting from a persuasion that his sins are forgiven, that he has been adopted into the family of God, that he is interested in all the gracious promises of an unchangeable Saviour; and he looks forward with joyful *anticipation* to that moment when he shall see Him "whom his soul loveth," and be found at his right hand for evermore. He rejoices in the prospect of dissolution, as knowing he shall be freed from sin,—his greatest burden and grief while in the flesh—and be like unto Him "in whom was no sin." His dependence is altogether fixed upon the Rock of Ages; and he finds, in the finished work and righteousness of the Lord Jesus, that "joy and peace in believing" which enable him to exult in the language of faith, and to say, "Yea, though I walk through the valley of the shadow of death, I will not fear; for Thou art with me, thy rod and thy staff they comfort me."

But by all who have been "redeemed by the precious blood of Jesus," and who have left behind them testimonies of their faith in him, this *strong* consolation is not experienced; yet when we perceive a thorough renunciation of self, a deep and abiding sense of their own sinfulness, with a simple unmingled dependence upon the mercy of God in Christ Jesus, we have no grounds for supposing such uninterested in the great salvation, but rather abundant cause for thanksgiving to God, who hath wrought in them such evidences of his grace; although there might not appear a faith without doubts, a hope without fear. Indeed, we shall generally find, that those who on the verge of eternity "rejoice in hope of the glory of God," or at that solemn season enjoy "perfect peace," are those who have "walked before the Lord in the land of the

living" many years; have experienced his grace and love for some time. But this does by no means lessen the safety of their state who have been called to the knowledge of Christ even at the eleventh hour.

I fear, Mr. Editor, I have already trespassed too much by these remarks. I will therefore take up no more space in your publication (although I should have felt happy in pursuing this subject a little longer), but hasten to the concluding scene of Mary's life.

The day preceding her death, Mrs. H. with the friend who was present at the first interview, for the last time entered the chamber of sickness. On approaching the bed, they were met by the nurse, who informed them she was asleep. Not wishing to disturb her, they sat down, expecting she would soon awake.—Her wasted frame, her sunken eyes, her pallid cheeks, interesting in no ordinary degree, while all the furniture of the bed was clean and wholesome, drew forth feelings of a diversified nature. The cleanliness of every thing about her afforded them pleasure; and the satisfaction that she had wanted nothing to contribute to her comfort, increased those feelings: but when they viewed the poor dying girl, and recollected that ere long "the place that knew her would know her no more for ever," their feelings were of that awfully solemnized nature which it is difficult to portray. Hence Mrs. H. was led with anxious solicitude to ask herself, 'Have I been faithful to the soul of this dear girl? Have I not shunned to declare the whole counsel of God? Have I delivered my own soul?' The nurse coming to her, tended to interrupt those devotional feelings, which she wished to indulge, and which she found so profitable. "Oh, ma'am, I'm glad you are come. Poor Mary has been so wishing to see you!" She had a dreadful fit about an hour since, and we thought she was

dying—she thought so too, for when she recovered she expressed her fear lest she should never see you again in this world, and charged me to tell you how grateful she felt for all you had done both for soul and body."

In a few minutes the poor sufferer opened her eyes, which from the near approach of death were become dim, so that she could scarcely discern objects around her. In a short time, however, she recognised the visitors, and burst forth into expressions of joy and gratitude at being permitted to see them once more. She begged Mrs. H. to come near the bed-side, and, making an effort, she lifted up her eyes and hands to Heaven, exclaiming, "The Lord bless you! the Lord bless you, ma'am, for all your goodness to me!" and, turning her eyes towards Mrs. —, "and you too, ma'am!" The scene was most affecting. "Oh! did I ever expect to meet with two such friends in this place! I thank you for all you have done for me, and also the gentleman that sent you. I don't know who it was, except it was the mayor, for I thought he looked with compassion on me." She was informed, that, whoever the gentleman was, it was hoped she prayed for him, and was thankful to God for inclining his heart to pity her. She replied, with extreme difficulty from a feeling of suffocation and her distressing cough, "I do, ma'am; and for you too—and for you too, ma'am," looking to Mrs. —. Mrs. H. requested her to spare herself; when Mrs. — read the 23d Psalm, and Mrs. H. commended her soul to God.—The fear of death appeared altogether removed: she was resting altogether upon the Lord Jesus Christ.

Immediately on the conclusion of prayer she attempted again to

speak, but the exertion was too great, and she fell into strong convulsions, which it was expected would have put a period to her sufferings, and ended her mortal existence. Mrs. H. embraced the opportunity of again calling the attention of those present to the things that make to their everlasting peace. There were two aged females present, who appeared considerably affected. She reminded them of the near termination of their days, and entreated them to consider their latter end, ere it was too late.—After some considerable time, nature appeared making a strong effort, and the afflicted girl, faintly opening her eyes, clasped her hands together, exclaiming, "Lord Jesus Christ, have mercy upon me, a miserable sinner!" All around her stood weeping, while a general burst of thankfulness involuntarily passed every lip, that she was enabled at that solemn moment to look and cry unto Him "who is mighty to save." The visitors affectionately exhorted her to continue looking to Him, who had promised to cast out none that came unto him; while the few sentences which she was enabled to utter, not only satisfied their minds respecting the safety of her state, but caused them to glorify God on her behalf. Promising to call again on the morrow, should she still be in the body, they took their leave of her, under the persuasion that they should see her face no more. With what feelings they bade adieu to the poor girl, and left the chamber of sickness, I need not observe. Mary kept her eyes fixed on them, till the closing of the door shut them from her view until that day when both visitors and visited will appear before the tribunal of God.

ALPHA.

ON CHRISTIAN FRIENDSHIP.

MAN is a social being naturally; and when Divine grace has touched his heart, the affections expand rather than become contracted: he may, it is true, be drawn into closer bonds of union with some of his fellow-Christians, but his heart will beat with love towards the whole human race, and wherever an opportunity offers of making known to his fellow-sinners the salvation he has found through Christ Jesus, it will be cheerfully embraced. Some will tell us, that in many instances, however, even Christian friendship has its snares; and this we must admit; for, in this imperfect state of existence, the wisest and holiest are liable to err: and the object of this short essay is to point out an error, but too common to many young Christians, particularly those of an ardent, affectionate disposition: and this we shall endeavour to do by delineating two different characters travelling the same road, and having the same end in view, and that a most important one—even the salvation of their souls.

One Christian will set forward on his journey, and, ere he is very far advanced, a fellow-pilgrim may have arrested his attention, and so far engaged his affections, as to leave little room for the exercise of sympathy and kindness towards his fellow-travellers around him. With the object of his peculiar regard he takes sweet counsel: they walk to the house of God in company, they converse together upon the good things of the heavenly kingdom, to which they are hastening; and, it may be, they are a mutual help to each other on their way thither; but, being wholly absorbed in each other's society and affections, they feel little inclination to stretch forth a helping hand to those on the right hand or the left. Many are travelling the same rugged path with themselves, who yet share not

their sympathy, joy, or sorrows. A pious friend or relative may be within reach, to claim their notice and regard, but one object alone seems to be thought of and sought after.

At a little distance further off, another pilgrim is on the road to the heavenly city. He gathers a little circle around him, and to all within his reach he gives the right hand of fellowship, encouraging some and exhorting others. Like a kind and gentle shepherd, whose chief care is directed to the tender lambs of the fold, and those with young, he is more particularly attentive to his weaker brethren. Those who are best able to walk alone he leaves more to themselves, directing them, as they go forward, to have their eye steadily fixed on the Captain of their salvation, by whom alone they are enabled to proceed on their journey. He, as well as they, are looking to Him. And while thus pursuing his course, first one and another companion occupies his care. His affections, as he goes forward, expand. He sees some that he never got a glimpse of before: to them his sympathy and Christian love extend; they are refreshed by his conversation, by his experience in Divine things. They talk by the way of all that the Lord Jesus has done for their souls, of his merciful care over them in this wilderness, the dangers they have been preserved from, the trials they have been supported under, and the deliverance manifestly wrought out for them. By their mutual faith each is strengthened: they pray together; they lift up the voice of praise and thanksgiving together. And while thus employed, each is looking after some younger Christians, some that are wandering farther off: their language to such is, "Come with us, for we will do thee good." Thus has the Lord constantly such work for his children: they are directed to

one and another, and are thus made the instruments of leading them to Christ. There is a striking illustration of this subject recorded in the 8th chapter of Acts, with respect to the Ethiopian Eunuch. After Philip had preached unto him Jesus, and he was baptized, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more. After delivering this message, the Lord had other work for his servant to do, and we read that he was found at Azotus. And thus we often find, that as the Christian pursues his course wherever the leadings of Divine Providence open his way, he forms new connexions; but it is only with a view to the good of souls, it is only for an opportunity of winning the hearts of his fellow-sinners to love and fear the Saviour, and to urge them, in His strength, to come out from an ungodly world, and to be not *almost*, but *altogether*, Christians. This is his constant aim while sojourning here: he must be about his Heavenly Father's business: his meat is to do the will of God.

From what has been here stated we are not to infer that every one is justified in interfering with the work and calling of Ministers; they are especially appointed to preach the Gospel; but every private Christian has likewise a spiritual calling: he may be the herald of salvation to some of his relatives and friends. His one talent is not to be laid up in a napkin; various are the duties which he has to perform. He is not to loiter on the road himself, nor to hinder the usefulness of others; each labourer has his appointed work; and when his Lord comes he will have to render an account of his stewardship. Neither is it to be inferred, from the delineation of the former character, that any reflection is cast on particular Christian friendship. There are many reasons why the heart may be drawn more towards one individual than another; our

Lord himself sanctioned this peculiar regard by his affection for John, who leaned upon his bosom at table, and was called the beloved disciple. If founded on right principles, it will be made subservient to our best interests. At the same time, let us be on our guard, lest it should degenerate into a *selfish attachment*, and absorb too much of our time and attention; lest it should interfere with relative ties, and in any degree weaken that close bond of union which should subsist between the members of one family; and, in short, lest it should so far confine and contract our affections and interests, as to hinder our usefulness in the cause of our Redeemer. There is much of human infirmity in our nature, even in a state of grace; many things may be lawful which are not expedient; human influence and entanglements should be regarded with a jealous eye; what is really good in itself, may, by our sinful nature, be perverted; we are all too prone to human attachments, and to place our happiness in created good, rather than to seek it in God; we hew out broken cisterns, which can hold no water; we lean on props which are continually giving way. Be assured that each will find, by their own experience, there is no foundation for real, solid happiness, but in Christ Jesus; He is the friend who sticketh closer than a brother; there is no fear of idolizing Him, for He is worthy of our warmest regard, of our hearts' best affections. There is no danger of extreme here; but not so with earthly attachments; they often come betwixt us and our God; these draw a veil over our Heavenly Father's face; and it is worthy of notice, that the Apostle John, whose Epistles were written under the influence of a peculiarly loving spirit, closes one of them with these words, as if to add a special caution to the children of God: "Little children keep yourselves from idols."

CHRISTIANA.

JACOB WRESTLING.

"He had power over the Angel, and prevailed." Hos. xii. 4.

COMMUNION with the Lord Jesus Christ is one of those rich covenant blessings which have been enjoyed, by those who flee to him for refuge, in every age. Such is his tenderness towards the people of his love, that he does in very deed condescend to come down to meet with them, and to dwell in them, whilst in this vale of tears, that he may guide them through it by his counsel, and finally bring them to the glory which he has prepared for them in heaven. It is not less true, that he did thus spiritually meet with his people under the Old-Testament dispensation, than that he thus meets with them now, as the Scriptures abundantly testify, and, I think, with particular force in the very striking narrative alluded to in the verse quoted above, recorded in substance in Gen. xxxii. and in Hosea xii. 3—5. On this narrative I beg to offer a few plain remarks, earnestly praying that they may be accompanied with the grace of God the Holy Spirit, and may tend to awaken my Christian readers to a practical view of the exceeding great privileges which are revealed to them in the Gospel of Christ.

The narrative seems to point out to us a season—a Person meeting with Jacob—an exercise of faith—and a successful issue of this exercise.

I notice, 1st, *The season of Jacob's wrestling.* It was a season of heavy affliction.—The beloved Patriarch, who was obliged to leave his father's house, and who at Bethel was found of God, and received the most gracious assurances of his protection, having dwelt in a strange land for twenty-one years, is now, with his wives, family, and substance, returning, by the Divine command, to his own country, and hears that his brother Esau is coming out against him with 400 men—information calculated greatly to alarm him. Such con-

duct from a brother is a heavy trial to him, circumstanced as he is, without any more attendants than are necessary for the immediate defence and guidance of his tender family and his flocks. But Jacob, in this extremity, is not entirely bereft of help—there is one Friend to whom he may go, and from whom he may receive relief; and to that one Friend, his Heavenly Friend, he applies; opening his heart to him; telling Him of his condition; reminding him of former mercies and present promises; and imploring his care and protection. Having made known his requests to him, ver. 9—12, he divides his flocks, committing them to the care of his servants, intending himself to pass over behind them. After they were gone, "Jacob was left alone, and there wrestled a Man with him until the breaking of the day."

2. *The Person who thus wrestled with Jacob.*—He is here termed "a man," but in the context, and other places, he is called "God," "the Angel," "the Lord God of hosts." It appears, without doubt, to have been the same glorious Person who, in human form, did appear in the early ages—and this was, the Lord Jesus Christ, the Second Person in the ever-glorious Trinity, who, in the fulness of time, for our redemption became incarnate, and who is expressly called "the Lord," "the Angel (or Messenger) of the Covenant." And how suitable was such an appearance at such a season! This Heavenly Visitor knew the extent of Jacob's distress, and had all power to relieve it. He had the heart of Esau in his hand, and could turn it as it pleased him. He had promised that he "would surely do Jacob good," and make his seed innumerable; and "faithful was He who had promised." He had before met with and blessed Jacob in Bethel, (Gen. xxviii). With Him

Abraham had wrestled on behalf of Lot, and his prayer was remarkably answered; and with Him persevering prayer was *then*, as it is *now*, sure to succeed. Besides, his appearing in the form of a man seems to have had a reference to the period of his incarnation, when he would, in our nature, really experience a weight of human sorrow inconceivably great, in order that he might, "as a merciful and faithful High Priest over the house of God," "able to succour them who are tempted," sympathize with his afflicted people, and "redeem them from all their afflictions," and from all their iniquities. This Heavenly Wrestler, we can have no reason to doubt, was "the Angel who redeemed Jacob from all evil."

3. The *exercise* itself: "there wrestled a man with him."—But surely this was an unequal match, had not He who strove with Jacob with one hand, upholden him with the other. The Stranger, possessed of infinity of power, is the alone support of him with whom he contends, and is at this very time supplying Jacob with spiritual strength, whilst "he wept and made supplication." "And when He saw that he prevailed not, he touched the hollow of his thigh, and it was out of joint as he wrestled." In amazing condescension he taught Jacob that his strength was derived from Himself, and that this was a conflict of love. He suffered himself to be overcome of the wrestling saint, and, when apparently wearied in the exercise, he said, "Let me go, for the day breaketh," and it is necessary now that thou shouldest follow thy bands, and that I should go away. Jacob was enabled to reply, with the most peculiar importunacy, "I will not let thee go, except thou bless me." A happy specimen of believing prayer! A glorious effect of the grace of God in the heart! as when upright Job, in after days, declared, "Though he slay me, yet will I trust in him;" and, as the re-

solution of the saints of God, in every age, has been, "If I perish, I will perish at thy feet." "I will not let thee go, except thou bless me."

4. The wonderful success of importunate prayer.—Jacob did prevail, and the Angel Jehovah "blessed him there," at the same time giving him the name of Israel, because, said he, "as a prince thou hast had power with God, and with men, and hast prevailed"—not only is thy suit granted with regard to Esau, but the richest tokens of my favour I will cause to abide with thee, and thou shalt know that I, the Lord, am and will be thy God, and thy portion for ever and ever.

From this interesting subject the real Christian may obtain much very profitable instruction.

1. The Christian is taught the *importance of secret prayer*—to "enter into his closet, and shut to his door, and pray to his Father who seeth in secret." Oh, what do Christians lose by keeping at a distance from God in closet devotions! The smiles of Jehovah are most frequently experienced whilst the soul is alone communing with him. When the Christian is thus engaged, the Saviour, the same adorable Person who condescended to wrestle with Jacob, draws near, and manifests himself as he does not unto the world;—then also the Spirit of grace, the heavenly Dove, is pleased to rest on the heart as a Spirit of adoption, enabling the Christian to cry, "Abba, Father;"—and then, too, does the Eternal Father himself vouchsafe to look with complacency on the people of his choice; the sweetest interchanges of spiritual delight are experienced; the soul of the believer is inexpressibly happy with his God; and he has constant reason to exclaim, "O how great is his goodness, how great is his beauty!"

2. The Christian learns *where to go in seasons of distress*.—A throne of grace is ever accessible, and

never more seasonable than in times of spiritual trouble. When St. Paul was troubled "with a thorn in the flesh"—an acute trial no doubt, whatever the thing was itself—he "besought the Lord thrice," or frequently, "that it might depart from him." Creature comforts may be exhausted; circumstances like those of Jacob, or Job, or David, may surround the believer in Jesus; but his God and Saviour does not, cannot change. "God is love." Jesus, the great High Priest over the house of God, pleads the cause of his people, and presents their prayers. He truly sympathizes with them in their sorrows. He wipes away their tears; and satisfies them that present afflictions are indeed working together for their good. He shews them what need they have of his chastisements; promises never to leave nor to forsake them; and assures them that all their petitions shall be heard, accepted, and answered. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

3. The Christian is instructed *how to wrestle with his Saviour in prayer.*—A *humble mind* is of primary importance—a deep and abiding conviction of our own weakness. We shall lean most on Almighty Grace when we feel how weak we are. This spirit Jacob possessed: "I am less than the least of all the goodness and of all the truth which thou hast caused to pass before me." David also confesses, "I was shapen in iniquity." Job exclaims, "Behold, I am vile;" and St. Paul declares, "In me, that is, in my flesh, dwelleth no good thing."—*Earnestness* likewise should characterize our prayers. The blessings sought in prayer are all-important. Pardon of sin through Christ's atoning blood; justification by faith alone in his spotless righteousness; peace with God through his finished work;

sanctification by his Holy Spirit; and a hope of glory through his exaltation, are not things indifferent, but should be sought with "weeping and earnest supplication." We must for these "cry day and night" unto that "Lord over all, who is rich unto all that call upon him."—Above all, *we must persevere in our application.* This spirit also Jacob had received: "I will not let thee go except thou bless me." And it is remarkable how he reminds the Lord of his former promises: "Thou saidst, I will surely do thee good." Abraham, interceding for guilty Sodom on Lot's account, drops not his suit without obtaining several renewals of Jehovah's promise. And a daughter of Abraham, wrestling with our incarnate Redeemer, seemingly repulsed by him, and reminded that she was an alien from the Jewish church, would not draw back, but said, "Yet the dogs may eat of the crumbs which fall from their master's table." Her faith, we know, was tried; it was approved; it was highly commended. Oh, then, distrust not God when he does not immediately answer your prayers. Despair not at one failure—or two—or twenty. If you are truly seeking Jesus and his salvation, despair not at all. He will in due time answer your requests, and enable you to believe that "blessed are all they who wait for him," for "He hath not said to the seed of Jacob, Seek ye me in vain!"

Lastly. The Christian may here, by faith, behold *the happy end of spiritual conflicts.*—Could we hear the patriarch Jacob speak from heaven of that happy morning when he wrestled with his Redeemer and his God on Peniel, methinks it would be in the full spirit of the Psalmist's words: "It is good for me that I have been afflicted;" and that was indeed the happiest period of my life. Such will believers ever find seasons of special communion with God. The memory of

these is sevenfold sweeter, because they are chiefly enjoyed in the time of distress. "The end of these things is peace;" and "tribulation worketh patience" under Jehovah's will. By these we are brought nearer to God, and nearer to the mercy-seat; and after the night of our affliction, the day of comfort and joy will come, and the Sun of Righteousness will diffuse his hea-

venly light over our benighted souls. This Angel of the Covenant will redeem us from all our troubles and iniquities, administer to us "an abundant entrance into the kingdom" of our Father, and "present us faultless before the presence of his glory," that we may for ever adore and love and praise the name of the Lord.

W. R. B.

SUPERSTITION OF THE IRISH ROMAN CATHOLICS.

WE have been favoured with the following extract of a letter from Ireland, addressed to the London Hibernian Society, in reference to Mr. O'Connell's confident assertion that the Rev. Mr. M'Neile had grossly slandered the Roman Catholic clergy of Ireland, by stating that they were in the habit of giving out charms for various diseases, and in particular for the tooth-ache.

"I fear it will be long before the English public in general will know enough of Irish affairs and the spirit of Popery, and of its Protestant abettors, to set a proper value on the daring confidence with which the most notorious falsehoods will be advanced; a confidence grounded on the unavoidable ignorance of the English on such subjects, and the wilful ignorance of Irish gentry, who are too liberal, or genteel, or profligate, to look to the working of Popery among the middle and lower classes here. It is a notorious fact, that the Irish Popish priests have frequently been in the habit of selling or giving charms for diseases. The seculars are now more cautious; but I believe it would be easy to prove it respecting regulars up to this day. I know many ignorant Protestants and Presbyterians who have been turned to Popery by imagined cures of epilepsy by Popish priests, secular and regular. As to flogging a grave, or dead body,

I know nothing of it; but I believe I could prove that priests anoint persons, who are insensible, or even dead, providing the warmth is still in the body.

"In Parliament, reporters attribute (falsely of course) the most unprincipled statements to certain persons. You may remember, a session or two since, that a Mr. Brownlow, then supposed to be a representative of Protestant feeling, presented a petition from certain Protestants of Armagh against Jesuit societies or establishments in Ireland and England. Either Sir John Newport or Sir H. Parnell, along with Mr. Spring Rice, were stated to have branded the petition as bigoted and false, inasmuch as there were not any Jesuits in Ireland. It was then notorious, to every person interested on such subjects, that Jesuits were in Ireland; and this is now admitted, in O'Connell's and Doyle's evidence before the Committees. You may couple with the above the evidence of Colonel Rochfort, shewing that Doyle ordered the priests to promote the return of one of the above persons to Parliament.

"If any person had complained, three years since, that Irish priests professed to work miracles, there would have been men, in and out of Parliament, to deny it boldly; Hohenlohe and Doyle, &c. have set that at rest."

HYMN TO THE SAVIOUR.

For thou wert born of woman ! thou didst come,
 O Holiest ! to this world of sin and gloom,
 Not in thy dread omnipotent array ;
 And not by thunders strew'd was thy tempestuous road ;
 Nor indignation burnt before thee on thy way.
 But thee, a soft and naked child,
 Thy mother undefil'd,
 In the rude manger laid to rest,
 From off her virgin breast.

The heavens were not commanded to prepare
 A gorgeous canopy of golden air :
 Nor stoop'd their lamps th' enthroned fires on high :
 A single silent star came wandering from afar,
 Gliding uncheck'd and calm along the liquid sky ;
 The eastern sages leading on
 As at a kingly throne,
 To lay their gold and odours sweet
 Before thy infant feet.

The earth and ocean were not hush'd to hear
 Bright harmony from every starry sphere ;
 Nor at thy presence brake the voice of song
 From all the cherub choirs ; and seraph's burning lyres
 Pour'd through the host of heaven the charmed clouds along ;
 One angel troop the strain began :
 Of all the race of man
 By simple shepherds heard alone,
 That soft Hosanna's tone.

And when thou didst depart, no car of flame
 To bear thee hence in lambent radiance came ;
 Nor visible angels mourn'd with drooping plumes :
 Nor didst thou mount on high from fatal Calvary
 With all thine own redeem'd outbursting from their tombs.
 For thou didst bear away from earth
 But one of human birth,
 The dying felon by thy side, to be
 In Paradise with thee.

Nor o'er thy cross the clouds of vengeance brake ;
 A little while the conscious earth did shake
 At that foul deed by her fierce children done ;
 A few dim hours of day the world in darkness lay ;
 Then bask'd in bright repose beneath the cloudless sun :
 While thou didst sleep beneath the tomb,
 Consenting to thy doom :
 Ere yet the white-rob'd angel shone
 Upon the sealed stone.

And when thou didst arise, thou didst not stand
 With devastation in thy red right hand,
 Plaguing the guilty city's murderous crew ;
 But thou didst haste to meet thy mother's coming feet,
 And bear the words of peace unto the faithful few.
 Then calmly, slowly didst thou rise
 Into thy native skies,
 Thy human form dissolved on high
 In its own raffiancy.

REVIEW OF BOOKS.

Memoirs of the Wesley Family; collected principally from original Documents. By Adam Clarke, LL.D. London. Pp. xviii. and 543.

The Life of the Rev. John Wesley, A.M. in which are included the Life of his Brother, the Rev. Charles Wesley, A.M. and Memoirs of their Family. By the Rev. Henry Moore. 2 vols. 1824. Pp. xiv. and 571, and viii. and 578.

The Wesleyan Methodist Magazine for July and August, 1825.

THE system adopted by the Methodist body, with respect to their publications, has been productive of consequences which most probably never entered into the contemplation of Mr. Wesley, and which are but imperfectly understood either by the Methodists themselves or the public at large. Authors in other denominations prepare their different works, and publish them through the usual medium of the booksellers; occasionally promoting their sale by applications to private friends for subscriptions, &c. The sale, therefore, of their productions, depends principally on the character of the author, the intrinsic merit of his work, or some accidental and adventitious circumstance: nor does there appear any regular system by which that sale can be materially promoted. The Methodist plan is widely different. The works written by their preachers, &c. and adopted by the proper authorities, are regularly issued from their book-room to the different circuits. The net profits of these publications form a considerable source of income, and are appropriated to certain determined and approved objects; and, in consequence, it becomes a part of the duty of their preachers, or other agents, to promote, as far as may appear practicable, the sale of these publications.

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among the members of the society; and those who have it in their power, understand very well that it is expected of them to become purchasers.

This system owed its origin to the desire of Mr. Wesley to provide for his preachers a selection of works on the most useful topics; and it has since been continued and regulated as an important measure of finance, by which the temporal interests of the society have been promoted. How far it conduces to the literary or spiritual improvement, may admit of discussion. Its tendency doubtless has been to exclude many improper and injurious publications from obtaining admission into the Methodist societies, and to employ the surplus money and the spare time of the majority of the members in circulating and perusing authorized and attested publications.

A less favourable effect, however, has been the confining of the literature of the Methodists within very narrow and scanty limits. The Methodist system of class meetings, prayer meetings, &c. is more calculated to produce a talkative than a studious and contemplative religion; and tends very much to occupy the time which might be devoted to reading, and to indispose the mind for what many consider as a somewhat dull employment. When, therefore, the choice of books is confined to a series provided according to one pattern, and rigidly pared down to the same standard, it is not surprising if the student is soon satiated, and if the members of the Methodist society should possess less information, on either literary or theological subjects, than is generally to be found in pious individuals of the same rank in life in other denominations. And, consequently, when any individual of a more studious disposition, or with more favourable

opportunities, advances beyond the prescribed limits, he is very apt to be regarded as somewhat of a literary or theological prodigy, when, peradventure, his real attainments are not deserving of any very extraordinary distinction. Hence certain of the Methodist preachers and writers are spoken of in the most exalted terms; whose productions obtain very little attention among persons of other denominations, and would have been long since forgotten, had they not appeared in the Methodist connection. This, indeed, would be a small matter, were it not accompanied with another result. The flatteries received by some of these individuals, from the crowd with which they are surrounded, have so exalted them above measure, as to produce a high degree of irritability; and have led them to speak and write, concerning those from whom they may differ in opinion, with a degree of petulance, peevishness, and acrimony, very inconsistent with Christian charity.

These hints may for the present suffice. They have been not unnaturally suggested to our minds by the publications before us, which we shall proceed to notice in their order.

The first is the *Memoirs of the Wesley Family* by Dr. Clarke. This contains brief narratives of all the individuals of that family, as far as they can be traced, beginning with the Rev. Bartholomew Wesley, Rector of Catherstone in 1656; but the larger part of the volume is occupied with the lives of Mr. Wesley's father and mother; and the whole is lengthened out with poems, letters, &c. which are far from being generally interesting. A considerable mass of documents is, however, here collected, which a more skilful biographer may turn to good account; and, accordingly, we observe that Mr. Moore has, in about 100 pages, comprised almost every thing of importance in the 540 pages of Dr. Clarke.

Among other curious circumstances, Dr. C. has inserted a long account of certain extraordinary noises, &c. which disturbed the inhabitants of the Rectory at Epworth, in December and January 1716, and which have by many been regarded as supernatural. We suspect, however, that the real mystery is developed in the following extract; since, if an individual could obtain ingress into an old parsonage by some unknown means, he might disturb the peace of the family with very little danger of detection.

This is the latest information I have concerning Jeffrey and his operations. It seems he came to Emily to give intimations of approaching afflictions or evils, just as Socrates informs us his demon was accustomed to apprise him of any evils that were about to happen.

But who was this demon? and what was the cause of his troubling this family?

We find that for a considerable time all the family believed it to be a trick: but at last they were all satisfied it was something supernatural. Some supposed it was a demon, others that the whole was the effect of witchcraft. Mr. John Wesley believed that it was a messenger of Satan sent to buffet his father for his rash promise of leaving his family, and very improper conduct to his wife in consequence of her scruple to pray for the Prince of Orange as King of England; to which title she fully believed he had no legal nor constitutional right. On which we find that he left her for a year, to the neglect both of his family and his church. That God should have resented this rash conduct is not to be wondered at: but whether Jeffrey was the instrument of chastisement will be a question with many. With others, the house was considered as haunted. For this I have heard a reason assigned, which I shall introduce, because it has been stated to me by respectable authority as a fact.

The family having retired one evening rather earlier than usual, one of the maids, who was finishing her work in the back-kitchen, heard a noise, and presently saw a man working himself through a trough which communicated between the sink-stone within, and the cistern on the outside of the house. Astonished and terrified beyond measure, she in a sort of desperation, seized the cleaver, which lay on the sink-stone, and gave him a violent, and probably a mortal blow on the head; she then uttered a dismal shriek, and fell senseless on the floor. Mr. Wesley being

alarmed by the noise, supposing that the house was beset by robbers, rose up, caught up the fire-irons of his study, and began to throw them with violence on the stairs, calling out Tom! Jack! Harry, &c. as loud as he could bawl; designing thus to intimidate the robbers. Who the man was that received the blow (or who were his accomplices) was never discovered. His companions had carried him off: footsteps and marks of blood were traced to some distance, but not far enough to find who the villains were, nor from whence they came.

I give this story just as I received it, which, though respectfully related, I have not been able to trace to any authentic source.

Mrs. Wesley's opinion was different from all the rest, and was probably the most correct: she supposed that 'these noises and disturbances portended the death of her brother, then abroad in the East India Company's service.' This gentleman, who had acquired a large property, suddenly disappeared and was never heard of more!—Clarke, pp. 196, 197.

Mrs. Susanna Wesley, the person here spoken of, was the daughter of Dr. S. Annesley, and appears to have been a woman of superior attainments and of serious piety. Her mode of instructing her children was in some respects peculiar, but well calculated to impress them deeply with true religion. All her children received the rudiments of their education under her care; and she was led, from the providential deliverance of Mr. John Wesley when the house at Epworth was burnt, to pay especial attention to his improvement. He continued under her care till he was eleven years of age; when he was placed at the Charter-house, under Dr. Walker. Dr. Clarke's account of, and observations on, Mrs. Wesley's mode of instructing her children, are among the most valuable parts of his book, and may be studied with great advantage by Christian parents in general.

We insert the following extract, in order to enter our most decided protest against the levity which could suggest or approve of such a plan, and to express our astonishment that Dr. C. could give it pub-

licity without recording one syllable of disapprobation.

Mr. Wesley had a clerk, a well-meaning, honest, but weak, and vain man. He believed the Rector, his master, to be the greatest man in the parish, if not in the county;—and himself, as he stood next to him in church ministrations, to be next to him in worth and importance. He had the advantage and privilege of wearing out Mr. Wesley's cast clothes and wigs, for the latter of which his head was by far too small; and the figure he cut in it was most ludicrously grotesque. The Rector finding him particularly vain of one of those canonical substitutes for hair, which he had lately received, formed the design to mortify him in the presence of that congregation before which John wished to appear in every respect what he thought himself, the next person in importance to his master. One morning before church-time Mr. W. said, "John, I shall preach on a particular subject to-day; and shall choose my own Psalm, of which I shall give out the first line, and you shall proceed as usual." John was pleased; and the service went forward as it was wont to do till they came to the singing, when Mr. Wesley gave out the following line,—

"Like to an owl in ivy bush."

This was sung;—and the following line, John peeping out of the large canonical wig in which his head was half lost, gave out with an audible voice and appropriate connecting twang,—

"That rueful thing am I!"

The whole congregation, struck with John's appearance, saw, and felt the similitude, and burst out into laughter.

The Rector was pleased; for John was mortified, and his self-conceit lowered.—Clarke, pp. 231, 232.

Surely the house of God was not the place for such conduct; and little good could result from a sermon preached after such preparation.

Mr. Moore, in conjunction with Dr. Coke, published a memoir of Mr. Wesley immediately after his death, which certainly did not advance the reputation of any party. The present Life is, however, a very different and superior production, and its preface affords a satisfactory apology for the defects of the former work. It cannot, indeed, on literary grounds, compete with Southey's Life of Wesley, but it is free from those lax and dangerous

positions with which Mr. S.'s production abounds. Mr. Moore is, in sentiment, strictly a Methodist; but we are happy to observe, that he has avoided in his narrative many of those enthusiastical and unguarded sentiments and expressions, which so frequently occur in the early productions of Methodism.

The work consists of two volumes, and is divided into eight books; the first of which is occupied in the account of Mr. Wesley's family, and the other seven contain the memoirs of Messrs. J. and C. Wesley, with the history of Methodism to the time of Mr. W.'s decease. Of their contents we have not room to present even an abstract, but they may be read with pleasure and advantage by persons who in various respects differ in sentiment from Mr. W. and his biographer.

The Rev. J. Wesley was born in 1703. In 1714 he was placed at the Charter-house; and in 1719 removed to Oxford, where he was elected, in the following year, Scholar of Christ-church. Here he became deeply impressed with the importance of religion, and led a most strict and studious life. In 1726 he was elected Fellow of Lincoln College, where shortly after he became Greek Lecturer; and in 1729 began, with three other gentlemen, to spend some evenings every week in reading the Greek Testament for mutual advantage. This gradually led to visiting the prisoners in the Castle, and sick persons in the city and neighbourhood; to weekly attendance upon the Sacrament, &c. whence they received the name of Methodists.

Mr. W. continued at Oxford till 1735, when he was induced to embark as Missionary to Georgia. In this voyage he met with some of the Moravian Brethren, which eventually led to a change in his religious sentiments, &c. but which does not appear to have been fully effected until after his return to England in 1738. In the following year, being

excluded from most of the churches, he began preaching in the open air; and in 1741 appears to have formed the first distinct society. Lay preachers soon appeared, and the whole system of Methodism was established. The first meeting of Conference took place in 1744. In 1751 Mr. W. married, and consequently resigned his Fellowship. In 1784 he enrolled in Chancery a deed of declaration in favour of the trustees of the chapels, and ordained Dr. Coke and Mr. Asbury as Bishops for America. In 1787 he lost his brother, the Rev. C. Wesley; and was himself removed by death March 2, 1791, aged 87.

It were easy to insert various interesting extracts from the volumes before us; but our limits compel us to pass over most of those which we had marked. The following, however, shews that Mr. W. more correctly distinguished between faith and assurance, than the generality of his followers. It is part of a letter to his brother Charles.

Is justifying faith a sense of pardon? Negatur. *It is denied.*

1. Every one is deeply concerned to understand this question well: but preachers most of all: lest they either make them sad whom God hath not made sad; or encourage them to say Peace where there is no peace.

Some years ago we heard nothing of justifying faith, or a sense of pardon; so that when we did hear of them, the theme was quite new to us; and we might easily, especially in the heat and hurry of controversy, lean too much either to the one hand or to the other.

2. By justifying faith I mean, that faith, which whosoever hath not, is under the wrath and the curse of God. By a sense of pardon, I mean a distinct explicit assurance that my sins are forgiven.

I allow, (1.) That there is such an explicit assurance. (2.) That it is the common privilege of real Christians. (3.) That it is the proper christian faith, which 'purifieth the heart' and 'overcometh the world.'

But I cannot allow, that justifying faith is such an assurance, or necessarily connected therewith.

3. Because, if justifying faith necessarily implies such an explicit assurance of pardon, then every one who has it not, and every one, so long as he has it not, is

under the wrath and under the curse of God. But this is a supposition contrary to Scripture, as well as to experience.

Contrary to Scripture; to Isaiah l. 10, 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God.'

Contrary to Acts x. 34, 'Of a truth I perceive, that God is no respecter of persons; but in every nation he that feareth God, and worketh righteousness, is accepted with him.'

Contrary to experience: for J. R. &c. had peace with God, no fear, no doubt, before they had that sense of pardon. And so have I frequently had.

Again. The assertion, 'that justifying faith is a sense of pardon,' is contrary to reason: it is flatly absurd. For how can a sense of our having received pardon, be the condition of our receiving it?

4. If you object, (1.) 'J. T., St. Paul, &c. had this sense:' I grant they had: but they were justified [or rather had justifying faith] before they had it.—(2.) 'We know fifteen hundred persons who have this assurance.' Perhaps so: but this does not prove, they had not justifying faith, till they received it.—(3.) 'We have been exceedingly blessed in preaching this doctrine.' We have been blessed in preaching the great truths of the gospel; although we tacked to them, in the simplicity of our hearts, a proposition which was not true. Moore, vol. ii. 109, 110.

The following extract deserves especial notice at the present moment. It contains an account of a letter sent by Mr. W. to the Public Advertiser.

In this letter, after premising, that persecution had nothing to do with the matter, and that he wished no man to be persecuted for his religious principles; he lays down this general proposition, 'That no Roman Catholic does or can give security to a Protestant Government, for his allegiance and peaceable behaviour.' He rested the proof of this proposition on the following arguments:

(1.) It is a Roman Catholic maxim, established not by private men, but by a public Council, that 'No faith is to be kept with heretics.' This has been openly avowed by the Council of Constance; but it was never openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome.

(2.) One branch of the spiritual power of the Pope is, and has been for ages, the power of granting pardons for all sins past, present, and to come! But those who acknowledge him to have this spiritual power, can give no security for their allegiance.

(3.) The power of dispensing with any promise, oath, or vow, is another branch of the spiritual power of the Pope. And all who acknowledge his spiritual power, must acknowledge this: But whoever acknowledges this dispensing power of the Pope, cannot give security for his allegiance to any Government—Nay, not only the Pope, but even a Priest, has power to pardon sins! This is an essential doctrine of the Church of Rome. But they who acknowledge this, cannot possibly give any security for their allegiance to any Government.

Setting then religion aside, it is plain, that, upon principles of reason, no Government ought to tolerate men who cannot give any security to that Government for their allegiance and peaceable behaviour. But this no Romanist can do, not only while he holds, that 'No faith is to be kept with heretics,' but so long as he acknowledges either priestly absolution, or the spiritual power of the Pope.—Moore, vol. ii. 276, 277.

Mr. Moore dwells at some length on Mr. W.'s deed of declaration, and his ordination of Dr. Coke and Mr. Asbury, which he seems to consider as two of Mr. W.'s most important measures. The deed of declaration has contributed very much to render the Methodists permanently Dissenters, by preparing the way for that entire separation from the Church which has since taken place. Mr. W.'s ordination of Dr. Coke as a Bishop, was most absurd and indefensible: Mr. W. maintains, indeed, that presbyters and bishops are the same. Then, if such were the case, why ordain Dr. Coke at all? Dr. C. was at that time a regularly ordained Priest, and Mr. W.'s ordination could convey to him no additional authority. If Episcopacy is a distinct order in the church, Mr. W. could not appoint to it: if it is not a distinct order, he was lending himself as a party to perpetuate an error, and to impose upon less informed but conscientious persons.

Our attention is called, in the third place, to a review of various pamphlets on Methodism, inserted in the Wesleyan Methodist Magazine for July and August, and which occupies no less than nineteen pages:

the chief object of which is to censure, in the strongest possible terms, the Christian Guardian, for inserting, in July 1824, a favourable review of Mr. Mark Robinson's *Observations on Methodism*. We were perfectly aware that the conductors of the Methodist Magazine would be highly offended with Mr. Robinson's pamphlet, and with our review; and were quite prepared for some sudden burst of indignation; but we did not expect, that, after a whole year's deliberation, so bitter, unchristian, and incorrect an article would have been sent forth to the world.

To enter fully upon the subject would employ far more time and space than we can afford, or than its importance in any way demands; but some few remarks must not be omitted. The Methodist review attributes Mr. R.'s conduct to ill feelings, which have settled themselves in a naturally unyielding mind; to vanity, which has kindled the desire to be the founder of a sect; and to certain occasions, which had served to call forth these latent principles of evil. It represents him as desiring to bring the Methodists under the controul of the Clergy; and states that the Christian Guardian has been duped by this bait, and seduced by high-church and Calvinistic principles of intolerance to assist in this hopeless undertaking. Now all these assertions are not only totally destitute of any evidence, but are absolutely and entirely untrue: nor can we discover a single line, in either Mr. R.'s *Observations* or our own review, which can for one moment countenance such charges. Had Mr. Robinson been either the weak man, or the wicked man, which the Methodist Magazine insinuates, his pamphlet would have dropped still-born from the press—our review would never have been written—and the Methodist Magazine would have either not noticed the subject at all, or found one-fiftieth part of the space they have now filled am-

ply sufficient to guard their readers against the possible mischief. The integrity of Mr. Robinson's character, the soundness of his piety, and the correctness of his reasonings, are clearly demonstrated by the strenuous but ineffectual exertions of his adversaries to degrade, contradict, or refute him*. We therefore take leave of the controversy, with the full conviction that Mr. Robinson is well able to defend himself without our assistance.

We must, however, add a few words concerning ourselves and our friends. The Methodists are informed in their Magazine, that "the Christian Guardian represents that part of the Evangelical Clergy who have adopted *strict Calvinistic notions*;" and that, "where the Evangelical Clergy prevail, whether it be from the deficiency of their theological education, or from other causes, considerable numbers of them are not only Calvinistic, but state their Calvinism in the most crude, indigested, broad, and dangerous form." These assertions are the result of ignorance, and are altogether incorrect. We have both Calvinistic and anti-Calvinistic contributors—and hence expressions may occasionally be found in our pages which approximate to the peculiarities of each;—but strict Calvinism does not prevail either among the Evangelical Clergy in general, or our contributors in particular. In fact, the number of high Calvinists among

* It is singular how nearly Mr. Watson, certainly one of the first, if not the very first man among the Methodists, coincides in sentiment with Mr. Robinson. Speaking of a Mr. Cash, he says, "He discovered a radical defect in the old system (Methodism)—a power assumed, not delegated, and exercised without limit and without accountableness; a power which, in the hands of infallible virtue, would have produced the most beneficial effects; but in the hands of fallible men, is often made the instrument of degradation on the one part, and the support of illegal and unchristian authority on the other." Dr. Coke also observed, in 1795, "We (referring to the travelling preachers) have all the power, the people none."

the Clergy of the Church of England is very small; and the following extract contains very nearly as strong expressions upon Calvinistic points as are usually heard among the Ministers of the Establishment.

"There are three points in debate—(1.) Unconditional election. (2.) Irresistible grace. (3.) Final perseverance.

"With regard to the first, unconditional election, I believe,

"That God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Gospel:

"That he has unconditionally elected some nations to receive peculiar privileges; the Jewish nation in particular:

"That he has unconditionally elected some nations to hear the Gospel, as England and Scotland now, and many others in past ages:

"That he has unconditionally elected some persons to many peculiar advantages, both with regard to temporal and spiritual things:

"And I do not deny, (though I cannot prove it is so,)

"That he has unconditionally elected some persons, thence eminently styled 'the elect,' to eternal glory.

"But I cannot believe,

"That all those who are not thus elected to glory, must perish everlastingly: Or

"That there is one soul on earth who has not, nor ever had, a possibility of escaping eternal damnation.

"With regard to the second, irresistible grace, I believe,

"That the grace which brings faith, and thereby salvation into the soul, is irresistible at that moment.

"That most believers may remember some time when God did irresistibly convince them of sin:

"That most believers do, at some other times, find God irresistibly acting upon their souls:

"Yet I believe, that the grace of God, both before and after those moments, may be, and hath been, resisted: And

"That, in general, it does act irresistibly, but we may comply therewith, or may not*.

"And I do not deny,

"That in those eminently styled 'the elect,' (if such there be,) the grace of God is so far irresistible, that they cannot but believe, and be finally saved.

"But I cannot believe,

"That all those must be damned, in whom it does not thus irresistibly work: Or

"That there is one soul on earth who has not, and never had, any other grace,

* We do not exactly understand this.

than such as does, in fact, increase his damnation, and was designed of God so to do.

"With regard to the third, final perseverance, I believe,

"That there is a state attainable in this life, from which a man cannot finally fall:

"That he has attained this who is, according to St. Paul's account, 'a new creature;' that is, who can say, 'Old things are passed away; all things' in me 'are become new.'

"And I do not deny,

"That all those eminently styled 'the elect,' will infallibly persevere to the end."—Moore, vol. i. 502, 503.

The sentiments here printed in italics are held by very few, if any; of the Evangelical Clergy; and are scarcely ever on any occasion brought forward.

A large part of the Methodist review is employed in defending the modern Wesleyan system, with reference to the time of service, administration of the sacraments, the ordination of ministers, &c. We have really no inclination to enter into these controversies. All we ask is, that the Methodists will honestly avow their real sentiments. Mr. Moore and Dr. Clarke have, in their respective publications, spoken of Methodism as being the same now as in their earlier days.

Methodism (so called) identifies itself with Christianity in this striking peculiarity, that it is the same this day as it was in the beginning. Every attempt to mend it has utterly failed, and only served to shew the ignorance and the weakness of the attempt.—Moore, vol. i. xviii.

"This very publication," said Dr. Priestley, "will convince you that you who are now called Methodists are a very different set of people, and much more rational than those who were first distinguished by that name." I answer (replies Dr. Clarke), we are not a very different people, nor different at all, either in one article of our essential doctrines, or in one title of our church-discipline.—Clarke, p. 432.

But surely a very material change has taken place, in Dr. C. and Mr. M.'s recollection. Mr. Wesley wished his societies never to separate from the Church; they are now completely separated: they are in general decidedly hostile; and the whole train

of reasoning by which their conduct is attempted to be justified, is in exact accordance with the principles of other Dissenting denominations. Nay, the very idea of returning to that state of connexion with the Church which existed during Mr. Wesley's days, is ridiculed as the weak vagary of Mr. Robinson, though acted upon, long prior to Mr. R.'s pamphlet, by a numerous body in Ireland. Mr. Wesley intended that his societies should aid, and not rival, the Church; that they should increase, and not diminish, the attendance on her public service and sacraments: whereas the modern Methodists, while professing attachment to the Establishment, endeavour to divide the congregation with the parish minister, and to take away as many as they can of his communicants. We contend, then, that Methodism is not merely modified and slightly altered since the death of its founder, but that it is essentially changed; that it has quite a new character, and aims at quite a new object. Its character is properly sectarian; and its object appears to be to supersede, if possible, the National Establishment. That Methodism is materially changed from what it originally was, is clearly conceded in the review itself, where a strong, though not a very correct, contrast is drawn between primitive and modern Methodism, in order to demonstrate that the Clergy of the Church of England have as little love for one as the other*.

It were easy to enlarge upon various other topics, but both time and

space compel us to close: we must therefore content ourselves with simply denying the remaining charges brought against us in the Wesleyan Magazine. We have never been actuated by a spirit of intolerance against any denomination, nor have we ever advocated what are usually called high-church principles. But we are conscientiously attached to the Church of England, and desirous of promoting her interests by all legitimate and Christian means. We have never gone out of our way to animadvert on any denomination; but have endeavoured to give the full measure of praise to what appeared truly good in them. We have passed over many fair occasions of animadversion on those who differ from us, and have declined noticing various pamphlets forwarded to us for review, because we have no disposition to interfere with our brethren. But it is too much to require that we should never notice any work which may appear to press hard upon those who differ from us; and most unreasonable to suppose that we should allow uncalled-for and unfounded attacks upon the great mass of the Evangelical Clergy to appear, in a work of which some 20,000 or 25,000 copies are circulated, without raising our feeble voice, to protest against their injustice, or expose their mistakes. On this ground we interfered when the Methodist Magazine took occasion, in reviewing Mr. Cunningham's Sermons, to attack the whole body of the serious Clergy of the Establishment. On this ground we shall again interfere, whenever similar offences against truth and charity shall be committed; and shall not be deterred from discharging an obvious and honest duty, by accusations of ignorance, intolerance, or by any other of those acrimonious charges, which men who "knew not what spirit they are of" may imagine themselves justified in advancing.

* See Wesleyan Mag. p. 530. See also Mr. Wesley's own remarks above (p. 349, first col. 4). The reader may likewise consult a pamphlet entitled "Methodism in 1821, with Recollections of primitive Methodism;" and when he has read that pamphlet he may just advert to the manner in which it is spoken of in our vol. for 1821, page 504, which alone will prove how unjustly we are charged with acrimonious feelings towards the Methodists.

THE PROTESTANT.—No. IX.

IN our VIIth number we inserted some extracts from the Report of the Commissioners of Irish Education Inquiry, with an intimation of resuming the subject at an early period. It appears to us scarcely possible that so unwise a recommendation, as that to which the five Commissioners have appended their signatures, can eventually meet with the sanction of the British Legislature. Indeed, we are perfectly surprised at the inconsistency of the statements contained in that Report with the repeated declarations of some of the Commissioners; and we do earnestly hope that some friend of religion—some advocate of our Protestant Establishment—some true Irish Patriot—will at least, in the next session of Parliament, examine these five Commissioners at the bar of the House of Lords, so as to ascertain their individual sentiments.

Meanwhile the mischief is begun. The Report, unsanctioned by either House of Parliament, unsupported by any documentary evidence, and inconsistent with the results of experience, has yet induced the Society for the education of the Poor of Ireland, generally called the Kildare-Street Society, to issue a circular withdrawing its support from schools in connexion with, or deriving aid from, any other society. The Kildare-Street Committee are not, perhaps, altogether voluntary in their adoption of this measure, since, by the dexterity of certain politicians, a large proportion of the funds usually granted to the Kildare-Street Society are now under the controul of the Irish Executive, some of whom are not very favourable to Scriptural education.

That each individual school, indeed, should be restricted from receiving aid from more than one society, is a principle to which, abstractedly considered, few would object. But in adopting a resolution of this nature, regard should be had to existing circumstances, to previous habits, and to the necessity of the case. For instance, many schools have been established in Ireland, where the utmost allowance which one society could give, according to its rules, or from the funds placed at its disposal, would be inadequate to its support. In such cases, assistance must either be obtained elsewhere, or the school must be abandoned. Thus, as a general rule, the Hibernian Society proceeds upon the principle of defraying half the master's salary; and never opens a school without a pledge being given for the subscription of a certain sum towards the expense of that school. This sum is usually raised by a subscription, from some one or more respectable persons in the neighbourhood, who are considered as the local patrons of the school, and thus become interested in its welfare. But in cases where the neighbourhood is poor, and the necessary sum cannot be obtained, the friends of Scriptural education apply for assistance to other societies. And in this way some hundreds of schools have been opened in Ireland, by the joint efforts of two societies, which, but for such joint efforts, would never have had any existence. The Kildare-Street Society has often built schools, or paid the rent of rooms, or supplied them with furniture or books, or paid part of the master's salary, while the Hibernian Society has defrayed the other half of the master's salary, and been at the whole expense of superintendence and inspection. Now that this friendly co-operation is withdrawn, the Hibernian Society will be compelled to abandon many schools, unless much larger funds are placed at its disposal. In one province of Ireland alone, it is calculated that the Society must expend Nine Hundred Pounds a year more, or relinquish a very considerable number of its schools.

At first sight it may appear of small consequence, whether the poor of Ireland are educated by one Society or another: and it would be of very small consequence, provided the education were the same. But this is not the case. The distinguishing feature of the London Hibernian Society is, that it secures a SCRIPTURAL education, and, by its vigilant quarterly inspection, makes it the interest of every master, whether Catholic or Protestant, to promote the knowledge of the word of God. The Kildare-Street Society promotes GENERAL education—it *admits* the Scriptures, but does not *compel the reading* of those Scriptures—Roman Catholic influence, or infidel or dissolute principles, may practically exclude the Scriptures from their schools, or render them a mere dead letter: and their inspection being only annual, and formal, produces little effect. Hence the Papists make very little objection to the Kildare-Street Society, and bend all their force against the Hibernian Society. The Papists are right. The lax principles of the Kildare-Street Society will never injure the Catholic cause: but either the London Hibernian Society must be subverted, or the pillars of Popery will be shaken to their foundation, and the cruel and tyrannical domination of its priesthood be overthrown. The appeal, therefore, must be made to British Christians, to British Protestants. The question is, Will the English clergy and gentry, will the Scottish ministry and people, allow a few crafty politicians, under the influence of Jesuitical and Infidel advisers, to adopt measures which shall impede the progress of scriptural education, and throw Ireland half a century back in her career; or will they study the subject, and advance the requisite funds, that the London Hibernian Society may say, “we will not allow a single school to fall, but will maintain the cause of scriptural education at all events, cost what it will?”

We close with the following extract of a circular letter, which has been extensively distributed in Ireland, and which, we trust, will be dispersed in every part of the United Empire.

“The question with the Hibernian Society, primarily considered, is not the question of whether 340 of its schools shall make their election in favour of one institution or the other. The considerations at issue are of high moral concern to Ireland, and involve, among others, the momentous inquiry of, *whether the New Testament is to constitute the chief and stated reading of the school, or to stand its rank in the almost endless catalogue of the society in Kildare street, and be subjected to a competition with “Robinson Crusoe,” and the “History of curious Birds and Fishes;” whether, in other words, its lessons are to be daily read in the school, committed to memory in the field, and uninterruptedly repeated in the cabin, or placed in the safe keeping of a schoolmaster’s desk, after they have been BARELY TOLERATED, in the proportion of two or three chapters in the week.* They involve the question, whether children in attendance shall be subjected to the test of quarterly and individual examination; or collectively disposed of, in the form of an annual review. They involve the question of, whether the master shall depend for his remuneration upon the officially authenticated success of his efforts, or the mere exhibition of a mechanically adjusted attendance. These, and other considerations of equal importance to the cause of Scriptural Education in Ireland, are the real criteria by which the consequences of the proposed decision are to be examined.”

INTELLIGENCE.

BIBLE SOCIETIES.

LORD LIVERPOOL'S SPEECH.

WE have been favoured with the following speech of the Rt. Hon. the Earl of Liverpool, at the Anniversary of the Branch Bible Society, at Kingston, Surrey, July 14, 1825.

"I cannot return thanks for the honour you have just done me, without troubling you with a few remarks. It is now ten years since I first attended a meeting of a Bible Society in another part of the country; and I can truly say, that the effects of the Society ever since that time have confirmed me in the opinion I then formed, that it was calculated in an eminent degree to promote the interests of religion and virtue. The character peculiar to it is universality. It confines itself not to one country alone, but extends to every country in the four quarters of the globe, and to every region, however remote; and how could we go to foreign countries, and to people of different religious persuasions; how could we go to the Lutheran, to the Calvinist, to the Greek, or to the Roman Catholic; without first laying it down as our foundation at home, that we admit all our fellow-Christians of whatever description as members of this Society; and that, if there are any who refuse to accept the Scriptures from us, there are none to whom we refuse to give them?

"Standing upon this broad basis, we wish to look upon all Christians as brothers; and desire to regard all the nations of the earth as united in one common tie under the same God, and acting under the direction of the same general code of laws given by his sacred word. If I could imagine that this Institution, universal as it is, could in some degree have affected other benevolent institutions antecedently formed, but having more limited objects in view, I will freely own that the greatness of the object would not have suffered me to withdraw from it; but it is a satisfaction to reflect, that the effects of it have been, what I should have anticipated they must have been, to increase the zeal, to augment the funds, and to improve the character of all; because the same principles on which this Society is formed may be applied in a degree to all others, and the motives which lead to subscribe to this, would lead to subscribe to others.

NAVAL AND MILITARY BIBLE SOCIETY.

We have just received the Annual Report of this valuable Society; containing, in addition to the usual statement of their affairs, extracts from correspondence, &c. an account of the

"We live in a time when great efforts are making towards the general education of all classes and all descriptions of men; and God forbid that any one should suppose that there is any branch of education whatever, from the acquisition of which any class shall be excluded, and from the knowledge of which some benefit might not be acquired; yet I cannot but look to religious education as the only sure foundation of all useful knowledge. If the Bible is the Book of Piety, the Bible is not less the Book of Wisdom; and if there are any who have the knowledge of this Book, and scarcely any other knowledge, or what is called knowledge, besides, they will learn from this book to discharge every duty of life; they will learn, principally and chiefly, their duty towards God; but they will also learn the duties of good subjects, good husbands, good parents, good children, and good neighbours: they will learn to stifle and to smother the tumult of passion in their breasts, and to rest contented in the condition of life in which it has pleased God to place them. But if there are any who possess all other knowledge, and are yet ignorant or neglectful of the Bible, they may become the disputers of this world; they may be knowing to some purposes; but they will find themselves involved in all those mazes of error in which the great men of antiquity were involved, who looked forward distantly and remotely to a revelation like that which the Christian dispensation has given to the world.

"The object of the Bible Society is to circulate the word of God among all nations. It has already circulated it in every quarter of the globe. The Scriptures have been provided in 140 languages, in fifty of which they had never existed before. It is our object to convey this blessing to every nation, however remote; but, it is our object, and more especially our duty, to circulate them amongst our own fellow-subjects; to bring up the rising generation in the knowledge of them, and to make them feel, without depreciating any human knowledge, that it is from the knowledge of God, as conveyed in his word, that their happiness in this world, and their salvation in the world to come, must depend."

speeches at their last anniversary, and an interesting narrative of the correspondence of his Royal Highness the Commander in Chief with the Committee, which has at length issued in a most important

arrangement for regularly supplying the army with the sacred Scriptures.

The nature of this arrangement will be understood from the following extracts. After intimating that there are two points of the proceedings especially deserving the attention of the Society, the Report proceeds,—

The first is the Code of Regulations "for providing the Army with Bibles and Testaments," recommended by three Prelates who have long held distinguished patronage in the Society, and approved by his Most Gracious Majesty himself. This Code of Regulations has been issued in the form of a circular to officers commanding regiments, and has been accompanied with the expression of his Royal Highness the Commander in Chief's expectation that its provisions will be strictly adhered to. It is as follows:

"Horse Guards, March 11, 1825.

"SIR—The enclosed Code of Regulations 'for providing the Army with Bibles and Testaments' having been recommended by the Prelates whose signatures are attached thereto, and approved by the King, I have the Commander in Chief's commands to transmit them for your information and guidance, and to express his Royal Highness's expectation that they will be strictly adhered to by the Regiment under your command. You will perceive that by these Regulations the General Orders of the 18th of May and 24th of June last are cancelled.

"H. TORRENS, A. G."

"It is proposed, that the following arrangements shall be made for providing the Army with Bibles and Testaments, through the medium of the Chaplain General only.

"1. That a Circular Letter shall be addressed by the Adjutant-General to the different regiments throughout the service, acquainting them that the Commander in Chief has deemed it expedient to cancel the Orders of the 18th of May, and 24th of June last, and all other Orders which gave a sanction to direct communications and correspondence between the Naval and Military Bible Society, and Commanding Officers of corps: That such correspondence can only be held with the Chaplain General of the Army, who will obtain from the Naval and Military Bible Society, and other sources, the means of complying with all requisitions of this description, which Commanding Officers may address to him.

"2. That Commanding Officers shall be directed by the Adjutant-General, to send to the Chaplain-General an immediate return of the number of Bibles, Testaments, and Books of Common Prayer, in the possession of the men, and of the number necessary to furnish one to every man who can read.

"3. That, exclusive of the requisitions which may follow this circular instruction, the Chaplain-General will procure, from the Naval and Military Bible Society, and other sources, such number of Bibles and Testaments, and Books of Common Prayer, together with such religious Tracts as he may think sufficient, to be lodged as a *dépôt* in the orderly room of each corps, in order that recruits, and others wanting such books, may be provided from time to time as they may require them. That these Bibles, &c. shall be kept in a chest, and that the state of this *dépôt* of books shall be inspected at the half-yearly inspections, and the number of Bibles, &c. in store, inserted on the back of each half-yearly return, transmitted to the Adjutant-General: The Adjutant-General will furnish the Chaplain-General, half yearly, with a return of what is required to keep these *dépôts* of books complete.

"4. It is proposed that the expense of furnishing these books to the soldiers now in want of them, as well as to all the recruits who may, from time to time, join their respective corps, shall be borne by the public. But that each man who is found, upon the usual periodical examination of his necessaries, to have lost or disposed of his books, shall be again provided from the *dépôt* of Bibles, Testaments, &c. at his own expense; and Commanding Officers of corps will address to the Chaplain-General a return every six months of such deficiencies.

Signed)

"C. CANTAUB.

"E. EBOR.

"London, Feb. 1825. "W. LONDON."

The consequence of this regulation has been, that a communication, both personal and by letter, has been entered into with the Very Rev. the Dean of Carlisle, Chaplain-General of his Majesty's forces, which, it is believed, will lead to the following results—viz. That the Bibles necessary for completing, and keeping complete, the supply for the whole British army, will be drawn from the depository of the Naval and Military Bible Society. That they will be of the type and size most approved. And, that the only condition stipulated for, and that a very reasonable one, is, that the price shall not exceed that at which Government has already been offered a supply. This will leave a charge of about 2s. per volume to be made up from the funds of this Society. To these preliminaries the Committee have assented, and they are in daily expectation of a requisition for seven thousand copies.

It appears that every modification which his Royal Highness the Commander in Chief has suggested in the operations of the Society, with the view of making them to accord better with the discipline and internal regulations of the army, has in-

variably led to enlarged demands, and to increased facilities of distribution: so that, whilst the Christian injunction of subjection to the powers that be, has always guided the movements of the Committee, they have been favoured with the success of no mean progress, up to the hour in which the above Order was issued;—"an Order so reasonable and wise in all its bearings—an Order most fit to stand written in characters of durability in the regulations of a Christian army—an Order in perfect unison with the feelings of him, the light of whose life still preserves a vivid lingering in the memory of an admiring people—an Order quite in character with the measures of the reign of his present Majesty, in which a sincere and simple adherence to sound principles has been blessed, by the Source of all Truth, with a triumph over all that craft and cunning and concert could devise, or perfidy and blasphemy and power execute; a triumph which shall be appealed to for many generations yet to come;—an Order in character, too, with all those ameliorating regulations which have associated so powerfully the name of his Royal Highness the Duke of York with the present high condition of the British army."

The second point to which the Committee call for attention is, that whereas the objects to whom the bounty of this Society is at present restricted, are the British navy and army, it is recommended that that restriction should cease, and that the objects coming under the naval denomination should include the sailors in the service of the Honourable the East India Company, and fishermen, and all mariners, whether connected with inland or general navigation.

The issues of this year have exceeded the former one by nearly seven hundred copies, amounting, as they do, to six thousand and forty-nine Bibles and Testaments; making the total issues of the Society a hundred and seventy-five thousand four hundred copies.

From the Appendix containing correspondence we extract the following:—

From an Officer in one of his Majesty's

ships, returned from a foreign station.—
"Aware of the deep interest you feel in every extension of the Redeemer's kingdom, particularly through the dissemination of the Scriptures, permit an individual to add one to the many instances where the circulation of the Word of God has been blessed to immortal souls. A seaman on board this ship was a swearing, drunken, inconsiderate character; in short, what sailors generally are, 'unholy and unclean;' but I trust he has now found the efficacy of that blood which 'cleanseth from all sin.' His attention was called to his way of life by an affecting letter from his friends, and he was led to read the Bible, which, but for the Society's efforts, had not been within his reach. He has now for several months manifested that correctness of deportment, meekness, humility, and compassion for the souls of others, which surely denote a disciple of Jesus. Had we not been furnished with Bibles and Testaments by the Society, this ship, with one hundred and fifty souls on board, would not have had more than six or eight copies, and those inaccessible to the bulk of the crew. Others, besides the individual I have mentioned, have shewn concern for their future welfare, although 'in the time of temptation they have fallen away.' May we not hope that some of the solemn truths of the Gospel may yet be remembered, and that the 'bread cast upon the waters, may be found after many days.'

From the Chaplain of a Frigate.—
"From the instructions you were kind enough to give me in your letter of the 4th November last, I was enabled to obtain a supply of Bibles, &c. for this ship's company, according to the number of messes, of which there are twenty-six. If it were not, however, irregular, Captain — has expressed a wish that you would favour us with a few more, especially Prayer-Books; for my own part, I can truly say, that the attention paid to devotion is such, that the money could not perhaps be better employed. At the same time, I have to thank you for your past favour."

MERCHANT SEAMEN'S BIBLE SOCIETY.

The effects of the distribution of the Bible among our sailors, and the consequent importance of the extension of the operations of the Naval and Military Bible Society, as above mentioned, appears in a striking manner from the following extracts from the last Report of the Merchant Seamen's Bible Society.

"The captain readily paid for Bibles for three of his crew, who seemed most anxious to possess them. He spoke in high terms of the Institution, and said, 'Every thing goes on as it ought, when the Bible is regarded by the crew; the

duty is cheerfully done, the owner's property is more safe, and 'all is smooth and pleasant.' The last Bible I bought of you I gave to a poor Englishman at Venice, who told me that he wanted nothing so much as a Bible, and that he would give all he possessed to get one. He begged so hard, I could not help giving him my Bible, and glad I was that I had one to give him."

" 'Here is a Bible which I bought of the Bristol Bible Association,' said the mate, holding it up: 'and this Bible has been the means of placing me in my pre-

sent circumstances. I knew little about letters when I purchased it, but I was resolved to learn to read it if possible; and I soon succeeded tolerably well, to the astonishment of many. I then began to learn to write, and next applied my mind to arithmetic. Thus I learned to read my Bible, to write, and to know navigation, in little more than two years. My Bible is my best chart, and I trust it will in the end guide me to the haven of eternal rest. I feel now that I have one talent committed to me, and it is my aim to improve it.' He added—'Sailors are wonderfully altered about Bristol; indeed every means are now using there, and not in vain, to make them better men.'

" 'The Lord bless you, sir, in your work,' said an old sailor, who had just got on board to see his son. 'My poor old father put a Bible into my chest, when I first went to sea. I read but little for some time, and practised less, but that was the book which led me to know my-

self as a condemned sinner, and Jesus Christ as a suitable Saviour for such a sinner, and I hope at last to reach in safety the port of everlasting rest. I have a boy here, and sons in other ships, and I cannot do better, I think, than follow my poor old father's example, by putting into each of my boy's chests a Bible.'

"The mate spoke highly of the Institution. The custom-house officer replied, 'It is indeed astonishing what wonderful good has been accomplished amongst sailors lately, and your Society, no doubt, has contributed largely towards effecting that change. I never saw so many Bibles before, in the whole course of my long service, as I have seen in the last three or four years, on board of the different vessels I have visited. There is not that profane swearing, or blackguard talk, amongst them as formerly: there is a vast change, in my opinion, in the habits of sailors, for the better.'

NEWFOUNDLAND SCHOOL SOCIETY.

The Annual Report of this Society is preceded by a valuable Sermon from Proverbs iv. 18, preached May 9, by the Rev. Henry Budd, which contains, among other excellent matter, the following appeal.

"Let me, then, call upon you for your aid, to enable us to apply these principles in educating our neglected fellow-subjects of Newfoundland.

"And here I would first premise, that as the inhabitants of this colony consist of individuals of different denominations of religion, it is the desire of this Society to accommodate its education to the moral wants of those it proposes to benefit, in such a manner as, without any sacrifice of principle, may, by the blessing of God, most commend it to their acceptance. Desirous as it is of becoming a general blessing to the uneducated population of the island, the Society has thought it expedient to express itself explicitly on this subject. 'It being the object of this Society,' it says, 'to supply the moral wants of the uneducated part of the community of Newfoundland, while it adopts Dr. Bell's system of instruction, it is cautious of giving offence, by insisting on the general introduction of any particular catechism. The Society intends that all the children of the schools should receive instruction in the holy Scriptures, and that, upon one or more days in the week, the children of the Establishment should be instructed in the Church Catechism, and that the attendance of all other children, at such seasons, should be left to the discretion of their parents.' The Society, therefore, acts wisely in accommodating its means to the character of the soil it has undertaken to cultivate.

"But, however willing the Society may be to 'become all things to all men,' so far as forms and means are concerned, 'that it may save some,' yet the principles of its education must be considered as unaccommodating and unchangeable: the Scriptures of immortal truth are the subject of its instruction; and the one great truth they are revealed to convey, 'Christ, the power of God unto salvation, to every one that believeth,' the great efficient principle, by which, under the influence of the Spirit, man is to be educated, as a blessing to himself and his neighbour, and an honour to his God.

"The island of Newfoundland seems to have peculiar claims to our attention.

"It is our oldest colony. It was discovered and annexed to the crown of England, in the reign of King Henry the Seventh, by the celebrated navigators, Sir John Cabot and his son Sebastian; to the latter of whom the discovery of the continent of America seems justly due.

"And, as it is our oldest colony, so it is that, probably, the moral state of which has been most neglected."

"It has a claim upon us for arrears. Its population is said to consist of ninety thousand souls, most of whom, either themselves or ancestors, were inhabitants of Ireland, or the western parts of England; and this, spread along a sinuous coast, of six hundred miles in extent, with a Christian ministry, including all denominations, quite inadequate to their wants, and a provision for general instruction more inadequate still; there being, it is said, but one free school in the island, and that such other schools as are instituted for the poor, are 'but of contracted

operation, and none of them, as it is understood, possessing the advantages of the new system of instruction."

"Nor are we wanting in encouragement to proceed. The people of the island are desirous to receive instruction, the Society having received frequent and pressing applications from them for teachers; and they have promised to assist the Society, both with money and labour, to erect the necessary establishments.—Teachers, both male and female, are rising up at home, and presenting themselves as candidates for the Society's missionary labours.—Success has attended the efforts already made; the two masters sent out last year being engaged in educating about 380 persons, children and adults.—And, lastly, the Government have encouraged the Society to exertion, by a grant of money, for their chief school and master, at St. John's, and by a promise of a grant of land for the necessary buildings.

"Let me, then, conclude, by asking your encouragement also. We ask of you an interest in our endeavours;—money to support them;—masters to carry them into effect;—and prayer for a blessing, that we may obtain the desired success.

"We ask first, an interest in our endeavours; without exciting your interest in our favour, we in vain expect your influence and aid. We ask also for your money; if your heart is interested in our cause, we shall not want the support of your purse. Favourable as circumstances are, yet we cannot hope to effect much without money. Much as may be expected from the kindness of Government, and from the voluntary exertions of the people of Newfoundland, yet, after all, the mother country must be depended on for a parent's interest and a parent's support. If the Society meditates the establishment but of twenty schools, (and these will be but an indifferent provision for so large a population,) at least 6,000*l.* will be required, in addition to native contributions, for their original establishment; and for the permanent support of these schools, together with incidental expenses, we cannot calculate on a less demand than from 4,000*l.* to 5,000*l.* annually: we ask you then to supply the funds according to your ability.

"Nor can I omit this opportunity of asking for masters and mistresses: there may be some young persons in this congregation, who are not yet settled in life, and whose hearts are so filled with the love of God and man, that they may be meditating the devotion of themselves to missionary labours."

"We ask, lastly, for your prayers."

The following brief extracts from the correspondence in the Report are all we can at present insert.

"As to the number of the children, we

may safely say there are enough to fill many schools, as we often see them in groups among the cottages, and truly, if we may judge from their countenances, they are most interesting. We have taken several walks to see our new abode, and when I compare my present ideas with those I formerly entertained of this place, how contrary they seem! Instead of craggy rocks, and barren houseless land, the neighbourhood of St. John's is, at this season (September), very fertile—the crops of hay gathering; potatoes, oats, and a great variety of vegetables growing; cottages, with their gardens, scattered about, the new roads, &c., make it appear to us, indeed, a new-found-land; and it needs only a better cultivation, to make it a happy land. When we look also at the harbour crowded with vessels coming from, or bound to, almost every part of the world, how important does this station appear!"

"I have had much conversation with the fishermen who come from the different out-harbours and coves, and it is lamentable to hear how many there are, residing at those various places, without any means of instruction—many of the men have begged spelling-books for their children, whose wants I have supplied." "The boys not only make a great improvement in their learning, but in their behaviour also; there is, in many, a visible alteration; some, who at the first were proud and disagreeable, are become quite humble and attentive; others, who were affronted at every reproof, are now affable and kind."—So rapid, indeed was the success of the school, and so great the desire of the poor to obtain instruction for their children, that, in three months from the day it opened, no less than one hundred and thirty-two children were entered on the books, and regularly attended.

"Our little flock (observes one of the schoolmasters), resembles the church of Christ, being one of a city, two of a family; and oh, may they be the precious of the earth! Sufficient are they, if we receive no more, to spread the knowledge of a Redeemer along the bleak and rocky shores of this island.—An evening adult school was opened this week, and is considerably increasing; the first scholar was an interesting Bermudian, a Black boy, lately come from Bermuda; three also of the young men employed on the wharfs have joined it, and several others are coming."

The first communication which the Committee received this spring from Newfoundland, announced the welcome intelligence, that when the central school closed at Christmas, for the holidays, the total number of children on the books was one hundred and forty-six, and that when it reopened, there were in attendance, seventy-eight boys, and seventy-five girls, making together one hundred and fifty-three.

Notices and Acknowledgments.

It was very far from our intention to advert again to the Apocryphal Question : we are, however, compelled, by various communications, to append a few remarks.

1. We are accused of error, misstatement, rash interference, &c.—We plead not guilty. We are not infallible; and have never laid claim to infallibility; but are quite prepared to confess our faults, and rectify our mistakes, whenever we can discover them. If, therefore, those who are so confident that our review of this controversy is full of errors, &c. will kindly point out a few—nay, even one or two—we will endeavour to correct them without delay. To talk of rash interference, is highly absurd. When the Edinburgh Statement, the Cambridge (or, more properly, Mr. Venn's) Remarks, and Mr. Simeon's Letter, were publicly advertised and extensively circulated, it surely became our duty, as reviewers, to notice so important a controversy.

2. It has been said "that in cautioning auxiliaries, secretaries, &c. from adopting rash or hasty resolutions, or from committing themselves in any way to measures which may tend to schism or disunion," we gave advice inconsistent with the exigencies of the case, which especially call for an exhibition of public and Christian feeling.—It was not our intention by this caution to prevent Auxiliaries, &c. from expressing, in firm and respectful language, to the Parent Committee, the views which they might entertain on this important subject. For we are fully persuaded, that if the Parent Committee had any idea how decided the Christian Public are against countenancing the INTERMINGLED *Apocrypha*, the question would be set at rest for ever. But we wished to warn the friends of the Inspired Volume against pledging themselves to measures which they might afterwards be called upon to retract;—a caution obviously suggested by the conduct of the Edinburgh Committee.

3. The intimation "that the Sub-Committee to whom the question has been referred, is not fairly chosen, in that a majority are supposed to favour the *Apocrypha*," is not very probable. The Sub-Committee certainly contains some very acute and decided opponents of the *Apocrypha*: nor is there any ground of alarm, since both the special and the general Committee must bow to the public voice. We give no credit to the report that an alteration of the fundamental laws of the Society will be attempted: the idea is too absurd to be entertained. It implies a confession which the Apocryphal party are certainly not disposed to make. Any such alteration could only be made at a General Meeting; and when any considerable diversity of sentiment prevails, in a numerous assembly, it is difficult, nay almost impossible, either to enact new laws or alter the old. All the plans which have been suggested about separate funds, appear to be on this ground impracticable. The friends of the *Apocrypha* may form a new Society: they cannot re-model the old.

4. The Bristol Auxiliary has unanimously adopted a series of resolutions, disapproving, in very decided terms, of employing the funds of the Bible Society in publishing or circulating the *Apocrypha*. Similar resolutions are preparing throughout the kingdom, and are only delayed out of respect to the Parent Committee.

5. A new and enlarged edition of Mr. Gorham's pamphlet has appeared; shewing clearly that the separation of the Apocryphal Books from the Inspired Writings is a grand pillar of Protestantism;—that as such it was studiously maintained by Luther; *Lonicerus*; the Editors of the Geneva and of Olivetan's French Bible; by Cranmer; Latimer, Calvin, the Synod of Dort, &c.;—and that it must still be maintained, if we would refrain from placing a serious stumbling-block in the way of the Jews, who are most strictly attached to that canon of which they have so long been the guardians. Mr. G. points out the absurdity of two separate funds, as being contrary to the first Law of the Society, which declares that this Society has a sole object. This valuable production suggests, for the consideration of the Public, the following Resolutions:—

"I. With regard to the general principle:

"That the British and Foreign Bible Society shall neither print nor circulate the Apocryphal Books.

"II. With regard to Foreign Societies which publish Bibles containing the *Apocrypha*, but separate and distinct from the Canonical Books:

"1. That grants of money be made, under an express stipulation, and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the Canonical Books only.

"2. That grants of the Canonical Books be made, either in whole or in part.

"III. With regard to Foreign Societies which publish Bibles containing the *Apocrypha* mixed with and undistinguished from the Canonical Books:

"1. That no pecuniary grants be made for the purpose of aiding the printing or publishing of any edition of the Bible, in which the *Apocrypha* shall be mixed and interspersed with the Canonical Books.

"2. That grants be made of the Books of the New Testament, or of the Canonical Scriptures of the Old Testament in whole or in part, but that such Volumes be invariably bound."

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MEMOIRS OF THE REFORMERS.

ZEGEDINE.

THE serious student of ecclesiastical history must be deeply affected at that judicial providence, which permitted the unfaithful Christians of the East to fall under the tyrannical power of the Mohamedan rulers. What thick darkness hath been suffered to hang over that division of the globe, from whence the light of Revelation first broke on the nations! Who does not hail with delightful anticipation the endeavours of zealous professors in the West, to return to this unhappy portion of the family of man that best of boons, "the glorious Gospel of the blessed God!" But whatever difference may have existed between the gross imposture of Asia, and the plausible superstition of Europe, they have both borne the characteristic feature of opposition to the spirituality of the pious and humble follower of the Messiah.

From the recorded sufferings of those champions of truth, who have sustained the violence of both adversaries, may be selected the memorial of the good Zegedine. Stephen Kish derived this appellation from the place of his birth, a town on the Theiss, in Hungary, where he was born in the year 1505. Successively educated at Zegedine, Lippain, and Gyula, he made such progress, that on the loss of his parents, in early life, he undertook the charge of instruction; but, dis-

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satisfied with his own attainments, he much desired to become the pupil of Luther and Melancthon, at Wittenberg. Poor and inexperienced, he contented himself for a while with a sojourn at Cracow, in Poland, which was noted for the study of musical, as the chief schools in his native country were for grammatical, authors, to the neglect, however, of the Hebrew and Greek languages. In 1541 he was enabled to undertake the expense of a German journey, and, arriving at Wittenberg, read logic with Melancthon, and divinity with Luther, for three years; at the end of which term he returned to Hungary, and became a tutor in great estimation and request.

He was hired by the townsmen of Thasnyadin to educate their children in the liberal arts, but in the course of instruction was constrained to speak to the people on the truths of the Gospel; intelligence of which was brought to the treasurer of the king, through means of a monk, who was tutor to the monarch's son. This brutal officer, ordering him to make his appearance, sentenced him to be scourged, and struck him as often as he attempted to reply to the accusation against him, and pricked him so severely with his large iron spurs, that he was almost slain. He then demanded of him two hundred books, which were his only treasure, and drove him out of the town. After

wandering for some time in a state of destitution, he found employment, in 1545, as teacher in the academy of Gyula.

In the following year, through the recommendation of two respectable scholars, with whom he had formerly studied and travelled, he was admitted to preach in the church of Cegledine; and was there not only permitted, but even invited, by the master of the school, to lecture on Melancthon's Common-places; when he took the opportunity of pointing out to his classes the errors in the Popish decretals, and the works of Gratian, and had the satisfaction of perceiving the fruit of his labour in the spiritual benefit of many of the younger hearers. Besides these was an ecclesiastic, named Albert Bakoni, who was afterwards bishop of that place. He became familiar with Zegedine, and used to say, "that though he was himself the senior, he always listened to him and revered him as a parent; and, from a sense of his usefulness, prayed that *his* life might be extended rather than his own: and, that whatever learning he might possess, it had been improved and refined by the culture of Zegedine." Having continued there two years, and wedded a lady named Ursula, it happened, on his passage through Makoua, that he was earnestly solicited, by some agents of Count Peter Petrovitz, governor of Temeswar, to undertake the management of the academy of Temeswar, the principal town of the Bannat. He accepted the invitation, and preached there also with much acceptance, till, on the death of that governor, another succeeded, who was a ferocious soldier and ignorant Papist; when our reformer and other Protestants were immediately ordered to depart. The incursions of Turkish troops conspired with the threats of the governor to hasten their removal. Zegedine, once more a wanderer, settled successively at Thur and Bekesh, still engaging in

teaching youth, and exercising his ministry in the churches; while his patient demeanour, blameless conversation, and scriptural fidelity, gained him the general admiration. But the jealousy of the more inveterate Romanists was excited by the conversions which he was the happy instrument of producing in various directions. A peasant overheard a captain commanding some Italian soldiers to murder him, and, running hastily to our reformer, said, "Sir, why are you staying within the walls of this school? why do you not make your escape as soon as possible? There are soldiers now waiting to fall on you and kill you! If you have any thing which you value, entrust it to me, and depend upon my care!" While the peasant was warning him, he perceived the approach of armed men, and fled to his chamber; where, opening a window that looked into his garden, he gave the man a purse filled with money, which he requested him to keep safe, according to his promise. The soldiers, rushing in, plundered him of his books and goods, except a little straw-bed, and, binding him, took him away to their captain. But a kind Providence appeared in this extremity. Among the soldiers was one who had been his pupil, and was much attached to him, who enabled him to escape out of custody across the river Korosh. Returning to his house, when the troops had left the vicinity, some women restored to him another bag of money, which they had found in the bed; but the man to whom he had confided his purse never made his appearance.

He now received a secret invitation from the inhabitants of Tolna on the Danube, whither he repaired in 1553, accompanied by a body of these simple-hearted people, and by a single domestic. Here also, after labouring in the school, he was invited by the minister to preach on holy-days, and subsequently on the

Sabbaths. As he had lost his former wife at Bekesh, he entered again into the marriage state, with a female named Elizabeth, who was equally noted for beauty of person and propriety of conduct, and was the widow of a late pastor of Tolna, who had fallen by the pestilence. But as Starin, the minister of Tolna, who was superintendant of his district, was going towards the Dran, the Lascovians entreated him to send Zegedine to be their schoolmaster and preacher; when Starin, joining his own exhortations to the request of the Lascovians, ordained him to that charge in 1554. He was now admitted to the Doctorate, and superintendency of that barony; continuing to instruct the young and lecture the adults, industriously teaching the ignorant, and faithfully warning the dissolute, many of the priests resorting to his lectures. His counsel was much sought after by the governor of a neighbouring castle, and his usefulness seemed to be daily increasing; when, in the course of a few years, he was removed to Calmantz, by the authority of the principal lords of that country; for it was the purpose of that God, who worketh all things after the counsel of his own will, to promote his glory by continually changing the scene of his servant's labour.

In 1561 a greater calamity was suffered to visit him than he had ever yet experienced. Preaching on the feast of the Circumcision, he was led to notice the signification of names imposed by the Jews on the children presented to be circumcised, as by Christians on the candidates for baptism, and observed, "that Ursula meant a little she-bear." A woman of violent temper, spouse of one Albert Furia, was highly incensed, and made a bitter complaint to her husband; alleging that the preacher had by design alluded to her name, to disgrace her before the whole congregation, and that he ought to

be called to account for the contumely. About the same time, Mohamed Bey, governor of a town called Funt-kirchen, or Five-churches, coming into the neighbourhood, was sumptuously entertained by the citizens of Calmantz, who made this Turkish petty tyrant some valuable presents; whereupon he gave them to understand, that he expected they would furnish his chief officer, the wayvode of Copeswar, with four or five ells of precious cloth. As they suffered several days to elapse before they complied with this intimation, the enraged officer came down upon them with his troop, while they were engaged in public worship, and excited general consternation, the elder persons fleeing out of the church, and the younger concealing themselves wherever they could. They Turks searched every quarter, sparing some of the youths, but seizing many of the adults—among whom were Zegedine, and Emeric, a schoolmaster—and, placing them on horses or chariots, led them to Copeswar. The wayvode immediately wrote to the bey that his men had taken prisoners so many guards, instead of naming townsmen; in consequence of which, when the citizens who escaped had collected the tribute, and carried it to him, asking pardon for their delay, and beseeching the restoration of the prisoners, especially of Zegedine, he told them, "that they had come to their senses too late—that he could not grant their request, because he had already advertised the bey that he had taken some guards with the priests—that they must therefore go to the chief himself, and make their humble suit to his clemency."

They accordingly waited on the bey, and the captives were ordered to be restored. But the citizens of Calmantz, having sustained many injuries from the wayvode, moved the bey to depose him from his office. The crafty Turk, however, gave him more valuable bribes, and

persuaded him that he had never ill-treated the complainants, or depopulated their streets: on which Mohamed said, "I will have some of your respectable townsmen, and especially your priest, on whom I can depend, brought before me, that I may inquire into this affair." When they told Wolfgang Pernitz, governor of Babotsha, the bey's requisition, "Take care," said that nobleman, "how you trust Turkish faith; you may go, but I cannot warrant your return." As soon as the deputies appeared before him, he scowled on Zegedine, asking, "Why do you, vile priest, dog as you are, run about from one castle to another? Have I not been acquainted with your practices a long time? I will take care, too, that you shall know them yourself!" To this threat Zegedine replied, "Assailed as we have been by fire and water, we are driven whither we would not!" The Turk's eyes flashed with rage at this reply, and he commanded him to be thrown into prison. They immediately offered a costly ransom, as the tyrant expected; who delayed his release in hope of a larger donation, and told them that he could not give him up till he had communicated with Albert Furia, who, as one of the richest men in that district, could afford to advance the highest sum for his liberation. To this effect he was charged by Pernitz, but, yielding to the vindictiveness of his wife, he secretly intimated to the bey, "that he ought not easily to let go his victim, for he might obtain a thousand florins for his ransom." Instigated by this treacherous hint, the Ottoman increased his cruelty, and made his captivity more terrible: when, finding the money brought in more slowly than he wished, he blamed the keeper of Zegedine for using him too gently, which (he said) was the reason the ransom was delayed: the barbarian, therefore, had him whipt with knotted thongs till the blood gushed out

profusely; nor would he have desisted but through the remonstrance of the neighbours.

A few days after, the tyrant went to Tolna, taking his prisoner with him; when the Tolnese interceded for him, with a liberal offer; but he answered, that he would not release him, before the daughter of the recorder of Tolna, imprisoned by the Hungarians, was restored to liberty. The people of Calmantz therefore, through the mediation of Pernitz, redeemed her for three hundred florins, and presented her to the bey, after she had been bathed, perfumed, and elegantly clothed in the Turkish fashion; but the barbarian broke his promise. The prince of Transylvania next sent ambassadors requesting his release, but without effect.

Many travellers, commiserating his state, visited him, and gave him money; but his cruel keeper extorted most of it from him, the bey ordering him to be kept on short commons. As he was bound with heavy chains, the Turk permitted him sometimes to visit Christians who desired his society, when he had an opportunity of preaching. It pleased God also to touch the hearts of some of the courtiers, who pitied his protracted confinement in a noisome cell, and laboured to procure his liberation. Menaces and enticements were alternately used to draw him from the profession of Christianity, but, in the energy of Divine Grace, he was constantly enabled to war a good warfare; and when, from hope of greater gain, his jailors removed him to a part of the prison where he could associate with other captives, he comforted them by his godly exhortations, and refreshed them by the application of Scripture promises: so that, though in bonds, they rejoiced in the liberty wherewith Christ maketh his people free, and, though in destitution, they were fed with "living bread," and "meat which the world knew not of." To which might be

added, that even their temporal condition was bettered by the number of those who brought relief to Zegedine, while they partook of the same bounty. Moreover, while in this confinement, he was persuaded by some neighbouring pastors, and induced by the hope of benefiting posterity, to write his Theological Common-places and other works. His relative affections were wounded at this period, by the loss of an amiable step-son and three of his own daughters; so that he had sorrow upon sorrow; but the grace of God still ruled in his heart, and caused his consolations to abound in Christ Jesus.

At length, after enduring captivity a year and a half, it was ordained in Providence, that, as he owed his suffering to the malevolence of one woman, he should procure his liberation by the sympathy of another. This lady, named Helen, was of a noble Hungarian race, who, in travelling with her husband, had been much shocked to behold a venerable teacher, like Zegedine, lying in squalidness and barbarous oppression, for whom she knew public prayers were offered up by the church of Gyula. Some individuals wished her husband to use his influence with the Turkish authorities in behalf of the prisoner; but, of haughty and imperious character, he deemed it too great a condescension to interfere. Soon afterwards, his wife, to whom he was exceedingly attached, being likely to die in child-bed, besought him, as a parting request, to endeavour to obtain the release of our reformer; when, overcome by her earnest entreaty, and seeing the infant pining in her arms, he shed tears, and engaged on oath to accede to her desire. He tempted the bey with the offer of military accoutrements, brazen helmets, breastplates, and coats of mail, of German manufacture, to the amount of twelve hundred florins. The offer was accepted, and the good man released.

Zegedine soon collected, from the Protestants of different towns, two-thirds of the ransom, which he carried to his benefactor, and then repaired to Calmantz, where his friends assembled to congratulate him, and to celebrate the nuptials of his step-daughter Catherine; after which he undertook the pastoral charge of a place called Kevin, a little before Easter in the year 1563. About the same period he experienced the guardian care of his God in the preservation of his life; for, driving by the side of the Danube, on his way to Buda, the horses, being very heated and thirsty, rushed violently into the river; but, when they had swam about twenty-five paces, they turned of their own accord, and brought him safely to the shore.

A boasting friar challenged him to a disputation, of which he readily accepted, and agreed to hold it in the great church. On the day appointed, a multitude being assembled to witness the contest, his adversary made his appearance with much display, his servants carrying many volumes after him; but he so baffled the friar in argument, that his friends, one after another, shrunk away with shame, and even his attendants deserted him; when the discomfited sophist was fain to depart, bearing on his shoulders his books in a large sack. Zegedine obtained also another kind of victory; for the Turk, who had treated him so cruelly, was so stung with remorse, that he had no rest of conscience night or day, till he came to the injured saint for his pardon, which was easily granted.

The life of Zegedine was an alternate scene of danger and preservation, beyond the ordinary circumstances of men. In the year 1566 his property was preserved in the midst of a conflagration; and about the same time, being warm after eating in the month of July, he invited two friends, named Scaricæus and Cibinius, to bathe with

him in the Danube; the former of whom, as the most expert swimmer, supported the latter and Zegedine in the water. After a while Zegedine parted from them, but almost immediately sank, when his friend, diving to the bottom of the river, caught hold of him, and, dragging him out, bore him to a neighbouring mill, where he was put to bed. He recovered from this accident; but in 1572 fell into a lingering sickness, and placidly resigned his spirit into the hands of his Redeemer on the second of May, at sixty-seven years of age.

THE VESSEL IN A STORM—*MARK* iv. 35-42.

WITH terrors armed, of chilling form,
Destruction threatening all around,
The dark appalling midnight storm
Bellow'd its hoarse portentous sound.

The treach'rous sea soon took a part,
Foam'd white with rage, and swelled the roar:
O Pity! save that hapless bark,
That left so late the ev'ning shore.

See, by the momentary glare
That red illumines the angry sky,
How, urged by elemental war,
She sinks in depths—she mounts on high.

Oh see! the hull is nearly full!
O'er strength and skill the waves prevail.
She founders! nor one trembling soul
Escapes to tell the mournful tale!

Hark! heard you not that piercing cry
Borne by the winds across the wave?
Sure 'twas the shriek of those that die,
When low they meet their gulfy grave.

But, stay—the bark emerges yet—
Death's closing jaws resign their prey—
The roaring winds their noise forget,
And, awed, the billows slink away.

Say whence the change? As soft and sweet
As infants slumber on the breast,
ONE PASSENGER had fallen asleep;
Nor waves nor tempests broke His rest.

Worn by the labours of his love,
Surrounded by a chosen few,
He slept—their hope and faith to prove:
He slept—and yet their dangers knew.

He spake! "Ye winds, your clamours cease!
Sink into silence—'tis my will!
Ye vaunting waves, retire in peace!
Hide your proud front, and hence be still."

The winds, abash'd, heard the rebuke,
Sighed with remorse, and died away;
The humbled sea its rage forsook,
And smiling calms led on the day!

NAUTILUS.

THE AGED SISTERS,

OR A WORD TO THE POOR AND TO THE RICH.

WHILE the pages of philosophy abound with recommendations to submit to "the things that are," however afflictive, they offer no motives sufficient to produce this state of mind; but the religion of the Gospel furnishes a principle which can render the possessor of it not only patient in tribulation, but even joyful in hope. Often does the experience of the lowly follower of the Saviour elucidate, and his example exhibit to the world, the truth of this remark, under the most distressing and appalling circumstances of sickness, poverty, and old age, with all its concomitant infirmities. One striking and very affecting exemplification of this truth has lately been brought to the knowledge of the writer of this memoir; and in order that so bright a display of the power of godliness might not bloom and send forth its fragrance in its native soil *only*, it is thought right to give it to the public in the present form.

On a barren down in the parish of B——, not twenty miles from the Land's-End in Cornwall, lived two aged sisters, whose whole income did not amount to more than five pounds per annum—that is, about eleven-pence half-penny per week for each sister. This small pittance, without any parochial relief, formed the sole means of their support. One of the sisters had attained her ninetyeth year, and the other had reached the age of eighty-four. Many were their infirmities, as might be expected from this advanced period of their lives. One of them was blind; the other had an inveterate and incurable disease in one of her legs—and under these circumstances they had no one to attend them. They lived alone; and had it not been for the kindness of their neighbours, they would have often wanted the daily supply of

water and other common necessities of life. Yet, under these circumstances, these poor and aged women enjoyed blessings which the rich and the great, who know not the grace of our Lord Jesus Christ, are entire strangers to. Though their fig-tree did not blossom, neither was there fruit in their vine, yet, being partakers of the faith of the Gospel, they could rejoice in the Lord, and in no ordinary way joy in the God of their salvation. Their life being hid with Christ in God, their hopes and pleasures were derived from him alone. They were content and happy under the decrepitude of age, and under the privations of extreme poverty. They walked humbly with their God, thinking little of themselves, and expressing grateful surprise when they received any trifling assistance from others. In a friendly visit once paid to these sisters, by a lady who wished to afford them some little relief, they were asked what they wanted most? One of them replied, "*the help of God, to be more thankful for what I have;*"—thus exhibiting at once the deep sense she entertained of her dependence on God for the exercise of the grace of contentment, and the elevation of that mind which has God for its portion. The age and many infirmities of these sisters, and their great distance from the parish church, prevented their attendance on public worship; but this loss was in some measure supplied by the stated visits of some of their pious neighbours, who met under their humble roof for the purpose of reading the Scriptures, of prayer, and praise; relying on that promise of the Saviour, that "where two or three are met together in his name, there is He in the midst of them," and that to bless them. These were seasons of peculiar delight to these aged saints. They spoke of them with a

kind of holy rapture, and described them as "lively meetings." Thus did the Lord feed and nourish these "hidden ones" with water in the wilderness and streams in the desert. In the month of February 1825 the younger sister became increasingly ill, and a very few days of pain and sorrow wafted her happy spirit to the bosom of her God and Saviour; where she will hunger no more, neither thirst any more, but where she is led to fountains of living water, the streams of which cherished and gladdened her soul as she traversed this wilderness state. The surviving sister, like Simeon of old, having seen the salvation of God, is waiting and longing to depart to that city which God has prepared for them that love him; where shortly her praises will mingle with those of her now happy sister, unto Him who loved them, and gave Himself for them.

I subjoin a few short extracts of letters, giving an account of these aged saints, addressed to the writer of this memoir.

"January 12, 1825.

"I went to see the two sisters, whose sufferings are increased greatly this winter; the younger having such a leg as I never saw. Poor old creatures! I have seldom felt more compassion, and yet combined with feelings of pleasure. So near their end! and so soon to leave, besides their burden of sins, so many infirmities and animal sufferings! The cottage in which they live, you have heard described. It is poor and bleak beyond what I expected to find it; every thing, like themselves, worn out—no one to take care of them in 'age and feebleness extreme.' They are both so deaf, that, added to the dulness of apprehension from their advanced age, it was difficult to communicate any thing to them: but they spoke spontaneously what I wished to hear, of their hope and joy in God their Saviour. It was edifying to notice 'the affection of the elder towards

her suffering sister; her eagerness that Mrs. — should see her leg! When I asked her if she did not find the exertion she was obliged to make in the house very difficult, she said, 'Yes;' but added, 'she ought to do it for a sister who had done so much for her.'"

"January 15, 1825.

"I called on the two old women, and found them sad sufferers. Both are so weak as to be unable to help each other. A most dreadful sore leg afflicts the younger, who is eighty-four years of age. I mean to try *if they will allow me to apply for parochial relief*, that a person may attend on them in their present helpless state. Their house is tumbling down, and, with an old blind dog, the whole appearance is deplorable. Five pounds a year is their whole income: yet still they speak of their *bright prospects*, and of the kindness of their neighbours."

Feb. 3, 1825.

"One of the dear old pilgrims on the down is departed. I saw her a fortnight ago. She was then, as to worldly circumstances, most forlorn, with such a wound in her leg as I never beheld! The other sister, at ninety-one, was her sole attendant. They wondered at the kindnesses bestowed on them, and seemed only to lament their want of gratitude and patience. She sent me word on Saturday, that she was waiting the Lord's leisure—and on the Monday she was received into rest."

July 1825.

"I have never yet been able to get to the almost inaccessible residence of the surviving sister, though I plan it now the roads are better. It was a most affecting sight, when she was removed in a cart two miles off, the day after the funeral of her sister; all the neighbours surrounding her, and she bidding adieu for ever to the wretched hovel which had so stately been the place of prayer and praise to the God of her

mercies. It is now in other hands; repaired and beautified *without*, but no longer the resort of the poor and pious couple *within*. I never can forget its pristine appearance, or the aged sisters who once inhabited it."

This brief memoir teaches us the value of the grace of God in the heart; which enables the possessor of it to bow submissively to the Divine will under the most painful circumstances, and even to sing in this valley of tears the song of praise and joy. Surely such a principle ought to be prized and sought for above all other possessions. It is the one thing needful—that good part, which shall never be taken away from those whose hearts have been inclined to choose it; and by which alone any are enabled to do and to suffer the whole will of God. What was it that supported the holy martyrs, and enabled them to triumph even in the flames, but faith in the Lord Jesus Christ? And, as faith cometh by hearing, and hearing by the word of God, let the poor read the Holy Scriptures, and pray for the Divine Spirit, that they may be enabled to mix faith with the word, and glorify God their Saviour in every fiery trial of poverty, sickness, neglect, persecution, and death; and at length may be admitted, through the atonement and righteousness of the Redeemer, into those mansions where sin and sorrow and sickness shall be known no more.

But, whilst this little history addresses itself to the Poor, and demonstrates that "godliness with contentment is great gain," it reminds the Rich in this world's goods,

that the poor are left in the land to afford them occasions of relieving their wants out of that abundance with which it has pleased God to entrust them. Hence the numerous scriptural exhortations to the exercise of this grace. They are commanded to be "ready to distribute, willing to communicate," and not to wait till cases of distress are brought before them, but to "search out the cause that they know not." Who would not have rejoiced to have been the instrument of conveying some little assistance to these poor and destitute members of Christ's body? and yet that gratification could not have been enjoyed by any but those who sought them out in their mean abode; for it was with these aged saints, as with the poor of Christ's flock in general, that they were retired, not obtrusive; patient, not clamorous; more anxious to spread their distresses before their gracious God and Saviour, than to pour them into the ears of their fellow-creatures. Had there not been some persons in the neighbourhood of these sisters, who felt it a privilege as well as a duty to visit the abodes of want, this aged couple would have been deprived of the supply they needed, and those benevolent persons would have lost the high gratification of being the honoured instruments of imparting it; and thus a large revenue of praise would have been withheld from that God from whom cometh every good and perfect gift, and to whom must be ascribed the glory of all we are enabled to do or to suffer for His Name's sake.

H. G. E.

ACCOUNT OF THE DEATH OF MISS HANNAH B——. IN A LETTER FROM HER SISTER.

ALLOW me, my dear friend, in behalf of my dear mother and self, to acknowledge with grateful feelings the favour of your kind letter; and
OCT. 1825.

imagine not for a moment that you have been deemed at all too officious, in endeavouring to soothe our griefs. No: we feel obliged to

you, as to the many sympathizing friends who have offered to us the balm of consolation: and if it be pleasing to us to know that we are remembered in the day of trial by our earthly friends, what exquisite bliss is administered to us in the idea that we are not forgotten by that Friend who reigns on high! He has poured into our souls a heavenly, healing balm! He made the dear relative, for whom we weep, an instrument to diffuse peace and comfort into the mind of each drooping friend that watched around her dying bed. We weep, it is true; but "we sorrow not as those who are without hope." Oh, no! We have not only bright *hope* to cheer our souls; but full confidence that our dear Hannah is now before the throne of God; and will join with the saints of light, in singing praises to Him, and to the Lamb, for ever!—Is this, then, my friend, a cause of mourning, or of rejoicing? Truly, the latter: and we feel thankful to our Heavenly Father, that he has enabled us to look upon this bereavement in a proper point of view; and in some measure to cast aside selfish feelings, and rejoice that "our loss is her gain."

I flatter myself, that to you, who so very kindly sympathize with us in our troubles, some little account of the death of my dear sister may not prove entirely uninteresting. I will therefore endeavour to give you a short sketch of it.

We had, a little while ago, entertained hopes of her recovery; but, a few days before her death, we perceived a great change for the worse—not only in her appearance, but she experienced much difficulty in breathing; which she bore with Christian patience, as she had all her illness. The morning of the day before she died, she seemed in pain, and said, she thought she should not be long. My sister Martha, who was standing by her bed-side, said, "The Lord will support you: He is sufficient for all

things." She replied, "Oh, yes! I know he is:

"His purposes are ripening fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

She then expressed herself as being very happy in her mind. She had too much difficulty and shortness of breathing to allow her to talk much; but several times in the course of the day said, "I am ready to take my departure"—"If I die, I know I shall be happy." I sat up with her the following night; and, the next morning, thinking it necessary to go out, I told her my intention; but said, that I would return immediately. Upon which she reached her dear arms out of bed, and, clasping them round my neck, said, "No; do not go! do not leave me! I love you dearly. Never leave me—never leave me!—no, no—never, never."—The feelings of that moment I shall not attempt to describe: they were such as I never experienced before. I assured her, that, while she remained here, I never would leave her. My dear mother then came in, and, embracing her affectionately, she said, "My dear mother, I love you dearly—Do not grieve after me—I am very happy—You have been a kind, an affectionate mother, to me—one in a thousand. I have often said that you have exerted yourself, and done far more for me than you ought to have done." As each of my dear brothers and sisters came into the room, she embraced them tenderly; expressing her affection for them, and her hope that she should meet them in glory. On seeing us much affected, she said, "Do not grieve for me: I shall soon be better!" She expressed her thankfulness that her breath was now easy, that she could talk to us; and said, "If it be the will of God, he can raise me up yet; but if I die, I know I shall be happy."—She then said, "Where is my dear father?" He came to her, and she, clasping her arms

about his neck, said, "My dear father, I love you dearly—you have been a kind, tender father to me—you have been very anxious about me. I have long seen your anxiety for the good of my soul; and it will be a consolation to you to know, that you have been the cause of my happiness now. You have often talked to me, and I might have seemed inattentive; but 'bread cast upon the waters shall be found after many days.' We have a very faint idea of eternity; but I know, that, if I die, I shall be happy—and not for any thing that I have done, but for what Jesus Christ has done for me: He has died for me."—She then said, "I should like to see dear William, and Ann, and Thomas" (alluding to my two brothers and sister, who were in London), "but it is not worth their while to come—but, give my kind, my dying, love to them." She expressed a wish to see Mr. M—— (our brother-in-law) but said she did not wish to see any strangers.

Soon after this she made an effort to raise herself up. I raised her up; and then, stretching out her arms, as though she had been going to fly, and casting her eyes up to heaven, she exclaimed, "Oh, take me, take me to glory! Come Lord Jesus! come quickly."—This appeared to all around her a kind of death-struggle; but, sinking back again a little, she said, "I fear the stroke of death is not over." She then for some time appeared quite easy; only once, stretching out her arms, she exclaimed, "Oh! let me go to glory!—it will be a glorious change!"

Mr. M—— at length came. She said, "I am glad to see you;" and, on his expressing his hopes that she was happy in her mind, she said, "Oh yes, I am very happy! I am ready to take my departure. I hope none of my dear friends will grieve after me, for I

shall be happy. I long to 'depart and be with Christ, which is far better.' He will receive my soul into his kingdom." And then, clasping her dear hands together, in ecstasy exclaimed, "*Oh, then—I shall be happy!*" After this she never unclasped her hands, nor moved them, though she lived for nearly an hour. She only spoke once more, and said, "Oh that this moment may be my last!" After this she seemed quite easy; and about half past five o'clock in the afternoon, without a struggle or a sigh, her disencumbered spirit took its flight to realms of everlasting bliss; leaving her dear remains in my arms, with her head reclining on my bosom, and a heavenly smile on her countenance.

This, my dear friend, was a shock such as we had never felt before—a moment of inexpressible anguish—yet there was one feeling, surmounting every other, which bid us all rejoice, and acknowledge, that for worlds we would not call her back to earth again.

I recollect, my friend, when once contending a little with you on certain doctrinal points, you said, "This may do to live by, but how will it do to die by?" and surely now I can answer with more confidence than ever. My dear sister's was the same faith, the same hope; and how did she live—how did she die?—never doubting, never wavering; but clinging closely, with the fullest confidence to the last, to that "hope which was set before her of God in Christ Jesus." She knew, that, while she trusted in him, he would never leave her nor forsake her; and had I, my friend, but one more prayer to offer up to the Throne of Heaven, it should be, *That my last end may be like hers.*

Your very sincere
and respectful Friend,
M—— B——.

REMARKS ON THE USES OF PROPHECY.

You have sometimes favourably received a paper which I had addressed to you; and I hope that you will not be displeased with my present observations. They relate to your review of the publications on Prophecy by Mr. Fry and Mr. Cooper.

In perusing Mr. Cooper's important work, and the various reviews of it, the following were my reflections.—

1. That ALL Scripture is given by inspiration of God, and is PROFITABLE—though not every part equally for the same end, yet that each part is so far profitable, that, if it be neglected, the man of God is *not thoroughly furnished unto all good works.* (2 Tim. iii. 16.)

2. That the typical and prophetic parts of Scripture have their special use, respectively. This, indeed, is a point which particularly deserves attention at this present time. We live in an age in which the current of popular opinion runs counter to the study of Scripture altogether, and very commonly to all study. The reason is, that *study* has in former ages been often abused; but this is a weak reason against the *use* of it. Judgment is shewn, not in running from one extreme into the opposite, but in finding and maintaining the happy mean and line of rectitude between both extremes. To the present day, *Babylon* has *mystery* written upon her forehead; but the modern opponents of *Babylon* too often in effect proclaim, that *where mystery begins religion ends.*

The mean between these conflicting doctrines seems to be, that so much of Scripture as is necessary to be understood by all, without exception, who possess reason, is made so plain that *he that runneth may read.* For St. Paul, having warned the *Romans* of the consequences of substituting other Saviours, or their own merits, for the ascension and descension of the

one only Mediator, adds, "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of *faith* which we preach." (Rom. x.) But because the doctrine of justification by faith in Christ, which is the substance of the Gospel message, is addressed to every creature, and level to the capacity of all who properly possess the human faculties, does it therefore follow that the *whole* counsel of God is not to be unfolded, or that there is no *mystery* in the right worship of God, of which the church is the pillar and ground; and, by falling from which *mystery*, the *mystery* of lawlessness is characterized and known? (Acts xx. 20, 21, 27.) Or does it follow that these first principles of the oracles of God are the whole counsel of God; or that believers are not required, according to their callings, abilities, and opportunities, to "meditate upon these things," and "give time to reading and study." (Heb. v. 12 to vi. 3; 1 Tim. iv. 13, &c.; Rev. i. 3; ii. 18—29.) Nevertheless, such an irrational inference is commonly made from the texts relating to *justification by faith*; and the consequence is, that the church, which is the ground and pillar of the *mystery* of right worship, is reviled for considering it necessary to preach the whole counsel of God, and all Scripture; and the Scriptures themselves are not studied sufficiently to enable men to apprehend the fidelity of the church to Scripture. With many, indeed, human reason is sufficient, as they assume, to select what it regards of importance in Scripture; with others, the Spirit is regarded as setting aside the necessity of study; and it is too seldom, in practice, considered, that *as study without prayer is atheism, so prayer without study is presumption.* (Dr. Watts's Improvement of the Mind, ch. i. § 16.)

Whether, then, the present age be not chargeable with this conceit, ascribed to the latter times by St. Jude, in his application of the eleventh of Daniel (ver. 16, 18), is a matter for serious reflection.

This, however, is certain, that whosoever does not admit that *all Scripture is profitable*, and, in particular, that the typical and prophetic parts are profitable, will slight the excellent intention of Mr. Cooper in calling the public attention to this Scripture which he has brought forward.

But, 2. Of those who do believe all Scripture to be both inspired and profitable, there are very many who regard the study of types and prophecies as profitable only to some future age, and intended to be sealed up till that time; as the contradictions of interpreters, each to every other, as they say, clearly proves.

These prejudices will probably much diminish the utility of Mr. Cooper's work, if it be founded in truth; and, probably, will so prepossess the world that few will examine it with attention sufficient to decide upon its merits. But, besides attention, something else is wanted. A man's judgment of the truth or falsity of any proposition depends upon his possessing a *criterion of truth* in respect to the subject-matter of the proposition. But the propositions of Mr. Cooper, to use a comparison, relate both to a picture, and to the reality intended by the picture. Suppose, then, a picture of Napoleon to be set up for public inspection, and a traveller to be asked whether the picture so well represents the real man that he can pronounce it to be intended for him. Such a traveller, if he had not seen Buonaparte, would properly answer, I never saw the man. But are we not too apt to suppose that we are sufficiently well acquainted with the historical reality, and consequently disposed to reject Mr. Cooper's prophetic picture, pro-

nounced to be intended for Napoleon, viz. Dan. xi. 36-45?

May I, then, suggest to the reader the propriety of comparing some such work as Mr. Nares's Continuation of the Abridgement of Universal History, with Dan. xi. 21-40? Should he find, then, somewhat more resemblance than he suspected, and yet not find the picture altogether exact, or the times not exactly correspond to his times; or, should he decide, that, because the prophecy certainly does depicture the Jewish apostasy, which occasioned the destruction of Jerusalem, as you have properly observed, should he therefore at once decide that Napoleon is not intended? Would it not be much more proper to admit that in some respects there seems to be a strong resemblance; but that the decision requires an answer from Mr. Cooper to these objections, before the public mind can be satisfied? And if the objector had leisure, would it not be desirable to look a little closer and longer at the picture itself? The picture, I must confess, does in part so exactly correspond to Napoleon, that I fully believe and admit that Mr. Cooper has established his main point, viz. that *Napoleon* is intended somewhere in the eleventh of Daniel. But the awkwardness of terminating the eleventh chapter of Daniel with Napoleon's Egyptian expedition and defeat near Megiddo—so beautifully described by Mr. Heber in his poem entitled Palestine, and so according with prophecy—would decide me to reject Mr. Cooper's arrangement, and to endeavour to find another. In looking, then, more closely at the prophetic picture, I observe that the English version has probably led Mr. Cooper into a mistake. For if Daniel xi. 40, &c. were properly translated, it would run thus: "And at the time of the end shall the king of the South push at him, and the king of the North shall bristle horri-

bly against him [compare ch. viii. 5, 6] with chariots, and with horsemen, and with many ships, and shall enter into the countries, and shall overflow and pass over, and enter into the land of glory," &c. What Mr. Cooper, therefore, applies to Napoleon, is properly applicable to the king of the North, as applied to Gog by Ezekiel. And though I think it not improbable that there may be a secondary intention in the prophecy, to introduce a king of the South and a king of the North, besides the wilful king; nevertheless in the first, the obvious, the first-received construction of the 40th verse, it has been understood of two persons only, and those engaging, not with a third, but with one another. And of those two persons, the one has been naturally supposed to be Antiochus Epiphanes, the king of the North, in consistency with the whole chapter.

But besides this circumstance, there is another in Mr. Cooper's scheme quite as awkward. I mean, his commencing his application to Napoleon in the thirty-sixth verse. It is true, that Mr. Wintle translates *המלך* by *A king*; but he has no right to do so. But Mr. Cooper goes farther, and, retaining the definite article, *the*, which refers to *the king* above mentioned, and demonstrates the identity of the wilful king with that king who leagued, in ver. 31, in taking away the daily sacrifice, he introduces a new king, and cuts off the prophetic picture at top, as much as he had stretched it at the bottom.

In respect to the calculations of the times, I cannot but regret that Mr. Cooper has assumed that the computation of the termination of the 1260 years, which he has adopted from others, is satisfactorily established by them. For instance, when they interpret the passage, Rev. xi. 13, *ἐν ἐκείνῃ τῇ ὥρᾳ* "in that very hour," to signify a century after that very hour, of the

ascent of the witnesses, I appeal to every person, who has no hypothesis to serve, whether such an interpretation be not an unfounded gloss. "That very hour" bears proportion to the "three days and a half;" its immediate antecedent, and is the last hour of Ottoman prevalence over the Papal powers, (Rev. ix. 15, x. 7, Gr. xv. 1—4). And I cannot but add, that the more I read modern works on the prophecies, with so much the more pleasure and admiration I return to Bishop Newton, and feel that the full and final accomplishment of this prophecy is still future, and that the ultimate intention of the calculations will not be understood till the Resurrection of Daniel, at the end of the said predicted days. Boldness in explaining and applying prophetic dates, is as much to be opposed as the despising of prophecies, of which perhaps it is the main cause. It were more easy to invalidate, I do not say to subvert, Mr. Cooper's epoch of the commencement of the thirty years, to which he especially adverts, than to supply a better one. One thing, however, should by all means be done, that is, the translation should be corrected, and *עַתָּה* and *מוֹעֵד* rendered by different words; and the context should be examined, very closely, to find where and how often *מוֹעֵד* occurs in the eleventh chapter.

In relation to the admission of successive applications of this prediction, I could wish Bishop Horne's preface to the Psalms, and Bishop Hurd's Lectures, to be well perused, together with Bishop Newton's answer to Collins. Facts are stubborn things; and because you most properly assert, and can easily demonstrate, that our Lord applies the eleventh and twelfth chapters of Daniel to the age of the destruction of Jerusalem, further proof that this prophecy cannot be applied to Buonaparte, without supposal of repeated fulfilments, is unnecessary. But,

further, it is impossible to read Rev. x. xi. and xii. comparing at the same time those chapters with Dan. x. xi. xii. without seeing another application of them, after the destruction of Jerusalem. Prophecies, then, may be fulfilled by steps and degrees, repeatedly, and variously also.

The subject before us, and the author, are worthy of the utmost attention; nor has any one disproved that Napoleon is intended in Dan. xi. Hence one great step is gained; and if I could suggest the smallest hint, which might enable Mr. Cooper to follow up his scheme, and to awaken the sleepy church of *Laodicea*, (Vitrina on the Apocalypse), I should feel myself truly privileged.

Much however, remains to be disentangled in the application to Napoleon, and particularly in respect to the calculation of the times. Perhaps the numbers are to be computed literally, as well as spiritually—literally with respect to the individual Napoleon, as beginning to work from the commencement of the French Revolution in 1792; and, accordingly, each of the periods mentioned in the twelfth chapter relate to separate and successive events, with, it may be, an interval between them. Such a thought struck me in perusing the allusions to these three computations in the eleventh chapter. At the same time, it may yet be proved that Mr. Cooper's scheme and mode of computation may apply to Napoleon, considered spiritually, as a continuation of the "man of sin," as the king here described is unquestionably called. The dangerous error, indeed, of most modern interpreters, is to divert some of the prophecies applicable to the Papacy, to revolutionary France. It is true that these two may be distinguished so, as that all the prophecies applying to either may be applied to both distinctly, as I have suggested above; but still, revolutionary France is not the less the

Latin Antichrist in continuation of the man of sin, from the day of the fall of the ancient Western empire. But while it is the same Latin Antichrist, it is by no means inconsistent to behold it burning Babylon with fire; nay, it is predicted that her own kings should execute judgment upon her. There is much to this purpose, and worthy of the utmost attention, in Dr. Wells's Notes on the Revelation. "It is peculiar in some sense" (observed Mr. Fleming, in 1700) "to the fourth vial, that the sun, upon which it is poured out, should yet be made the executor of it upon others, at the same time that it is tormented by it itself. So that, whosoever is denoted by the sun here, as I suppose the house of Bourbon principally is, is made use of, as the devil is, both to torment others, and to be tormented himself in so doing. And if the king of France therefore be denoted by this principally, I fear he is yet to be made use of, in the hand of God, as Nebuchadnezzar was of old against the Jews, namely, as a further severe scourge to the Protestant churches every where. And besides this characteristic mark, which seems to forebode his further exaltation, and our humiliation, there is yet a third thing, which I cannot but think upon with dread and trembling of heart—" (Fleming's Discourses, 1701, p. lxxii.) Mr. Fleming so far agrees with Mr. Cooper, as to consider the 1260 years, in one of his calculations, to terminate with the humiliation of the French monarchy, not before the year 1794; but he very wisely considers the Papacy as having risen by steps and degrees; from each of which, as in the Babylonish captivity, there are 1260 years, terminating with corresponding steps of declension in the Papacy. Upon the whole, he agrees most nearly with Bishop Newton; and we are indebted to him for directing us to the prophetic description of the fourth vial, the epoch of BLASPHEMY. And

I could most sincerely wish that every man would read his work; and, unless he can prove that he is mistaken, that he would learn the great practical lesson from prophecy, relating to these present times; which is, that Popery is a furnace, but French liberty a fire. That the fourth vial referred to the French Revolution, was made out by Mr. Fleming, as well as the year when it should take place, and the main circumstances of it, and the character of the revolutionists and revolutionized, more than ninety years before the event. And it is from the original work, the existence of which some have questioned, that the foregoing extract was made; as is also this which follows. "But as to the expiration of this vial, I do fear it will not be until the year 1794. The reason of which conjecture is, that I find the Pope got a new foundation of exaltation when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management; being willing to eclipse his own authority, to advance that of this haughty prelate. Now this being in the year 552, this, by the addition of the 1260 years, reaches down to the year 1811, which, according to prophetic account, is the year 1794."

Mr. Fleming's reason for this mode of computation is, that in Rev. xii. 6, 14, "three times (or years) and a half" are identified with 1260 days—i. e. with three years and a half, each year comprehending 360 days. And I am not aware that any solid proof of the contrary can be given. The prophetic computation is therefore by years of 360 days, though it may be so appointed that the prophecy may be fulfilled according to both computations: for here, if the years are computed prophetically, the French revolution is pointed out; and if the 1260 years be taken as solar years, where would the prevalence of the French revolution more obviously terminate than in 1811?

From what has been stated, it may perhaps appear, that Mr. C. has good reason for his general position, but that the entire vision needs to be examined with the utmost attention, before any satisfactory explanation and application of it can be effected. At present, we are all skimming the surface, and assuming many things which ought to be proved; and our calculations here are made without induction of all texts which might assist, and ought to be harmonized with each other. The translation is neither close, nor adequate to the various import of the original. The light which the entire vision might cast upon itself, has never been separately collected; the light which the other visions of the author might afford, never yet duly sought; the other Scriptures connected with it, and requiring to be harmonized with it, have been never all duly collated, and made the most of for illuminating the passage. But until this be done, before any application be made of it, *fumum ex fulgore citemus*. Even the interpretation of single symbols is almost always guess-work; and yet where is the symbol that the Bible does not somewhere explain?

Perhaps this last question requires illustration, and I will illustrate it thus. Let the question, for instance, be, Who is meant by Gabriel, the visible representative of the Eternal Logos, who commanded the angel to instruct Daniel in the meaning of the visions; the *אֱלֹהִים* whom Daniel heard giving the injunction to the נָבִי (chap. viii. 15, 16)? The answer is, He is the angel of the Lord Jesus Christ; as is proved by comparing chap. viii. 15, 16, and x. with Matt. i. 20; Luke i. 26, Matt. xxviii. Rev. i. 10—18, x., with Dan xii. 5—7. And why is he said, in Rev. i. 15, to have a voice like many waters? The answer is, that on the day of Pentecost the Lord spake in the languages of many nations; proved by Rev. xvii. 15,

and Dan. x. 6. On that day he gave his preachers a mouth; and whoso heard them, heard him; and whoso heard him, heard the voice of the Spirit. (John iii. 8.) If we proceed in this manner to render Scripture its own interpreter, we shall presently see what is the import of this grand type of the last vision. It is found in the twenty-eighth chapter of St. Matthew, and in the second and tenth of the Acts; at the latter end of the weeks.

I would only further observe, that a principal intention of the types and prophecies is to continue the revelation of God's will to all ages of the church; that the church may not merely possess the *common faith*, as before stated, but that she may be warned of particular temporary danger, (Jude 3, &c., 1 Tim. iv. 1—6, Rev. various places, 2 Pet. iv. 17), and instructed in particular temporary duties. "Now all these things were our examples." "All these things happened unto them as *types*; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. x. 6, 11.) But, for some reason or other, the present age has shut its ears to this kind of special admonition to the particular generation to which they belong; and, therefore, when a man of Mr. Cooper's authority and estimation brings forward admonition of this kind, I would not have the subject hastily dismissed, but thoroughly examined, root and branch. In order to impress and confirm the admonitions of Mr. Cooper, I again quote an author who lived long before the event. In 1742, Mr. Samuel Johnson, in his work on Scripture Prophecies explained both literally and typically, vol. ii. p. 139, having distinguished between the forms of the one Antichristianism working from the first to the second advent, observes, that Antichristianism, properly so called, will push men on to violent and continued opposition to Christ and his Gospel; OCT. 1825.

and make them endeavour to root out the being of Christianity, and the very name of Christians. And therefore these two (the apostacy from the Gospel, and the opposition to Christianity), may be considered, in some sense, as two distinct heads of the wild beast, though for the main, indeed, they are the same. Now, these seven heads, or divisions, as thus explained, may serve to give us a clear, though frightful, idea of Antichrist the Great, in whom will be found the sum of all that overflowing wickedness that reigned in the antediluvian world; of all the idolatrous practices among the Heathens; of all the great apostacies of the Jews; of all the refined arts and policies of the Church of Rome; of all that deceivableness of unrighteousness by which Mahomet so widely spread his imposture; of all that dissoluteness, profaneness, and corruption, that is so visible among mere nominal Christians; and, lastly, of all those false doctrines, lying wonders, and counterfeit miracles of *Antichrist* that Satan himself, by God's permission, can enable him to propagate and perform. See the LXX. version of Dan. vii. 24. Now, though there is little doubt to be made that IRENEUS received what he has delivered, as above, concerning Antichrist, partly by tradition derived from St. John, or some other Apostle, yet one main ground of his opinion and doctrine in this point might be this passage of the LXX. from whence he seems to have deduced a great part of his character of Antichrist, which so fully expresses the sense I have given of the seven heads of the wild beast."

Respecting the ten kings, he further observes, "that they will not be properly *kings*, but *commanders in an army*. The short space of time that is here denoted by an hour, (Rev. xvii.) and signifies one single month, is a time sufficient to answer the purpose of God in the final and sudden destruction he will hereafter

bring upon Papal Rome by means of *Antichrist the Great*. These nominal kings are to rise with Antichrist, and exercise their power during some short time of his reign, which agrees very well with the notion of general officers."

"Further, it is expressly foretold, (Rev. xviii. 9, 10), that at the destruction of mystical Babylon, or Rome, the kings of the earth shall bewail her and lament for her, standing afar off. Now, here the kings of the earth plainly denote the then reigning Popish princes, and therefore cannot be the same with those that shall be instruments of her destruction."

"Antichrist, at his coming, will find every thing prepared to his hand,—the most loose and unsettled principles among Christians, a great apostacy from the faith, a stupid indifference and unconcernedness about any religion, very mean and unworthy notions respecting that which is revealed, and a general decay of Christian piety and charity; all which, and the like, will powerfully dispose men (and much more than they are aware,) to receive and embrace the anti-Christian delusions.

"I shall conclude these observations with a judicious remark of the late learned Dr. Wells, in his note on Rev. xi. 2. Having intimated that the times of the personal Anti-

christ may be determined by the times of the mystical Antichrist, as being some way correspondent one to another, he proceeds thus: 'Agreeably to this supposition, the number of forty-two months, or, which comes to the same thing, of 1260 days; as it *mystically* denotes the duration of the mystical Antichrist to be 1260 mystical days, *i. e.* 1260 years; so it may also *literally* serve to determine or denote the duration of the literal or personal Antichrist to be 1260 literal days, or forty-two literal months, that is, three (literal or common) years and a half. Hereby may be well reconciled the expositions both of the ancients and moderns concerning the duration of Antichrist, which have hitherto, I think, been thought altogether irreconcilable; for the duration of the personal Antichrist may and will fall in with the last three years and a half of the mystical Antichrist.'"

In hopes that these remarks may excite diligent attention to the important passage in Daniel, on which Mr. Cooper founds so serious and so timely advice, I have put together my present thoughts on the subject, wishing to see something more satisfactory from others than I can produce myself.

AMICUS.

THE POOR-HOUSE PENITENT.—PART V.

THE next day was the Sabbath of the Lord. It was the day on which we commemorate more especially the resurrection of our adorable Redeemer from the grave. Mrs. H. after receiving the pledges of his dying love at the sacramental table, hastened to ——— workhouse, unconscious of the death of Mary, yet expecting such was the case. Finding the door of the sick-ward closed, she gently tapped, when the nurse admitted her into the gloomy cham-

ber of death; for such it was now become. All was silent and solemn. The inhabitant of the lifeless form now stretched on the bier had fled, and winged its way to that unknown region from whence there is no return. Mary was no more! The covering that withheld her face from view was removed. Her countenance was placid and peaceful. Her features were interesting even in death, and bespoke happiness. On inquiry, Mrs. H. was informed she

had passed a severe night, and had not long been dead. At her own request the Scriptures were read to her in the night, and she felt happy in the prospect of death.—At this moment one of the aged females came up, and, addressing Mrs. H. with weeping eyes, said, “Ah, ma’am! poor Mary has great reason to be thankful that you were ever sent to this house, for the good you did her soul. Dear creature! she suffered greatly all the night, but she was earnest in prayer: her lips moving in prayer to the last moment. I trust she is happy.” Then, turning to an aged woman near, she exclaimed “Ah, granny! what a sight this was! one so young cut off, while we are spared who are so much older, and have lived in sin, forgetful of God! we ought now to prepare.” The other, alas! still wedded to the world, unconscious of her own state, and indifferent to the concerns of her never-dying soul, replied, with the greatest unconcern, “She had had so much trouble in the world, she had no time to think about eternity.” “The world!” rejoined the other, “what have you to do with the world, who are just going out of it?” Mrs. H. then spoke to the elder one, and remarked, that every thing conducive to her comfort was provided; that it was the eleventh hour with her; that she should earnestly seek the Lord while he was to be found, and gave her a tract “To the Aged,” to read.

While thus engaged, Mrs. H.’s attention was fixed on hearing a rumbling noise on the stairs, and, turning round, the door opened; when there entered two men with a shell, destined to contain the remains of Mary; into which the corpse was soon placed, and carried to the dead-house: from whence, in the course of a day or two, it was removed, and consigned to its native dust. There will her bones remain till “the trumpet shall sound,” and she too “shall come forth and stand in her lot at the end of the days.”

In closing this account of Mary —, I cannot refrain from advert- ing to a few points, which to my mind convey evidences of a change of heart, and cause me to exclaim, “Is not this a brand plucked from the burning?”

1. Her deep and abiding sense of her exceeding sinfulness.—Nor were these feelings the mere language of the lips: her heart had been touched by Divine Grace; and her constant cry was, “God, be merciful to me, a sinner.” Seldom has Mrs. H. seen such unaffected sorrow and contrition of spirit, such deep self-loathing, such hearty repentance, such earnest cries for mercy, as were constantly manifest in the experience of Mary. Her sins had been great, but her sorrow for them was proportionably severe. Always weeping on account of her transgressions, and bowed down on account of her iniquities, she could look but with faint hope for pardon to the Saviour of sinners. Viewing herself as the chief of sinners, she was always fearful whether mercy could be extended to one so vile.

2. Her hope, feeble as it was, was placed alone on the Lord Jesus Christ, and the mercy of God through him.—She did not conceive, because her sufferings were great, or the sorrows of her heart poignant, that therefore God would accept her. No; what little comfort she enjoyed, was from beholding the love of God in Christ Jesus; and all her dependence, all her hope, was fixed on him. Christ was exactly the Saviour she needed; and she went down to the grave trusting altogether upon him for pardon, acceptance, and eternal salvation.

3. Her gratitude to her kind instructors shone beautifully in the experience of this afflicted girl.—Hence she was constantly blessing and praising God for sending his servants to tell her the way of salvation. Her heart overflowed with thankfulness towards them; and one of her dying requests was, that

her grateful sense of their kindness might be conveyed to them. In short, the artless simplicity, the unaffected humility, the patience and submission, the godly sorrow, and humble faith in the mercy of God in the Son of his love, strikingly apparent in this poor girl, all united

to justify the conclusion, that she was made the subject of Redeeming Grace and Dying Love; nor do the visitors hesitate in expressing their conviction, that she is now in the presence of Him who loved and gave himself for his people.

ALPHA.

ON GRIEVING AND QUENCHING THE HOLY SPIRIT.

From an old Author, with a few additions and alterations.

It is the high dignity and prerogative of all believers in Christ, that the Holy Spirit is given to dwell in them, as their Comforter and Sanctifier. How careful, therefore, ought they be to avoid every kind of sin, and to abstain even from the appearance of evil, lest they grieve the Heavenly Guest, and provoke him to depart from them! For, though God will not take away his Spirit totally, or finally, from the faithful, yet his influences may in a great measure be suspended, not only with respect to common gifts, but also with respect to special grace. When you find something within you moving and urging you to duty, but you neglect the incitement, and hang off, and do not act under present impulses, you are verily in danger of quenching the Divine spark which has been enkindled in your breast. When you give way to carnal sloth and laziness, and go through your secret devotions in a careless, slight, and formal manner; you despise the rich consolations of the Holy Ghost, as if they were not worth asking for with any earnestness of desire. When conscience tells you to be bold, and to manifest your true character before every company; and you begin to shrink in the hour of trial, lest you should be accounted precise, or righteous overmuch; you treat the blessed Sanctifier with grievous indignity; as a servant dishonours his master when he is ashamed to wear his livery.

If you dissemble or conceal your graces, and do not give vent unto your love to God, and zeal for his church, from the fear of being taunted and scorned by wicked men; then you are guilty of quenching the Spirit. When you are displeased at the success and growing excellencies of your fellow-Christians, and labour by detraction and defamation to darken the lustre of their gifts and virtues, you commit a deep and atrocious sin. Many would gladly make a monopoly of religion, and shine alone. They are pleased when God is glorified by themselves, but grieved when he is glorified by others. They hereby work against the Holy Ghost; and strive, with malicious envy, to weaken that which he cherisheth, and to destroy that which his own power hath produced.

Further: if you transgress wilfully or deliberately, or upon a small temptation, or against great light, or against many mercies, or against many solemn vows and covenant engagements; you pour a foul contempt upon him, and may expect that your perverseness will be followed by a long night of perplexity and despair. When you have often confessed your sin to God, and have as often professed to be grieved for offending him by it; and yet will commit the very same sin again; you vex his Spirit exceedingly, and have just cause to fear lest you should fall into the state of those whose consciences

are seared as with a hot iron. The Israelites in the wilderness seemed deeply humbled on account of their murmurings, when the vials of Divine wrath were poured out upon them; but as soon as the judgment was withdrawn, they were ready to break forth afresh into the most obstinate rebellion. And what did God say concerning them? "They have tempted me now these TEN TIMES: let me alone, that I may consume them as in a moment." A smaller sin often repeated amounts to as much as a gross and heinous transgression.

Oh! my beloved brethren, how ought you to tremble at the thought of doing "despite unto the Spirit of grace!" He is keenly sensible of the least injury, and will not put up with your provocations against him. If you wilfully grieve him, he is sure to withdraw his presence from you; nor will he repeat the tokens of his favour till he has visited your iniquity with scourges. Therefore be careful to give him good entertainment. Cherish his motions and breathings; obey his counsels; follow where he leads. Take heed of neglecting duties to which you are strongly urged; and of committing sins contrary to clear light and conviction. Guard particularly against the sins of the tongue. Avoid all trifling conversation, all foolish talking and jesting, which are not convenient. Light words weigh heavily in God's balance; and it is impossible that his blessed Spirit should long dwell in that heart from which they proceed, and by which they are suggested. Abhor the way of lying, and let nothing ever tempt you to add to the truth, or to diminish from it, in the least degree. He who misrepresents the most trivial fact; who curtails, or embellishes, or exaggerates, just as it may suit his purpose, in order to make his statements more plausible and complete; will assuredly bring guilt upon his

conscience, and stir up a controversy between God and the soul. "Wherefore, putting away lying, speak every man truth with his neighbour." It is one of the characters of an heir of glory, that "he speaketh the truth in his heart."

Again: beware of contracting idle, slothful, and inactive habits; or your mind will be in a gloomy, uncomfortable state, and you will be harassed with ten thousand doubts and fears. The stagnant pool is always muddy, and full of worms; but the fast-flowing rivulet is clear, sweet, and refreshing.

Finally: as you value the renewing and consoling influences of the Holy Ghost, keep aloof from the turmoil and distraction of worldly company. "Come out from among them, and be ye separate, saith the Lord." You must entirely renounce their habits, their pursuits, and their pleasures, or you will never enjoy real peace. You must withdraw from "the places of public concourse," from the haunts of fashionable amusements. The Heavenly Dove, if I may so speak, always keeps at a distance from such tumultuous scenes. Oh, then, be much alone, in the calm retreat of the closet; and when you kneel within your chamber, or when you frequent the solitary walk, endeavour to banish from your mind all vain, disquieting, and impertinent thoughts; and He will descend from heaven to bless your retirement: he will come, like the dove of Noah, with the olive-branch of peace, to assure you that the flood of Divine wrath is subsided, that the storm will be followed by an eternal sunshine, and that God will be angry with you no more.

"Oh that the Comforter would come,
Nor visit as a transient guest,
But fix in me his constant home,
And keep possession of my breast,
And make my soul his loved abode,
The temple of the living God!"

Ορθοβαλος.

IMPORTANCE OF INCREASED EFFORTS FOR EDUCATING THE POOR OF IRELAND.

SIR,—I take the liberty of intruding upon your valuable time, for the purpose of suggesting the propriety of a joint and vigorous effort, on the part of the English Clergy, to emancipate our fellow-subjects in Ireland from a mental bondage the most degrading that can be well imagined. You will at once conjecture I allude to Popery. Our brethren in the sister country are fighting nobly the battles of the Lord: they have already endured some persecution in this best of causes; and, if I mistake not, they will be called on to endure yet more. Satan will not give up his dominion without a struggle: "the strong man armed keepeth possession;" and though the issue of the conflict is by no means doubtful, yet the victory assuredly will be most obstinately disputed. The question is, Shall we in England look on with apathy during such a struggle? Shall we even forbear to make the utmost exertions in our power? Shall the cry of entreaty, "Come over and help us," be disregarded?

I am far from insinuating that the religious community in this country have done nothing. On the contrary, I am persuaded they have done much. All I desire to impress upon their consideration is, that much, very much, remains yet to be performed; and that supineness in such a cause is, to use the mildest language, extremely impolitic. Ireland is at this moment a mill-stone round the neck of England; and whatever may be said of the influence of Absentees in causing the wretchedness of the country, I have no doubt the source of every evil under which she groans may be traced to the prevalence of that religion, if such it may be called, which is equally hostile to the interests of man in this world and that which is to come. In

spite then, of the clamours of the priests, and the efforts of their advocates in Parliament, I trust the attempts to enlighten the Irish population will be steady and persevering; that the Scriptures will be circulated, both in English and Irish; and that no opportunity of public discussion will be omitted.

I could, indeed, almost wish to see every other scheme of benevolence or utility sacrificed to this. What are our Missions, what are our Foreign Bible Societies, what our schemes for evangelizing the Continent, or emancipating the West Indies, compared with this? Far am I from entertaining hostility to such excellent designs: I warmly approve of them: what I mean to assert is, that the danger *nearer home* is more immediate, the call more urgent; that, if any scheme of benevolence is to be interrupted or suspended, it ought to be one of the above, in order that we may bestow our undivided energies upon unhappy Ireland, and bestow upon her emancipation, in the best sense of the appellation. With this conviction on my mind, I could wish to see large contributions pouring in to those excellent societies, the Hibernian and the Irish. I could wish, that, instead of being distinct institutions, they might, if possible, become two arms or branches of one society, the distinct object of which should be to diffuse Scriptural information throughout the sister country. The whole strength of the Romish hierarchy is arrayed against us. Oh, let us not be slow to combat, with "the whole armour of God," in this greatest of conflicts. If I might presume to throw out a hint, it should be, that a page or two of your excellent miscellany should be devoted to this subject; that your readers might be informed from time to time what the two societies

are doing, the state of their funds, the opposition they are encountering, and the prospects of usefulness that are opening before them. This might awaken the attention of many who are at present very ignorant on the subject; and, by increasing exertion, and, above all, quickening supplication at the Throne of Grace, without which all exertion is unavailing, might afford no unreasonable hope of triumph. Yours, &c.

MINIMUS.

We are not aware of any one object which the Irish Society attempts, which had not been undertaken long before by the London Hibernian Society, with the exception of distributing the Liturgy. At the same time, the Irish Society has many supporters, who, from various causes, might not be disposed to transfer their aid to the Hibernian Society, or assent to that union which is here suggested. If MINIMUS will look over our late numbers, he will discover that Ireland occupies there a very prominent place; and we cannot but express our most

earnest wish that other religious and literary publications would join their efforts with ours, in endeavouring to excite the public attention to that most important country. Ireland, enlightened and tranquillized, will be the *decus et tutamen*, the brightest jewel and the strongest support, of the British empire; but Ireland, under the guidance of crafty politicians, and brutalized by Papal ignorance, superstition, and tyranny, must eventually endanger, if not overthrow, the prosperity of this country. The subject demands the most serious attention of the Patriot and the Christian. It is, however, to the Scriptural Education of Ireland we look for the lasting improvement of that country; and in this point of view the London Hibernian Society is, to the British Christian, the most important society in existence. Ireland, properly christianized, will furnish us with numerous and admirable missionaries for many situations; and her renovation is therefore intimately connected with the conversion of the world.

THE BIBLE SOCIETY.

FROM JOWETT'S CHRISTIAN RESEARCHES IN SYRIA.

SIR,—I beg leave to forward for insertion the following extract from Mr. Jowett's recent volume, entitled "Christian Researches in Syria and the Holy Land, in 1823 and 1824,"—a work which I have read with interest, and yet with a painful feeling of disappointment, at seeing how little he has been able to effect. I could wish, indeed, that you would insert the whole of Mr. Jowett's "Notices, Remarks, and Suggestions," which deserve more extensive circulation than the volume itself will probably obtain; but the present extract has so important a bearing on the Apocryphal discussion, that

I hope you will allow it a place in your next number. The arguments for the dispersion of the Apocrypha appear to me to be founded on mistaken ideas as to what the Holy Scriptures are; on low and imperfect views of their sufficiency and Divine inspiration; and on an undue deference to the decisions of certain councils, synods, churches, &c. I had therefore great pleasure in observing the view which Mr. Jowett takes on all these points; especially when I recollect that he is on the very spot which would have led him to advocate the dispersion of the Apocrypha, if, as some pretend, such dispersion was

indispensably necessary to the circulation of the the Holy Scriptures.

COLLECTOR.

"The Bible Society being a kind of central standard, by which the opinions and measures of many Societies and individuals are, and long will continue to be, influenced, it may be useful to delineate somewhat in detail the several principles on which the Bible Society is established. In proportion as each is developed and distinctly marked, different persons will, according to the gifts bestowed upon them, take up that department which he can best cultivate. That noble institution, worthy of all praise and of all aid, will, when its various component parts shall each of them be efficiently supported, stretch forth its munificent hands, scattering over the face of the habitable globe a larger measure of blessings than has ever yet been known by mankind.

"Not with any desire to excite needless offence, but from the necessity which exists for correcting or repelling such offences, we purpose, at each succeeding step of the following argument, to state those principles, which operate to counteract or to retard the work of the Bible Society.

"1. The first and most essential principle is, THE DIVINE INSPIRATION OF THE HOLY SCRIPTURES.

"If it were not the fact that the Bible was written by men *moved by the Holy Ghost*, we should have no ground on which to stand, better than mere human opinion. But when our faith in the being and attributes of God is accompanied with the conviction that this holy volume is His own revelation of His will, so far as He intended us to know that will here on earth, our reverence for this book must exceed our reverence for any thing else existing in the world.

"How deeply, then, are they to be pitied, who, under the darkness of Paganism, or the blindness of Ju-

daism, or the illusions of Mohamadanism, or the madness of Infidelity, reject or resist this volume of truth! How high is the obligation, which rests on all true Christians, to establish the evidences of the Divine inspiration of the Scriptures; accompanying all their proofs with the persuasive example of personal piety!

"2. The Bible Society implies, further, the principle of THE SUFFICIENCY OF HOLY SCRIPTURE FOR SALVATION: for, if any thing were admitted to be deficient, it ought to be supplied; and thus note and comment would be introduced, contrary to the fundamental rule of the Society. No censure is passed on notes, as being useless; but they are omitted, as being not essential; the Scriptures containing in themselves all things necessary to salvation.

"It is on this fundamental principle, that a large body of professing Christians are at variance with the Bible Society. The doctrine of oral traditions, handed down continually in the church, and equal in value with the Scripture; the *lex non scripta*, as well as *lex scripta*—and the doctrine of the perpetual inspiration of the Holy Ghost, conveyed to a certain body of men, congregated after a particular manner, under a certain visible head (although it is much controverted among themselves, whether that individual at the head does of himself speak inspired things, or whether the head and the whole body together be the organ of inspiration)—these two dogmas, namely, the necessity of oral traditions, and the Divine inspiration and unerring authority either of the Bishop of Rome or of a Council assembled under his directions, are wholly neglected and passed over by the Bible Society. But these are dogmas which Rome feels to be essential to the maintenance of her high pretensions in the world: she has, consequently, not been backward to display her resent-

ment at the operations of so great, so nobly patronized, and so efficient an institution.

"Let Rome, however, be judged of by mankind, according to her own strict principle. Agreeably to this, the *lex scripta* is, in truth, not what we term the Holy Scriptures merely; but, together with them, the Acts at least of the first seven General Councils, and of the Council of Trent: not less than this total amount is their BIBLE. In addition to this, it is impossible for any man to divine what may, at a future period, be declared binding by a council similar to that assembled at Trent. The opening clause of the 28th verse of Acts xv. is the principle which was arrogated by that council; and the construction put on that expression by every genuine Romanist secures a privilege, at which the world might tremble—the privilege of legislating as Gods.

"3. The Bible Society virtually implies, and really acts upon, the principle of THE RIGHT OF ALL MEN TO READ THE SCRIPTURES. For, since all ought to have a knowledge of the will of God, and the Bible contains an all-sufficient revelation of His will, and reading is one of the methods of knowing these contents of the Scripture, it follows, that, for the promotion of the universal knowledge of God's will, one of the most efficient methods is the universal reading of the Bible.

"Although, in contravention of this principle, there be no where laid down by any church the broad declaration, that the people are not allowed to read the Scriptures; and although the utmost that is censured by the Council of Trent be, the 'indiscriminate reading' of the Bible: yet, in practice, it is well known,

that, in various Papal countries, there exists a feeling diametrically hostile to the free circulation of the Scriptures. The principle avowed is, the exclusive right of the priesthood to INTERPRET Scripture. But what should hinder the priest, when he has expounded a chapter of the Bible, from putting that chapter, printed, into the hands of his hearers; so that they may, by perusing it at home, refresh their memories? And, in like manner, what should hinder him, while expounding the whole Bible, from putting into their hands a printed Bible, in order that their attention to the text and their hearing of the interpretation may go hand in hand? A priesthood, acting according to the Bible, would certainly desire this; and from no priesthood, thinking or acting otherwise, would it be expedient for the Bible Society to take counsel.

"4. A further principle implied in the very term 'Holy Scriptures,' is, that they are THOSE BOOKS WHICH, ON GOOD EVIDENCE, ARE PROVED TO HAVE BEEN OF DIVINE INSPIRATION.

"The usual term by which this has been expressed, is, the CANONICAL books of the Old and New Testament. The books commonly called Apocryphal have no good evidence, either external or internal, to demonstrate them to have been divinely inspired; while there is much of both kinds of evidence on the contrary side.

"5. Another principle for which the Bible Society is responsible, is the MAINTENANCE, AS NEARLY AS POSSIBLE, OF A PURE AND ORIGINAL TEXT. The effort to give the word of God to all mankind brings this subject forward as one of great importance."——

ON THE ECLECTIC REVIEWER'S "REMARKS" RESPECTING THE APOCRYPHAL CONTROVERSY.

SIR,—Although, up to the present moment, I am unconnected with the Christian Guardian, either as a reader or as a correspondent, I request admission in your pages for a few observations on a most extraordinary and dangerous production, which has only just come to my notice. I allude to a pamphlet, "reprinted from the Eclectic Review" of the apocryphal controversy. In the second edition of my "Statement," I declared that I was disinclined to renew a painful discussion of which I am weary; but I know not how to retire from this controversy in peace, until I have endeavoured to warn the religious public of the dangerous tendency of such a pernicious article as that which I have just mentioned. Personally, I have every reason to rest satisfied with the handsome terms in which my pamphlet has been alluded to; but a few smooth (and doubtless sincere) expressions, complimentary to myself, cannot deter me from avowing my reprobation of some of the positions of this production. I must premise however, that I have neither the time nor the disposition to do more than touch upon the principal points which have been suggested to my mind on the perusal of this paper; which I understand is circulated with great industry throughout the country.

I. The most serious subject to which I have to call the attention of your readers, is, the indecorous ATTACK ON THE CANON OF HOLY SCRIPTURE, and the attempt to undermine the integrity of the sacred volume, which this pamphlet so plainly exhibits.

The unhappy discussions which have taken place on this subject, had in some measure prepared us to expect, that doubts would be cast upon the inspiration and au-

thority of the holy book of God. A serious consideration of this fearful evil, forms one of the points of my "Statement" (pp. 46, 47); and I warned my readers, that the arguments used by our opponents would "instil the suspicion, that the alleged inspiration of the books acknowledged by Protestant churches, is, after all, a matter of mere opinion or of considerable uncertainty." The writer in question has come forth as the avowed advocate of this pernicious doctrine; and though the position which he has advanced is sometimes brought forward in the way of insinuation, sometimes of assertion,—yet it is easy to see that, whether the indicative or the conditional mood be used, it is the object of the writer to cast a shade of *doubt* over the inspiration of some books included even in the Protestant's Bible.

The question of the canon, it is asserted, "comes within the range of *human opinion*." It is "*not clear*" whether the whole of the books called "*Hagiographa*, though of undoubted genuineness as historical documents, *can be considered as indited by the Holy Ghost*." "Many pious persons have doubted" whether "*Esther*," or "*Solomon's Song*," are inspired; and "might plead for a canon, more literally conformable to our Lord's three-fold classification of the Law, the Prophets, and the Psalms." "In their view, the books of *Chronicles* and *1 Maccabees* would rank in the same class." "It is lawful to concur in the circulation of a canon of Scripture which we believe not to be genuine, seeing *there is a difference of opinion* in the Christian church." "There is no inspired catalogue of the canonical books. *Our own canon, may possibly include books not inspired*." (pp. 5, 12, 15).—More might be quoted to the same

purport; and indeed it is allowed by the writer to be the foundation of his whole argument. Surely it is time for the real friends of the Bible Society, and of religion, to take the alarm at such statements as these; which poison the streams of the pure water of life, and render the holy Scriptures of no avail to the comfort and edification of the church. Here are no fewer than *ten** books of the Bible, placed by an anonymous writer in the same class of composition with Tobit, and Judith! and that—not by any rational declaration of the grounds of his unbelief in the Jewish canon—but by a mere flippancy of statement, unsustained by a single argument. How much more manly would it have been, to have made the correctness of the canon a subject of separate discussion; than to have *assumed* doubts as to its integrity, in propping up a weak and bad cause. Even the Romish church itself is more correct in its doctrine, than this writer; for though the Council of Trent has *added* some books to the canon, it has *never denied the inspiration* of a single book which has been handed down to us as the word of God. It is not surprising that those who entertain such loose sentiments as these, should plead for the circulation of adulterated Bibles! With similar consistency, it is maintained that the *annexation* and the *intermixture* of Apocryphal books, with the sacred text, is “*a mere question of preference!*” (p. 3)—“*a point of arrangement!*” (p. 8.) Let every pious member of the Society mark well the fatal consequences which must be produced by his countenancing the distribution of Bibles, in which the distinction between the word of God and the writings of man is merged. I implore every committee throughout the kingdom, to hasten to set their stamp of re-

probation upon this practice, by a temperate but firm address to the Parent Society.

This is not the place to enter upon a discussion on the purity of the Jewish canon. I would just observe, however, that it is a great mistake to imagine that the *inspiration* of Scripture is a matter which falls more within the range “*of human opinion and private judgment,*” than does the *interpretation* of Scripture. It cannot be more binding upon the conscience to admit the divine authority of a *doctrine*, than to allow the divine origin of *the Book* containing that doctrine. In fact, the one implies the other. But the real question at present agitated in the Bible Society is this—not, whether particular books in the canon may be added “*without peril of the soul,*” by those who sincerely *believe* them to be Scripture, (as may be thought the case with the Romish and Greek churches,) — but whether Protestants, who *discredit* the pretensions set up for these books, can safely send them forth as the Divine Oracles.

II. In pointing out several MISREPRESENTATIONS made by this writer, I wish it to be understood that I do not charge him with any discreditable *intention*.

1. He has misrepresented the *Reformers*, in stating that they “*preferred to circulate the English Scriptures with the Apocrypha, rather than endanger their rejection, by disturbing the popular prejudice in favour of what had so long passed for an integral part of the holy writings.*” I have shewn (“*Statement,*” pp. 13—18) that they *did* disturb, and *did* protest against, this popular prejudice in favour of the Apocrypha, as “*an integral part*” of the word of God; since they warned their readers, in their preface to these books, to “*take heed and proceed by the living and pithy Scriptures.*”

I admit, however, that they would have done well had they altogether

* He does not, indeed, *specify* ten; but his remarks apply to all the books of the “*Hagiographa,*” except the “*Psalms.*”

cut off these writings from the volume of the Bible. But it is not for those who now apologize for an intermingled Apocrypha, to taunt these holy men with want of "courage," with not "acting up to their full convictions of propriety," and with their "half measure," (pp. 4, 5). What is the proportion between the faith, and courage, and consistency to conviction, of the puny men of modern times, and of those champions for the truth who delivered us from the bondage of Romish fetters? Wicklif, though standing alone, in the midst of popish darkness, would not yield to "popular prejudices," when he set forth his English Bible, "rather than endanger its rejection" (p. 5); but boldly declared that the apocryphal writings were "*no books of belief!*" Lonicerus, Luther, Calvin, Cranmer, Latimer, would hear of no compromise on the canon of Scripture, for the sake of promoting its circulation among the Romanists of *their* day; and the martyr was willing to go to the stake, with the Bible suspended to his girdle, rather than even *seem* to countenance Romish error, as to the supreme authority of the Divine Testimony! But many Protestants of the present day,—a day of light and knowledge—a day of liberty and toleration—have neither the faith, nor the courage, even to tread in the path of these venerable men; much less to advance a step beyond them, (as bound to do by their superior privileges) in their zeal for *maintaining the integrity of the Divine Word*.

2. *The Book of Common Prayer* is misrepresented, as sanctioning the indefinite use of the term holy Scriptures, by which the expression is extended to the apocryphal writings. That the Thirty-nine Articles should be incorrectly referred to, in this view, by Dissenters, is not surprising, since the example has been set them by clergymen of the Church of England during these discussions. I scruple not to reaffirm, what I have said in my

Statement (pp. 14, 15), that the language of the Sixth Article expressly excludes such an extension of the term Holy Scriptures. It is an illiberal remark, that "the distinction is there laid down, with *all the nicety of casuistry*," and is "such as no plain man would comprehend." (p. 4.) It is laid down in *the very words* of St. Jerome; but there is a certain class of writers who never fail to seize every opportunity of degrading the Offices and Articles of the Established Church!

"What," this writer asks, "are the holy Scriptures 'appointed to be read in churches'?" In answer to this question, he "appeals to the English Prayer-book, to shew that the apocryphal writings are included under this description." (p. 9.) I wish that he had quoted the part of the Prayer-book upon which he grounds his appeal; which is made with no want of confidence, but with great deficiency of correctness. "The Old and New Testament" are *strictly* those writings which were "appointed to be read in churches." *Other* things are, also, "appointed to be read;" but it is a singular kind of logic which would conclude that, *therefore*, they are included under the name of Holy Scriptures. If the Sixth Article is not considered as sufficiently distinct upon this point, what will the writer say to the following passage from the preface to the Book of Common Prayer? "Nothing is *ordained to be read*, but the very pure word of God, *the Holy Scriptures*, or *that which is agreeable to the same*;" where the compilers disavow the idea of giving either a false name or authority to the public lections; simply maintaining that, whenever any thing *besides* the holy Scriptures was to be read, they had endeavoured to make a selection conformable to the truth of the Divine Word.

3. *The Church of England* is misrepresented, as maintaining "a stiffness of prejudice" "similar" to

that of the "Continental Churches." (p. 7.) This is not the fact. The Church of England circulates freely, both among her own members and all other Christians, copies of the Bible which altogether exclude the Apocrypha; leaving it to the option of the purchaser: whether he will have the Apocrypha annexed or not. The great majority of the continental churches is indisposed to a similar liberality.

4. This writer has misrepresented *Foreign Churches*, in the assertion that they "are known to understand by THE SCRIPTURES, the Old and New Testaments with the Apocrypha." (p. 11.) With all their prejudices in favour of these books, they are unjustly charged with such a confusion of language. The Reformed Churches have no objection to the omission of the Apocrypha: the Lutheran Church (in every copy of the Bible for the use of its members) expressly declares, with the great Reformer, that it does not understand the Apocrypha as included in this term; for the title to these writings is, "Apocrypha, that is, books which are not to be considered as equal to holy Scripture." Ignorance of this fact would form a poor apology for the Reviewer; but he has not even *that* plea, since the fact was brought before him in the book which he professes to criticise. (See Statement, p. 13.)

5. *Chillingworth*, also, is both misunderstood and misrepresented by this writer. "What," he asks, "was Chillingworth's *Bible* and *Bible only*?" "Did Chillingworth mean the Protestant Bible as opposed to the Romish Bible?" Any man of good sense will reply, that Chillingworth meant by the Bible, THE INSPIRED WORD, "as opposed" to *all* human compositions, whether found on the reading desk of the English Church, or among the members of the Romish or Greek communions; whether going under the name of "traditions," "guides,"

"interpreters," and "commentaries," (as this reviewer finds it *convenient* to limit the application of Chillingworth's sentiment)—or of Fathers, Doctors, and Apocryphal writings. If Chillingworth did not mean *this*, his celebrated remark was absolute folly. The Reviewer however asserts, that he meant "the Bible as used in all the Episcopal churches of England," including "the Apocrypha." It would be absurd to imagine that he meant to rest "the religion of Protestants" upon every thing which might be contained within the covers of that particular copy of "the Bible" which was in his possession;—for instance, upon the dedication to King James, or upon the table of weights and measures, or upon the Apocryphal books (if indeed they were included in that copy)! The "rock" upon which "only" he could "find any rest for the sole of his feet," was the revealed word of the living God. By the distortion of his words, the Eclectic Reviewer has held up the sentiments of this great man to ridicule; and has treated his memory with little more respect than did the Puritan Cheynell, who contemptuously threw a copy of the "Religion of Protestants" into his grave at his interment.

When it is further asked, "Can Protestantism stand only on the Protestant canon?" (p. 6.) I reply, Protestantism can stand only upon *the inspired Word*: the Protestant canon contains, exclusively, the whole of that Word: I leave the Reviewer either to complete the syllogism, or to controvert its propositions.

6. It is with reluctance, that I descend from the name of Chillingworth, to notice the Reviewer's misrepresentations of *myself*: nor should I do so, had he not adroitly converted my supposed errors and inconsistencies into an argument against the whole Anti-Apocryphal body.

Upon what ground, then, does this writer assert that I "have no

objection to the Apocrypha being annexed?" (p. 3.) I have simply *abstained* from entering into that part of the argument. I do not consider it indeed justifiable to withhold the Word of God from those who "at their own expense" choose to add the Apocrypha. (Statement, p. 30.) But the Reviewer cannot "go further than" myself in deprecating even its *annexation* * to the Scriptures; and I should consider the application of the funds of our Society to this purpose, as a sad misappropriation.

Again, with regard to an *intermingled* Apocrypha, distinctly acknowledged to be such by being accompanied by St. Jerome's prefaces and notes,—as a Protestant individual, I could "safely give it circulation," (Statement, p. 3,) rather than withhold the Word of God from the Roman Catholics; but as a member of the Bible Society, I should oppose the practice as contrary to its laws and principles (Statement, p. 62.) Where is the inconsistency?

— I am misrepresented in "the price of co-operation" which I require from those who associate in the Bible Society. (p. 9.) I might perhaps have better obviated cavils, had I stated the principle of our Society to require "an agreement in the inspiration of those books which we unite in circulating." That I meant this *practical* agreement, and not any *abstract* acknowledgment of the same "canon of Scrip-

* The Reviewer has grossly mistaken the meaning of that passage in Lightfoot, where he speaks of the Apocrypha as "chopped in by the Papists, between Malachi and Matthew." Dr. L. does not allude to its *intermediate* typographical place, but to its *intermediate* authority as "Canonical Scripture," and the assumed intermediate time of its inspiration, between the period of Prophets and Evangelists. He could mean nothing else; for, in point of fact, the Papists do not, *literally*, "interpose" it "between Malachi and Matthew." But the apparent argument to be derived from the mere sound of the words was too tempting for the reviewer.

ture," or "conformity to a theological tenet," (p. 9,) is clear from my proposal that we should unite with Roman Catholics in the distribution of the New Testament, or of those parts of the Old which we *mutually acknowledge*. But this, it is added, "is to be made a condition, not of uniting in the Bible Society, but of *receiving* the Bible." "We refuse to put God's Word into the hands of Papists, &c." (pp. 6, 7.) How unfair! are we, then, chargeable with the perverseness of those who decline the pure gift which we offer? The sentiment of Lord Liverpool is marked by more charitable and sensible views: "The character peculiar to the Bible Society is universality...if there are any who refuse to *accept* the Scriptures from us, there are none to whom we refuse to *give* them!" (Speech at Kingston, 14 July 1825.)

The hypothetical case (p. 8.) of my being necessarily "opposed to any Bible Society" which might have been formed in a period when the Authorized Version contained a false canon of Scripture, shews the shifts to which this writer is driven; since no one would have recourse to such ingenious speculations who had better arguments at hand. In the supposed case, it is not difficult to conceive of means by which the circulation of the pure Scriptures might be promoted, without any sacrifice of principle; but, whatever might have been *theoretically* "the path of duty" in such a situation, it is much more important to consider *practically* what is the line to be pursued under existing circumstances.

I am not to be alarmed at being placed in company with Mr. Norris and the Christian Remembrancer, (p. 12). In the midst of all the unjustifiable abuse heaped by them upon our excellent institution, there may have been *some* hints deserving serious consideration. So far as the present controversy is concerned, I willingly place myself in company

with a still more notorious opponent—Dr. Marsh. The fifth chapter of his “Comparative View of the Churches of England and Rome” contains some admirable matter on the Apocrypha and the canon of Scripture, from which the Eclectic Reviewer may not only gain information, but may derive a sounder creed than he now professes; and it develops principles which the Bible Society would do well to adopt.

III. I shall bring this letter to a close, by briefly pointing out a few of the strange INCONSISTENCIES of the Eclectic Reviewer.

1. “To the giving of the Apocrypha in any shape,” the writer has “VERY DECIDED objections.” (p. 4.)

And yet the whole bearing of his argument is, to shew the futility of our objections to “giving the Apocrypha” in the odious shape in which it pretends to be Holy Scripture.

2. “To promote the separation of the Apocrypha from the canonical Scriptures,” does “NOT fall within the scope and province of the Bible Society.” (p. 9.)

And yet, “the exclusion of the Apocrypha, in practice, from the English Bibles, was the only plan that would ensure unanimity,” and “HAS always been an understood condition of ‘the original covenant entered into by the Society with the Christian public.’” (p. 10.) It is added, “we have the fullest confidence in the Committee, that, to the utmost of their power, they WILL discourage either the translation or the printing of the Apocryphal Books, whether in a separate or an intermingled form; that they WILL discountenance the circulation of them so far as practicable.” (p. 15.)

3. This writer objects to “the vulgar accumulation of coarse epithets” bestowed on the Apocrypha by the Edinburgh Committee, who had charged them with ‘lies and falsehood,’ ‘low and vulgar puerilities,’ ‘gross errors and immoralities,’ &c. (p. 12.)

And yet he himself marks with reprobation, their “positively exceptionable parts,” “spurious additions,” “unscriptural doctrine,” “absurdity,” “indelucacy,” “errors,” “false example,” and “false instruction.” (pp. 4, 5.)

4. It is asserted that Chillingworth’s “Bible and Bible only the Religion of Protestants,” meant that Bible which contained “the Apocrypha,” [as does the Bible of the Papists,] “with the mere difference of a separate arrangement.” (p. 6.) Here is a denial that Chillingworth’s Bible means the canonical Scriptures.

And yet, “were the attempt made to prove, from the authority of the Apocrypha, any popish tenet, the answer,” it is said, “would be most apposite: *The canonical Scriptures only* are the religion of Protestants.” (p. 9.) Here is an admission that Chillingworth’s Bible means the canonical Scriptures!

5. This writer’s delicacy is offended at “coarse epithets.” (p. 12.)

And yet, in the very same page, “the Pope, and the Pope’s master ...the Devil,” is an expression applied to the whole genus of Roman Pontiffs, with a taste which it would be difficult to describe without adopting a similar style.

6. It is allowed, with regard to both parties in this discussion, that “every candid man must honour the pure and upright motives by which they are respectively actuated.” For “though the Edinburgh Committee has acted with the appearance of hostility, those who have taken the lead on either side, in this discussion, have had equally at heart the cause of truth, and the best interests of the Society.” (p. 2.)

And yet it is declared, that the 4th resolution of the Edinburgh Committee, “betrays any thing but a cool head and an honest heart in the individual who framed it.” “Some agitator has been at work.” “The temper and spirit which pervade the Statement” of that Com-

mittee "are but too visible in the whole of their proceedings." "They have acted under *strong irritation and vindictive feeling*, whatever be its source." They had never a "very cordial" intercourse with the Parent Society. And the Reviewer hopes that his remarks will "confound the *machinations of those who would divide, and if possible ruin*, an institution which is the glory of our country and the hope of the world!" (pp. 12, 14, 15.)

The length to which this letter has been protracted does not allow me to make any comments upon these INCONSISTENT statements, although some of them deserve serious reprehension. It will, however, sufficiently answer my purpose to have pointed them out. Many of the readers of the Christian Guardian, I doubt not, will conclude, with me, that a writer who has taken such little pains to arrange his own

ideas on this subject, was not well qualified to direct the public opinion on the reasonings of others. He flatters himself that he has "not overlooked any essential part of the argument" in this discussion, while, in truth, he has met neither a single fact nor argument of the case; but has founded *the whole* of his observations upon the *gratuitous* assumption that "our own canon" of Scripture "may possibly include books not inspired." It is lamentable to think, that, in supporting a weak position, any individual can thus trifle with the question of the inspiration of the Sacred Writings! May the God of the Bible avert the fearful consequences which may attend discussions so conducted, and confirm the faith of his servants in the truth and efficacy of his holy Word!

GEORGE CORNELIUS GORHAM.

Clapham, Surrey, Sept. 22, 1825.

THE PRESENT WORLD.

WHAT is this passing scene?
 A peevish April-day?
 A little sun—a little rain—
 And then night sweeps along the plain,
 And all things fade away:
 Man (soon discuss'd) Yields up his trust;
 And all his hopes and fears lie with him in the dust!
 And what is beauty's power?
 It flourishes and dies;
 Will the cold earth it's silence break,
 To tell how soft, how smooth, a cheek
 Beneath it's surface lies?
 Mute, mute is all O'er beauty's fall;
 Her praise resounds no more, when mantled in her pall.
 The most belov'd on earth
 Not long survives to-day;
 So music past is obsolete,
 And yet 'twas sweet, 'twas passing sweet,
 But now 'tis gone away:
 Thus does the shade, In memory fade,
 When in forsaken tomb the form belov'd is laid!
 Then since this world is vain
 And volatile and fleet,
 Why should I lay up earthly joys,
 Where rust corrupts and moth destroys,
 And cares and sorrows eat?
 Why fly from ill With anxious skill,
 When soon this hand will freeze, this throbbing heart lie still?

KIRKE WHITE.

REVIEW OF BOOKS.

The Substance of a Journal during a Residence at the Red River Colony, British North America; and frequent Excursions among the North-West American Indians. By John West, M. A. late Chaplain to the Hudson's-Bay Company. Pp. xi. & 210. Seeley: 1824.

It has pleased Divine Providence to place under British controul very extensive territories in far distant parts of the globe. In addition to our empire in the East—an empire exceeding those of Alexander or of Cæsar—we are the undisputed monarchs of New Holland; have an unlimited territory in Africa; and are governors of an immense region in North America, extending from Hudson's Bay to the Pacific, and measured rather by degrees of latitude and longitude than by the puny standards of miles or leagues.

Of various parts of these possessions our information is very scanty and imperfect. Few travellers have so much as attempted to explore the immense tracks of the Hudson's-Bay Company's possessions; and, large as they are, they have attracted little notice until of late years, when some unhappy quarrels, which had a sanguinary termination, brought them more within the field of public view.

Our information as to their moral state is still more defective; and we have therefore read with painful interest the work before us, which shews that in the North, as well as the East, the profligacy of Europeans, and the criminal neglect of Government in not providing adequate religious instruction, have produced the most lamentable effects. The original inhabitants of all our colonies have been rendered still more corrupt and licentious by their connexion with us; and the unhappy settlers have too commonly given way to immoral and disgraceful practices. The consequence has been, that depraved and vicious

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habits are formed;—that every new settler is assailed with powerful temptations, and finds comparatively few, if any, to encourage his perseverance in moral and virtuous conduct;—that, if once he yield to temptation, there are none to remind him of his guilt and his danger, while many will combine to keep him in countenance, and persuade him that, under such peculiar circumstances, he could not act otherwise, and therefore need not apprehend either human or divine displeasure. Hence, also, every attempt at moral and religious improvement has to contend with almost insurmountable obstacles, and the most patient and indefatigable agents are at length compelled to relinquish the almost hopeless task.

Such are the ideas which have sprung up in our minds from the perusal of Mr. West's Journal. It is the plain, unvarnished, honest narrative of a pious and judicious Clergyman, who went out, in 1820, as chaplain to the Hudson's-Bay Company, and under the patronage also of the Church Missionary Society;—who endeavoured to form and carry into effect plans for the education of the numerous offspring of Europeans by Indian women; and to collect a few native Indian children, and train them up in Christian and civilized habits—and who, after labouring with great zeal and assiduity for three years, and erecting the first Protestant church in this immense wilderness, returned to England, under the idea of conveying his wife and family to the seat of his labours; but who, from some cause, not here assigned, has been induced or compelled to relinquish his important services. We fear he has been compelled to quit the field: and that the same evil influence with which our ministers and missionaries have had to contend in the East and the West, has also been exerted in the North, to prevent the

permanent exertions of an individual who appears, with the spirit of an Apostle and a Martyr, to have devoted himself to the work of an Evangelist.

The following extracts from Mr. West's Journal will confirm these observations, which, we are compelled to remark, apply very generally to a large proportion of the British colonies and possessions. The whole subject demands the serious attention, not only of the Christian public, but of the British statesman. If the empire of England is to be perpetuated in those territories which are now under her controul, some more effectual means must be adopted for their moral and religious improvement. The most formidable enemies of Great Britain will, we doubt not, be found among the country-born of India, the coloured population of the West Indies, and the half-breeds of our North American possessions;—men who, to a large portion of European activity, add a considerable degree of native cunning, and who, from a low, debased, and vicious education, are prepared to indulge ambition and cruelty whenever an opportunity is afforded. This may appear to some of our readers strong language, but we fear it is not stronger than the actual circumstances of the case will justify.

Of the moral depravity Mr. W. speaks,

The blasphemy of the men, in the difficulties they had to encounter, was truly painful to me. I had hoped better things of the Scotch, from their known moral and enlightened education; but their horrid imprecations proved a degeneracy of character in an Indian country. This I lamented to find was too generally the case with Europeans, particularly so in their barbarous treatment of women. They do not admit them as their companions, nor do they allow them to eat at their tables, but degrade them merely as slaves to their arbitrary inclinations; while the children grow up wild and uncultivated as the heathen.—Pp. 15, 16.

Many of these Indians were strong, athletic men, and generally well-propor-

tioned; their countenances were pleasing, with aquiline noses, and beautifully white and regular teeth.—The leggins of some of them were fringed with human hair, taken from the scalps of their enemies; and their mocassins, or shoes, were neatly ornamented with porcupine quills. They are notorious horse-stealers, and often make predatory excursions to the Mandan villages on the banks of the Missouri, to steal them.—Such indeed is their propensity for this species of theft, that they have fired upon, and killed the Company's servants, close to the fort, for these useful animals.—They take as many wives as they please, and part with them for a season, or—for a gun, a horse, or some article they may wish to possess. All the lowest and most laborious drudgery is imposed upon the woman, and she is not permitted to eat till after her lord has finished his meal, who, amidst the burdensome toil of life, and a desultory and precarious existence, will only condescend to carry his gun, take care of his horse, and hunt as want may compel him.—Pp. 36, 39.

The Indians have been greatly corrupted in their simple and barbarous manners, by their intercourse with Europeans, many of whom have borne scarcely any other mark of the Christian character than the name; and who have not only fallen into the habits of an Indian life, but have frequently exceeded the savage in their savage customs. When a female is taken by them, it does not appear that her wishes are at all consulted, but she is obtained from the lodge as an inmate at the Fort, for the prime of her days generally, through that irresistible bribe to Indians, rum.—Pp. 53, 54.

One of the principal settlers informed me this morning, that an Indian had stabbed one of his wives in a fit of intoxication at an encampment near his house. I immediately went to the Lodge to inquire into the circumstance, and found that the poor woman had been stabbed in wanton cruelty, through the shoulder and the arm, but not mortally. The Indians were still drunk, and some of them having knives in their hands, I thought it most prudent to withdraw from their tents, without offering any assistance. The Indians appear to me to be generally of an inoffensive and hospitable disposition; but spiritous liquors, like war, infuriate them with the most revengeful and barbarous feelings. They are so conscious of this effect of drinking, that they generally deliver up their guns, bows and arrows, and knives, to the officers, before they begin to drink at the Company's post; and when at their tents, it is the first care of the women to conceal them, during the season of riot and intoxication.—P. 56.

A daughter has driven her aged Indian father, lashed, in his buffalo robe, on

a sledge, to the colony. He appeared to be in a very weak and dying state, and has suffered much from the want of provisions. I was much pleased with this instance of filial affection and care. Sometimes the aged and infirm are abandoned or destroyed.—The Chipwyaw or Northern Indians are no sooner burdened with their relations, broken with years and infirmities, and incapable of following the camp, than they leave them to their fate. Instead of repining, they are reconciled to this dreadful termination of their existence, from the known custom of their nation, and being conscious that they can no longer endure the various distresses and fatigue of savage life, or assist in hunting for provisions. A little meat, with an axe, and a small portion of tobacco, are generally left with them by their nearest relations, who, in taking leave of them, say, that it is time for them to go into the other world, which they suppose lies just beyond the spot where the sun goes down, where they will be better taken care of than with them, and then they walk away weeping. On the banks of the Saskashawan, an aged woman prevailed on her son to shoot her through the head, instead of adopting this sad extremity. She addressed him in a most pathetic manner, reminding him of the care and toil with which she bore him on her back from camp to camp in his infancy; with what incessant labour she brought him up till he could use the bow and the gun; and having seen him a great warrior, she requested that he would shew her kindness, and give a proof of his courage, in shooting her, that she might go home to her relations. "I have seen many winters," she added, "and am now become a burden, in not being able to assist in getting provisions; and dragging me through the country, as I am unable to walk, is a toil, and brings much distress:—take your gun." She then drew her blanket over her head, and her son immediately deprived her of life; in the apparent consciousness of having done an act of filial duty and of mercy.—P. 124.

The character of the North American Indian is bold, fierce, unrelenting, sanguinary, and cruel; in fact, a man-devil in war, rejoicing in blood, exulting in the torments he is inflicting on his victim, and the most pleased when his inflictions are most exquisite.—Our surprise ceases when we learn that he is trained up in blood, that he is catechized in cruelty, and that he is instructed not in slaughter only, but in torment. Nothing that has life without the pale of his own immediate circle not only does not escape destruction, but is visited with torment also inflicted by his infant hand. If his eye in passing by the lake observes the frog moving in the rushes, he instantly seizes his victim, and does not merely destroy it, but often ingeniously torments it by pulling him

from limb. If the duck be but wounded with the gun, his prey is not instantly dispatched to spare all future pain, but feather is plucked out after feather, and the hapless creature is tormented on principle.—At one moment he satisfies the cravings of nature from the breast of his mother, and instantly rewards the boon with a violent blow perhaps on the very breast on which he has been hanging. Nor does the mother dare resent the injury by an appeal to the father. He would at once say, that punishment would daunt the spirit of the boy. Hence the Indian never suffers his child to be corrected. We see then the secret spring of his character. He is a murderer by habit, engendered from his earliest age; and the scalping knife, and the tomakawk, and the unforgiving pursuit of his own enemy, or his father's enemy, till he has drenched his hands in, and satiated his revenge with his blood, is but the necessary issue of a principle on which his education has been formed.—Pp. 152—154.

The following extracts point out some of the difficulties with which Mr. W. had to contend, and shew the fatal tendency of Popery to rivet the bonds of sensuality upon its unhappy subjects.

The prejudices which the Canadian priests at the colony express against Catholics marrying Protestants must tend to weaken the religious and moral obligation of the marriage contract, as entered into between them. I have known the priests refuse to marry the parties of the above different persuasions, at the time that they were cohabiting together, as though it were better for them to live in fornication, than that they should violate the rigid statutes of the Papal see.

I married a couple a short time ago, and afterwards found that the priests had been unwearied in calling upon the woman who was a professed Protestant, and never ceased to repeat to her their opinions of heretics, till, with the persuasion of her husband, they prevailed upon her to be re-baptized, and re-married by them in the nominal profession of the Catholic faith. And I was assured by a Swiss gentleman at the settlement, who had married a Catholic from Montreal, that some months after their marriage, one of the priests called upon his wife, and told her that it would have been better for her to have married a heathen, than a Protestant. A heathen, he said, might be converted to the Catholic faith, and be saved, but little hope could be entertained of a Protestant. These circumstances prove that Popery, as it now exists, at least in this quarter of the globe, is not contrary to what it was in the days of the Reformation.—Pp. 75, 76.

Without the curb of civil restraint, the settlement can hold out but faint hopes of answering in any way the expectations of its patrons. Till morality and religion form its basis, disappointment must follow. Nor can I imagine that the system taught by the Canadian Catholic priests will avail any thing materially in benefitting the morals of the people; they are bigotted to opinions which are calculated to fetter the human mind, to cramp human exertion, and to keep their dependents in perpetual leading-strings. Their doctrine is, "*Extra Ecclesiam Romanam, salus non esse potest*"—"there is no salvation beyond the pale of the Roman church"). They appear to me to teach Christianity only as a dry system of ecclesiastical statutes, without a shadow of spirituality. While they multiply holidays, to the interruption of human industry, as generally complained of by those who employ Canadians, they lightly regard the Sabbath; and sanction the practice of spending the evenings of this sacred day at cards, or in the dance. In their tinkling service of worshipping the elevated host as the very God himself, they fall down also in adoration to the Virgin Mary—and proudly arrogate to the church of Rome the absolute interpretation of Scripture; forbidding the people to examine whether she does it rightly or not. I thank God that I am a Protestant against such idolatry and ecclesiastical tyranny! Pp. 120—122.

It was now hinted to me, that the interest I was taking in the education of the native children, had already excited the fears of some of the chief factors and traders, as to the extent to which it might be carried. Though a few conversed liberally with me on the subject, there were others who were apprehensive that the extension of knowledge among the natives, and the locating them in agricultural pursuits, where practicable, would operate as an injury to the fur trade. My reply on the contrary was, that if Christian knowledge were gradually diffused among the natives throughout the vast territory of the Hudson's Bay Company, from the shores of the Atlantic to those of the North Pacific, it would best promote the honour and advantages of all parties concerned in the fur trade, and which I was persuaded was the general enlightened opinion of the Directors in London.—P. 92.

We have a considerable number of half-caste children, and some adult Indian women, married to Europeans, who attend a Sunday-school, for gratuitous instruction; and I have no doubt that their numbers will increase considerably in the spring. These children have capacity, and would rival Europeans, with the like instruction, in the development of their mental faculties. Extensive plans might be devised,

and carried into effect, if patronised by an active co-operation, which would ultimately result in producing great benefits to the half-caste population, and the Indians in general. There is an opening for schools on the banks of the Saskatchewan, where the soil is good for cultivation, as well as on the banks of the Athabasca river; and frequent applications reached me to forward their establishment in those quarters, under the prospect of their being supported through the produce that might be raised from the soil, and the supplies to be obtained from the waters and the chase.—P. 107.

The following passage deserves serious attention by all the friends to missions among the heathen.

Of all men, the missionary most needs strong faith, with a simple reliance upon the providence and promises of God in the trials that await him. His path is indeed an arduous one. Many unexpected circumstances will oppose his conscientious endeavours to fulfil his calling; and difficulties will surround him in every shape, so as to put his patience, his hopes of usefulness, and steady perseverance, severely to the test. He will often exclaim in the deep conviction of his mind, who is sufficient for the great undertaking?—Experience in the missionary field has convinced me, that there are indeed but few among a thousand qualified for the difficult and exalted work. If that eminent missionary, St. Paul, abounding in zeal, and in all the graces of the Spirit, thought it needful to solicit the prayers of the churches, that "the word of the Lord might run, and have free course," how earnest ought our entreaties to be of all friends of missions to "pray for us," who, if we feel aright, must feel our own insignificance, in our labours among the heathen, and in our services to the Christian church, when compared with the labours of the Apostles, or with those of a Swartz, a Brainerd, or a Martyn.—Pp. 111, 112.

Mr. W. concludes by remarking,

In sending this volume to the press, I feel that I am discharging a duty which I owe to the natives of the rocks and of the wilderness, whom I have seen in the darkness and misery of heathenism; and I ardently desire that the Mission already entered upon, may become the means of widely extending the knowledge of Christianity among them. I have no higher wish in life, than to spend and be spent in the service of Christ, for the salvation of the North American Indians. Not my will, however, but His be done, who alone can direct and control all Missions successfully, to the fulfilment of His prophetic word, when "the wilderness shall become a fruitful field," and "the desert shall rejoice and blossom as the rose."

INTELLIGENCE.

NEW ZEALAND.

THE following extracts of a letter from a settler at Marsden's Vale, Bay of Islands, dated April 11, 1825, will be read with a painful degree of interest by the friends of Missions to that country. The situation in which the missionaries and settlers are placed is attended with considerable difficulty and perplexity, though they do not appear to be exposed to any immediate personal danger. The leading chiefs are fully aware it is for their interest to encourage the missionaries to settle among them, and we trust that in due season the labours of those missionaries will not be in vain.

"Of late we have had many things to try us, many battles to fight, and, through Christ, as many victories to win. On the 6th of March the natives of Wangaroa, the place where our Wesleyan brethren were stationed, took the brig Mercury, a whaler, belonging to Sydney, from the captain and crew. Through mercy, no lives were lost: the captain and crew made their escape in the boats to the Bay of Islands. Had not Mr. White, one of the Wesleyan missionaries, been in the Bay at the time, it is very probable they would not have made their escape so easy. The natives, after stripping the ship of every valuable article, and of part of her cargo of oil, gave her up to Mr. White; but, not content with robbing her, cut her sails and rigging all to pieces; so much so that she was quite unmanageable. On the 7th Mr. White, with the assistance of three of the seamen, who were left behind, succeeded in getting the brig out of the harbour, with the hope of being able to take her to the Bay of Islands, which was about 30 miles distant. But it seems that this unfortunate vessel was devoted to destruction; for, after having sailed with a fair wind, within a few miles of the Heads the wind turned against them, and came on to blow hard; so that, after having passed a dreadful night on board, without a compass, quadrant, or any nautical instrument whatever; without dead-lights, without covered hatchways, without a pump, so completely had the savages stripped the ship; they were obliged to

abandon and leave her to her fate, by taking to their boat in a heavy swell, and near 20 miles from land. Through mercy they reached the land in safety. But here fresh trials awaited them: the natives robbed their boat, and, had not the Lord sent a friendly chief to their protection, it is very probable they would have been murdered. The place where they landed was at the North Cape; the next day they reached Wangaroa in safety. After consulting us, our Wesleyan friends have come to the determination to give up their station, as, from the reports they have made to us, we consider, with them, that, should they stay, their lives would be in danger. Mrs. Turner and family are at Kidde-Kidde. Messrs. Turner, White, Stack, and Hobbs, are going backward and forward, and getting away a few of their most valuable articles. They are hourly expecting the natives to make a rush upon them, to take their property, &c. may the Lord preserve their lives! Mr. White is at present with us, quite worn down: it is impossible for me to tell you how much these dear people have suffered. The natives of Wangaroa have often threatened what they would do, as have many times the natives of the Bay, but of late, they have put their threats in execution. The above-mentioned affair has had a great tendency to cast a gloom over all our minds. What will become of us God only knows, but *I believe we have nothing to fear in the Bay.* The battle is the Lord's; and if we fight valiantly, we cannot but conquer. Pray for us.

"Ah! my dear sir, it is the preached Gospel that is wanted in New Zealand: the people are willing to hear, if people were so willing to preach. I have no doubt but better days are near at hand for New Zealand: the hand of God is very visible here. Oh! pray that a missionary spirit may be poured out on this mission. My dear friend and brother, Mr. Wm. Hall, is just embarked for the colony, on account of ill health. I believe the time is not far distant when the Lord will take him to himself."

CHURCH MISSIONARY SOCIETY.

WESTERN AFRICA.

The Church Missionary Society have recently sustained the loss of one of their earliest missionaries at Sierra Leone, by the removal of the Rev. G. R. Nylander, who died on the 23d of May. Mr. N. had long suffered from an asthmatic complaint, and his strength was materially reduced by a severe illness in 1824. His

departure appears to have been quite unexpected at the time: he was sitting upon the sofa, and conversing with those about him very cheerfully, but a short time before the hour of his departure. He appears to have been very mercifully favoured with a sense of the Divine presence; so that he enjoyed great calmness

and serenity of mind, and regulated with the utmost care every circumstance relative to the disposal of his property and his children. His last end was peace, and his remains were committed to the grave on the following day, in a spot of the churchyard of Kiskey chosen by himself for the purpose.

The following extract of his last letter, dated May 5, will be read with peculiar interest.

"I received your letter, of March the 2d, yesterday; and, as we do not know at what hour we may be summoned from the field of labour, I thought it best to send you a few lines in return immediately.

"I have been severely afflicted with great debilities of my poor frame; and am still so weak, that I am not able to attend to any duty. I just manage to walk about my room, which has been the case now about three weeks: however, I live in hopes of getting round again. But how astonishing and mysterious are God's dealings with our mission with respect to others! Mr. Knight died a few nights after his arrival: Mrs. Coney departed a few weeks after him: and, in a day or two, to the great surprise and disappointment of all, Mr. Brooks was conveyed to the grave!

"Mr. Coney, I understand, speaks of returning to Europe; and we cannot say much against it, though we cannot exactly approve of it. And, now, what is all the assistance which you speak of in your last? All our expectations and hopes with respect to Regent, Gloucester, and the Institution, are again thrown to the ground; and we must, as heretofore, cry out again, Send us help—and that, the sooner the better!

"Mr. Raban seems to keep up health and spirits—May the Lord preserve him in them! Mr. Weeks has had attacks of

fever, but is now well. Mr. Pierce is well, and so are all the rest of us, with the exception of Mrs. Pope and myself: Mrs. Pope has been dangerously ill, but is recovering."

In addition to the loss of Mr. Nylander and the persons mentioned in the above extract, Mrs. Gerber has also been taken away, and Mr. Coney has returned to this country. Mr. Raban writes, with reference to these losses,

"And now, honoured Sirs, I need not say, that we are in an afflicted condition. Since the day we landed, we have lost six of our number by death, and four are now about to return. The ways of God are in the deep, and His footsteps are not known. Yet we know that He changeth not; and we firmly believe, though sometimes strongly tempted to doubt and dismay, that 'all the paths of the Lord are mercy and truth,' toward every one of His servants.

"We feel most deeply these numerous and painful losses; and have no resource whatever, but in his wisdom, power, and faithfulness. It is cheering to our hearts to receive repeated assurances that you bear us in constant remembrance at the Throne of Grace: and we trust that He, who inspires prayer, will also condescend to answer it; if not in the way which we desire, yet in such a way as shall conduce to the glory of His own name.

"I would earnestly pray, that the honoured members of the committee may be endued with much patience, under the repeated and heavy trials with which they are exercised in this mission—that they may be peculiarly directed, by wisdom from above, in all their deliberations with respect to it—and that they may, at length, notwithstanding all the threatening appearances which now present themselves, see a rich harvest arising, as the fruit of their long-continued labours in this colony.

INDIA.

The intelligence from the Indian Missions is highly encouraging. Christian education appears to be proceeding with great rapidity. A large addition has been lately made to the number of schools and scholars, particularly in the female department. The Calcutta Committee report that the schools were 29 in number, and the scholars 1917: of these, the English school and four Bengalee schools, with 420 scholars, were under Mr. Perowne—fourteen Bengalee schools, with 1254 scholars, were under Messrs. Deerr and Maisch—and ten female schools were under Mrs. Perowne: by the last advices, it appears that the female scholars had increased to 350. The Calcutta Committee remark—"At Burdwan, as in Calcutta, no limit but that of means needs be set to the education of children of both sexes."

Mr. Thomason writes, with reference to an examination of these schools,

"The first class performed uncommonly well. They were examined, chiefly, in Ellerton's Dialogues and the Acts of the Apostles; and their answers satisfactorily shewed that they had not learned them by rote: for the most part, they shewed a good acquaintance with the subjects; and were particularly at home in the parsing of the language." "I must not omit to mention their repetition of Watts's Hymns for Children. We had examined them in this excellent book on the Sunday evening, and were all much gratified with their knowledge and improvement. Giving them their choice of the hymns, we heard each boy repeat a whole hymn: one chose the hymn, 'Praise to God for the blessings of Redemption;' another, 'The all-

seeing God;' another, 'The Advantages of early Instruction.' I had never heard a Bengalee repeat these hymns, and was much delighted. The verses were deliberately spoken: and when they were examined in the meaning of the words, and requested to explain the ideas, they were very seldom at a loss; much less so than at any examination which I have before witnessed."

"One thing struck us forcibly, that the Christian youths were decidedly superior to the rest, in their knowledge and apprehension of what they had learned: in cases of difficulty, their hearts suggested the true answers; and they were thus guided through new questions in a manner very different from the heathen youths. On each day, a Christian boy stood at the head of the school.

"On the whole, these youths are making admirable progress: they are prepared for any thing which may be put before them. They begin to taste the pleasures of learning; and have a value for knowledge, as such. At the last examination but one, when I proposed to give the head boys a well-bound book as a prize, the Pundits intimated that they would set no value upon it, for which reason we rewarded them with rupees: but one of the boys of this English class, on being asked what reward he would choose, answered, 'Any thing by which I may gain knowledge.'

We regret to add, that Mr. Bailly has been obliged to leave Cotym, and return to this country, on account of Mrs. Bailly's health: we hope he will soon be able to resume his valuable labours.

SOCIETY FOR PROMOTING EDUCATION AND INDUSTRY IN CANADA.

A Society has recently been formed for promoting Education and Industry in Canada; the object of which is to train up teachers and assist in the establishment of schools of education and industry among the Indians and settlers, in such parts of the provinces of Upper and Lower Canada as are destitute of the means of instruction. The following are among its regulations.

"The plan proposed shall sacredly guard the rights of conscience, and extend equal advantages to all denominations of Christians. The mode of instruction shall be such as the Committee may approve, according to circumstances. In every school that may receive assistance from this society, the reading of the Scriptures, and some useful manual labour, shall constitute parts of the daily exercise of the pupils: all shall be required to be strict in their moral conduct, and duly to observe the Sabbath; attending to such religious exercises, and at such places, as their respective parents and guardians may direct. But should this be impracticable, on account of the distance of any place of worship, then all such scholars shall, upon each Lord's day, read and recite those portions of Scripture which are calculated to enforce all the relative and social duties of the present life, and point the way to a happy eternity."

John Scott, Esq. is treasurer, and the Rev. Thomas Mortimer and Thomas Pellatt, Esq. are secretaries.

The Committee for the management of the unapplied part of a fund collected by the Rev. Thaddeus Osgood in this coun-

try, in the year 1813, for promoting education among the destitute poor in Canada, amounting to 800*l.*, have paid over the same to the treasurer of this society, in trust, for the purposes of the institution.

We are happy in observing, that attempts are now making for the education and improvement of our fellow-subjects in Canada: at the same time, we could have wished that such efforts had been made rather by enlarging the plan of some institution now in existence, than by forming a new society. For instance, we see no sufficient reason why the Newfoundland School Society might not have been enlarged, so as to extend its benefits, beyond the narrow sphere to which its labours are at present confined, to embrace the whole of the British possessions in North America. The expense of management in these small societies amounts to a very heavy per centage on their annual income. Thus, the rent, salaries, travelling expenses, printing, &c. &c. of the Society just mentioned, amounts to very nearly half the gross sum obtained from subscriptions, donations, associations, and collections at public meetings; and yet it would be difficult to point out any article in which that expenditure could be materially diminished, without producing a proportionate diminution of income. We deem it important also to hint, with reference to the Canada Society, that, if some of those who have been active in its promotion are allowed to take the lead in its management, it must necessarily assume a sectarian aspect.

Notices and Acknowledgments.

WE are requested, by the Secretary of the London Hibernian Society, to acknowledge the receipt of Five Pounds for the use of that valuable Institution.

J. R.'s communication arrived too late for this month. If he will favour us with the sequel at an early period, we will endeavour to include the whole in our next Number.

The long and able Letter of Mr. GORHAM on the Apocryphal Question has anticipated many of the remarks which have been suggested by other Correspondents, or called for by their communications. We observe with great satisfaction, that the cause of the Inspired Volume, as opposed to all human additions, is rapidly gaining ground;—that many, who in the first instance were led, by considerations of expediency, to advocate the circulation of the Apocrypha, have, on mature deliberation, and after clearer information, retraced their steps, and are now supporting the Inspired Volume in its purity.

One Correspondent indeed informs us, that "the Apocryphal portions, partly of Chaldee and partly of Alexandrine origin, were introduced from the Jewish into the Christian Church, at the *very same juncture* with the Canonical Scriptures themselves, being intimately combined with them, as the only form in which the Scriptures were generally current at the first propagation of the Gospel; and that, from that form, or from their originals, they were translated into whatever versions were made use of by the ancient Christians, whether Aquila's, Theodotion's, Symmachus's, &c."—We doubt the correctness of this statement. "It is universally allowed," says Dr. Gray, "that these books were not in the canon of the Jews." Mr. Townley remarks, that "Theodotion has been supposed to be the first person who collected the books of the Apocrypha together," and that "the Apocryphal books were rejected by the Jews, whose particular glory it was, that unto them were committed the Oracles of God." Theodotion's version of the Scriptures was published A.D. 184; and, with reference to some of the Apocryphal books, we are not aware of any satisfactory evidence which can be adduced of their existence at a much earlier period.

The question, however, of their antiquity, or of their excellence, or of their usefulness, is a MINOR question. The one point is, are they *inspired* or *not*? Our Correspondent must concede, or rather will unquestionably maintain, that the Apocrypha is *not* inspired. It is, therefore, no part of the Holy Scriptures; and the employing of the funds of the Bible Society in its circulation violates the fundamental laws of the institution: this is still our decided and deliberate opinion, and we cannot therefore listen to either concession or compromise.

The Commentary to which D. J. refers, contains in our judgment abundance of errors. We may perhaps notice his communication at a future period, but it is scarcely expedient at present.

Mr. SCOTT is by no means singular in considering Samson as in a measure a type of Christ. We do not, however, desire Theognis to bow to his decision, but must at the same time enter our protest against the rash assertion that "a more exceptionable character is not to be found in the sacred oracles, than that of Samson." This position is clearly inconsistent with the Apostle's commendation, Heb. xi. 32. Theognis will do well to read Joseph Milner's Sermon on the character of Samson.

We are happy to find that D** considers us as having treated ——— with more leniency than he deserves. It is a great consolation to discover at any time that

Our failings lean to virtue's side;

but we shall not be at all surprised if, on the very day when this Number appears, the Christian Guardian should be assailed in good round set terms for the self-same article which D** thinks too gentle. At the same time we agree with all D**'s subsequent observations, and especially with his concluding quotation which is most appropriate. Its publication, however, would be painful to the individual and irritating to his friends, and it therefore seems advisable to postpone, if not finally to suppress it.



H. Meyer del.

PETER MARTYR.

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MEMOIRS OF THE REFORMERS.

PETER MARTYR.

PETER MARTYR, born at Florence on the 8th of September, 1500, was the son of Stephen Vermigli and Mary Fumantini, both of patrician descent in that republic. His peculiar name was given him in consequence of a vow, made to Peter of Milan, said to have been martyred in the early age of the church, for his opposition to the Arian heresy, to whose honour a church was dedicated near their residence. As it had pleased God to deprive his parents of all their other children, of whom there were many, in their infancy, except this son, and a daughter named Gemina Felicitas, it is probable they had a fond hope, that this sainted appellation would conciliate the Divine favour on their offspring, and that they watched his rising years with proportional interest and tenderness. Having ample resources, no expense was spared to procure him the best means of tuition which their neighbourhood afforded, while they were not wanting themselves in forwarding his improvement by the most careful discipline. His mother in particular, who was well skilled in the writers of the Augustan age, made him construe to her the comedies of Terence. He was afterwards sent to study under Marcellus Vergil, a learned man, distinguished by a translation of Dioscorides, with a commentary,
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who conceived the liveliest hopes, from the quickness of conception, retentiveness of memory, ardour of application, modesty of deportment, and sweetness of temper, which he observed in his young pupil.

As he advanced towards manhood, his virtuous feeling and conscientious character were discovered by his resolution to withdraw from the temptations abounding in a rich and luxurious capital, to the seclusion of a convent: and as the order of canons regular of St. Augustine was at that time in high repute among the Italians, he made his election in its favour, entering, in his sixteenth year, one of their colleges, built on the ruins of the ancient city of Fesulæ, near Florence, with the sincerest welcome of the fellows, to whom his genius and disposition were not unknown. Drawn by the affectionate force of his example, his sister entered, at the same time, the nunnery on the foundation of St. Peter the Martyr.

Stephen Vermigli did not approve the step which his children had taken, whether as desirous of perpetuating his family, so respectable in Tuscan annals, or as feeling a disgust at the sanctimonious pretensions and superstitious observances of the recluses, which had been exposed in the popular writings of Dante and Petrarch, as well as in the sermons of Savonarola which he may be presumed to have attended. His dissatisfaction

was apparent in the testamentary disposition of his property; the bulk of which he bequeathed to a lady whom he married on the decease of their mother, leaving the remainder to a public charity, subject to the payment of an annuity to his son of fifty golden pieces.

He passed three years in this college, and applied diligently to his studies, taking advantage of a valuable library presented by the Medici, consisting not only of works from other parts of Italy, but from Greece and the East. He was assiduous in reading the Scriptures; for it was creditable to the society with which he had fraternized, that they accustomed their associates and junior members to commit to memory portions of the word of God. At the termination of this period, it was judged expedient by his colleagues to send him to Pavia for further information, in which was another convent of the order, called St. John of Verdara; where he continued about eight years under Father Albert, a respectable and liberal abbot. He shewed his natural strength of mind during his stay, by his determination to study Aristotle in the Greek, because the Latin translation in use gave the sense of the original very imperfectly, though he had no good preceptors to lend him assistance. He was known frequently to spend the whole night in the library with Benedict Cusani, a native of Vercelli, and an industrious fellow-student, where they mutually read and interpreted. He was now deemed a fit subject for the office of a preacher, at that season chiefly sustained by the order of Dominicans; those of other fraternities giving only the Advent and Lent discourses, on which occasions there was generally a great concourse of hearers. This nomination was considered honourable, as, by a special grant of the popes to the society to which he belonged, their preachers were admitted to all the privileges of the

doctorate. His first course of sermons was delivered in Brescia; but he afterwards lectured at Rome, Bologna, Firmio, Pisa, Venice, Mantua, Bergamo, and Monferrat. Nor did he confine himself to preaching, but taught philosophy and divinity, in the schools of his order at Pavia, Ravenna, Bologna, and Vercelli; in which latter city, at the urgent request of Cusani, he commented on the poems of Homer. Having a great desire to become acquainted with the Old Testament in the original, during his continuance at Bologna, where he was appointed Vicar to the Prior, he overcame by a liberal offer the prejudice entertained, in common with those of his nation, by Isaac, a Jewish physician, against teaching him, as a Christian, the Hebrew language. He was now raised, by the general consent of the brotherhood, to the abbacy of Spoleto, where he gained universal esteem, not only by reforming the vicious conduct which had brought scandal on the Augustinians, but also by reconciling the contending factions in that republic, a mediation vainly undertaken by his predecessors. After a session of three years he was preferred, in an assembly of the principals of his order, to the government of the Neapolitan college of St. Peter, *ad aram*, a dignity much esteemed for pleasantness of situation and amount of revenue.

Here his understanding became more enlightened on divine topics. From the scholastic theology, and the study of the Fathers, he turned more frequently to the Scriptures and modern writers. He read Bucer's commentaries on the Gospels and Annotations on the Psalms; the treatise of Zuinglius on true and false Religion, and the Providence of God, together with some productions of Erasmus; and held conversations on religion with three intelligent friends, Cusani, Flaminio, and Valdez. The latter was a pious noble, who devoted his talents and

influence to the glory of God, and the benefit of his fellow-creatures. He laid the foundation of a Reformed Church at Naples, and was ably seconded by Martyr, who earnestly desired to impart to others the knowledge he had himself received; and for this purpose expounded the First Epistle to the Corinthians, not only to the friars, but to the chief clergy and laity. But when he came to that passage in ch. iii. ver. 13, 14, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire"—which the Papists explained of purgatorial flame, to the great emolument of the priests, he displeased many of his hearers by giving a different interpretation. They consulted together, and forbade attendance on his lectures; but the expositor, feeling their injustice, appealed to the pope, and, through the interest of Cardinal Gonzaga and other acquaintance, obtained a reversal of their interdict. He was however soon after hindered from preaching, by severe illness, while his trial was increased by the loss of his friend Cusani. As it appeared that the climate of Naples did not suit his constitution, he was appointed on his recovery General Visitor of the Order. There was an integrity and consistency in his conduct, which forced even those to admire him who were adverse to the strictness of his doctrine and discipline, as he reformed many abuses, and with the approbation of Gonzaga; Protector of the Order, deprived some principal characters of their dignities for an unworthy course of life, and sent them to prison. Notwithstanding this severity, he was still so much esteemed

that at a meeting held at Mantua he was elected Prior of St. Fridian of Lucca. Some of the electors were invidious enough to hope that he would prove obnoxious to his neighbours, from the political differences existing between Lucca and Florence: but his prudence, affability, and general excellence of character secured him the good will of the inhabitants of the former commonwealth, while he pursued his plans of reform; provided adequate tutors, and daily expounded Scripture both to civilians and collegians, preaching on Sundays to the common people. The fruit of his ministry appeared afterwards in the readiness with which many of his hearers submitted to exile from their country for the sake of evangelical truth.

A party of opponents at length endeavoured to undermine his influence, and endanger his person. As they could not lower him in the estimation of the Luccese nobility, they brought secret accusations against him at the court of Rome, formed cabals in their respective colleges, and contrived to assemble at Genoa all who envied his authority or desired a relaxation of his discipline. They then required his attendance; but, as he was not without some knowledge of their intrigues, after advising with his intimates, he resolved to avoid an interview, and take precautionary measures. Committing some choice books to the care of a friend to be sent after him, he left the rest of his library to the foundation; and having instructed his Vicar in matters of internal economy, privately quitted the city with three of his most attached associates.

He entertained thoughts of passing into Germany, but, wishing to pay a previous visit to his native country, took the road for Pisa, where he was comforted by partaking of the Lord's Supper with some enlightened and godly individuals, and also wrote some letters to Reginald Pole, and other friends,

at Lucca, which were to be delivered a month after his departure, containing his reasons for that measure; pointing out some grievous errors in the Romish persuasion, and particularly in the monastic life, in which he could no longer continue with a safe conscience; exposing the snares laid for him by his enemies; declaring his sincere endeavours for the good of the order, but lamenting his deficiency as a teacher; and sending back the ring which he had worn by virtue of his office, as a sign of his intention to subsist on his own scanty patrimony, and prefer no claim on the monastery for his support. At Florence he found Bernardin Ochino, who had been summoned to Rome for his opinions. After consulting with their mutual friends Ochino departed for Geneva, and in the course of two days was followed by Martyr, who passed through Bologna, Ferrara, and Verona, into the Helvetic territory. Arriving at Zurich he was kindly welcomed by Bullinger, Pellican, and Walter, with other supporters of reformed principles; but no vacancy occurring in their schools for a teacher, he passed on to Basle, and, having stayed there about a month, was invited by Bucer to Strasburg. This excellent friend negotiated with the Senate to allow Martyr a stipend as successor to Capito, in their university, where he daily interpreted Scripture, and turned the Hebrew into Latin, for the benefit of the students. He entered on his labours in November 1542, and continued them for five years, enjoying the society of the amiable Bucer, with whom he only differed on the subject of celebrating the holy communion. Bucer, in the first instance, persuaded him, that by using certain ambiguous terms he might conciliate the more pertinacious Lutherans; but Martyr, finding on experiment that such persons were still dissatisfied, and that he rather gave offence to the minds of weaker brethren, declined

the usage of these terms for a more plain and simple formulary. As soon as he was settled at Strasburg, he addressed an affecting epistle to the congregation of Lucca, in which, after giving some account of his journey, and the kindness he had experienced from Bucer, he apologized for his flight, declaring his conviction, however they might object, that he was justified from the necessity of the case.

He resided for some time in a private dwelling with the friends who accompanied him from Italy, and in such a frugal style that, though his income was narrow, he had a superfluity for the purposes of benevolence or charity. But when he considered a state of celibacy objectionable, he united himself in marriage to Catharine Dampmartin, a religious and pleasing lady, who had come from Metz to reside at Strasburg. Maimbourg has had the audacity to assert, that "after the example of Doctor Martin Luther, he took for wife a nun whom he had seduced *." This slander is well refuted by the author of the *Apology for the Reformers*, the celebrated Jurieu †.

Archbishop Cranmer requesting him to visit England, that he might have the benefit of his counsel and erudition in the great work of Reformation, he obtained the consent of the Senate for his departure, attended by Ochino, who had received a similar invitation. After a hospitable entertainment by the metropolitan, he was, by command of King Edward VI. sent to Oxford, where he began a course of divinity lectures, by expounding the First Epistle to the Corinthians, which embraced topics at that period much disputed among theologians. Some of the popish party attended his lectures, but a great number absented themselves, and

* Hist. du Calvinisme, L. 3. ann. 1562.

† Hist. du Calv. et celle du Papisme mises en parallèle, P. 1. c. 3.

issued injunctions to their inferiors in the university to the same effect. They took however no further hostile measures, until he commenced an attack on the doctrine of transubstantiation, when they represented him as a reviler of the doctrine of the Fathers, a despiser of sacred ceremonies, and a profaner of the holy sacrament of the altar. One day they posted up a notice, in English, on all the churches, that there would be held, on the following morning, a disputation on the corporeal presence of Christ in the Lord's Supper. The Papists had not informed Martyr of this proceeding, hoping to catch him by surprise; but as he was departing at the usual hour to begin his lecture, some friends came to him with information that a crowd was assembling both of collegians and townsmen, and advised him to remain at his lodgings. He replied, that he could not desert the post of duty, or neglect the charge committed to him by the King; that he had never been the occasion of any tumult, as the heads of houses could testify, nor would he now cause any; but would merely read his accustomed lecture, for hearing which many were at that time doubtless in attendance whom he could not permit himself to disappoint. As he was on the way, the servant of a Papist, named Smyth, put a letter into his hand, challenging him to disputation; on which his friends renewed their entreaty that he would not expose himself to peril, but in vain. He entered the assembly, and told his challengers, in a modest address, that he would not refuse their offer, but that he was come for the purpose of lecturing, and not of disputing. He then began his reading, amid the murmurs of his opponents; but the general admiration of the multitude, who were astonished at his calmness and gravity, as he betrayed no perturbation of spirit, no change of countenance, no faltering of speech, no agita-

tion of frame. When he had finished, his mortified adversaries elaborously challenged him to dispute; nor would accept his excuse, that he would meet them at another time, but was not then prepared, as they had not given him the usual public notice. They said, that a man who had recently been so much engaged as himself on the very subject of the Lord's supper could not possibly be unprepared. He replied, that he was unwilling to begin so important a controversy without the Royal permission, as it might be construed into a desire to excite commotion; that, moreover, moderators and notaries were not provided, and that the day was too far advanced. The Vice-chancellor now interposed his authority, directing that Martyr and Smyth should fix the time, order, and mode of a disputation to be held at his own house, ordered his beadies to disperse the crowd, and taking the Reformer by the hand, conducted him to his chamber. At the appointed time the disputants came to the Vice-chancellor's, with their respective friends. There was a long contest on the mode to be pursued; Martyr insisting that they should observe a certain order in refuting his arguments, and abstain from dubious, barbarous, and scholastic terms; but when they could come to no agreement, it was resolved to refer the matter to the King's Council, who should name the day, and send deputies to preside. Mean time, Smyth, alarmed at the tumult which he had excited, withdrew into Scotland. The Bishop of Lincoln, the Chancellor of the University, the Dean of Oxford, and two other deputies arriving, Martyr disputed before them against three champions of the Romish faith for four days. Like most contests between Papists and Reformers, it was misrepresented; and Martyr, at the earnest request of his friends, published an account of the proceedings in self-vindication.

The country people about Oxford rising in great numbers, and many of them threatening Martyr with death, so that he could no longer remain in safety, he was brought to London, escorted by his associates, to the abundant satisfaction of the young Sovereign, who, on his approaching Richmond, congratulated him on his escape. His wife and household were concealed at Oxford, till the furious mob was scattered by two companies of troops, and its leaders executed. Martyr then returned to his labours, and the Papists, knowing themselves overcome by his arguments, wreaked their malice by nightly insurrections before his door, yelling, and throwing stones at his windows. The King, therefore, deemed it advisable to nominate him Canon of Christ-church, and, that his station in the university might command more respect, assigned him a good house and garden in that college, while he himself proceeded Doctor in Divinity.

He frequently spent his vacations with the Archbishop, who needed his assistance, and revered his judgment. When a commission was appointed to draw up some ecclesiastical regulations, he was included in the number. But on the accession of Queen Mary, he was interdicted his office in the university, and charged not to depart from Oxford, or remove any of his goods, without permission of the government. He obeyed the injunction; but after a while, feeling the irksomeness of his situation, he wrote to the Queen's Council, desiring to be examined, if any charge were alleged against him, and, as they could prove nothing to his disadvantage, obtained leave of departure, when he directed his course to London, and had an interview with Cranmer, against whom the more bigoted of the Romanists were devising schemes of mischief. The venerable prelate offered to dispute with any of their doctors, if

the word of God were the standard of appeal, of which plan the sympathizing Martyr testified his approbation. But the adversaries of Protestantism gaining the ascendant under favour of the Queen, and resorting to violence instead of argument, procured the committal of the two Archbishops, with the Bishops of London and Worcester.

Our Reformer, aware of the increasing peril of his situation, as connected with these suffering fathers of the church, but conscious at the same time that he had given no handle for accusation by contravening the statutes of the realm, would not quit the country with the privacy of a criminal, but claimed a regular dismissal. He represented to the council, that he had been called to England by the late monarch, and sent by the state of Strasburg, for urgent occasion; and that, as he had not come for his private pleasure, and could no longer be serviceable by his stay, he demanded to be dismissed by the same authority by which he had been invited. Having succeeded thus in obtaining an order for removal, his friends were alarmed lest he should be imprisoned or murdered. It was known that the Papists lay in wait for him, both on the British and foreign shore. But, through a kind Providence, he found a master of a vessel, a truly religious and compassionate character, who kept him in his house on the coast concealed for a fortnight, while his persecutors imagined he had sailed with other foreigners, who were compelled to depart at the same period. He was then conveyed by this good mariner to Antwerp, under cover of the night, where a carriage was provided for him, which he secretly entered, and was safely transported to Strasburg.

His amiable partner died before his departure, after living with him eight years, but without offspring. She had been generally beloved for her affectionate and charitable dis-

position, good sense, unaffected piety, and modest demeanour. But, to the lasting infamy of the Romanists, the greatest indignities were offered to her corpse. After it had been buried four years by the side of St. Frideswide, in Christchurch cathedral, whose remains were said to be dishonoured by the approximation of such a heretic, it was disinterred, and borne on the shoulders of some common porters to a stable belonging to the Dean, where it was covered with a dung-heap*. This shameful and disgusting ceremony was ordered by Cardinal Pole; a man who had been formerly the friend of her husband,

and had discovered considerable illumination on religious matters, but who now, to please the party in power, and consolidate his own authority, shewed himself a very Demas and an apostate; and as he could not find occasion to burn the living husband, who had escaped his clutches, gratified a pitiful revenge by insulting the ashes of the dead wife. It is some satisfaction to record, on the other hand, that when Elizabeth succeeded to the throne, her corpse was restored to its place with honourable sepulture, and to prevent a repetition of such indignity, her remains were mixed with the venerated dust of the saint.

* Fox.—*Thuanus*, l. 17. ann. 1556.

DEATH OF A BELIEVER.

O THINK that, while you're weeping here,
His hand a golden harp is stringing;

And, with a voice serene and clear,
His ransom'd soul, without a tear,

His Saviour's praise is singing!

And think that all his pains are fled,

His toils and sorrows closed for ever;

While He, whose blood for man was shed,
Has placed upon his servant's head

A crown that fadeth never!

And think that, in that awful day,

When darkness sun and moon is shading,

The form that, 'midst its kindred clay,

Your trembling hands prepare to lay,

Shall rise to life unfading!

Then weep no more for him, who's gone

Where sin and suffering ne'er shall enter;

But on that great High Priest alone,

Who can for guilt like ours atone,

Your own affections centre!

For thus, while round your lowly bier

Surviving friends are sadly bending,

Your souls, like his, to Jesus dear,

Shall wing their flight to yonder sphere,

Faith lightest pinions lending:

And thus, when to the silent tomb

Your lifeless dust like his is given,

Like faith shall whisper, 'midst the gloom,

That yet again, in youthful bloom,

That dust shall smile in heaven!

A HUSBAND'S ACCOUNT OF HIS WIFE'S DEATH.

DEAR SISTER,

On Sunday last I wrote to inform you of my dear wife being brought to bed; I now write to let you know, what I then apprehended, the death of the best of wives, the best of mothers, and the best Christian that I know in the world; and that Providence should give me such a wife, who so ill deserved her, is wonderful indeed. However, I now feel my loss in a manner I did not think the loss of all earthly comforts could have caused, but hope the Lord will enable me to say, from my inmost soul, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." After she had been almost three days and nights without sleep, she became stupidly asleep, and continued so most of her time after; but when awake, she was always praising and blessing the Lord, and addressing me and her children, servants, the doctor who attended her, or any in her sight. When she was the longest awake, she desired me to write to you, to let you know she had received your last letter, the very evening before she was confined; and I was to say from her, "that there is such a state to be attained, through faith in a crucified Saviour; as a full assurance of glory; that she had attained it; that she enjoyed it, and that she should enjoy it till she was took up to glory; and that she had not one fear nor one doubt of being completely happy to all eternity; and," says she, "Tell my sister W——, that she may attain it; that every believer may attain it; that nothing is too hard for the Lord; that he is more willing to give than we are to ask; and that, if we ever expect any anticipation of heaven, we must ask in faith, perseveringly and constantly: for

though it tarry it will come, for the Lord has promised, in James i. 17, 'Every good and every perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning:' and," says she, "All things are possible to him that believeth;" and much more than I can remember, or have time or abilities to write; and she concluded with saying, "Tell her, these are the words of a dying woman, this is the experience of a dying Christian, who cannot willingly either deceive you or herself, at this awful time, but that it is from a sincere desire for her soul's salvation that I beg you to write these glorious truths to her." She made me promise several times over, that I would write these things to you; and though she lived forty-eight hours after, and advised, admonished, and warned all around her, she never mentioned your name any more; thinking, I suppose, she had said all she could, and that it must be the Lord, by his Spirit, that must make this spiritual seed to spring up and grow. And as she lived, so she died; for whenever she spoke, her language was the same; and when she could not, if we said any thing to her, she smiled, to let us know her soul was in the same happy and glorious frame; and, as far as I can judge, she was sensible to the very last moment of her life. Let my sister B—— see this. You may see the agitation of my mind by my writing. I can only say, pray the Lord to grant me resignation, and that faith that carried my dear wife through this world in so glorious a manner, and has now landed her on Canaan's happy shore. I am your loving brother,

W. S.

MEMOIR OF MISS E. B.

THE subject of the following memoir was born at Ford, a small village in the county of Somerset, the 24th January 1798. In her fourteenth year, it pleased the Almighty to take from her an affectionate mother. Yet, though deprived of a tender parent, he mercifully raised up an example for the surviving family to follow. The eldest daughter was eminently *such*—in piety and true godliness. She frequently spoke of the importance of seeking early the kingdom of heaven, especially to her sister Elizabeth, who often listened with attention to the truths of the Gospel; nor was this early inculcation of that wisdom which is from above in vain, since the elder sister had at length the unspeakable delight of seeing her an anxious inquirer after those things which concerned her eternal peace, though, while under her immediate instruction, notwithstanding an amiable disposition, no decided impression appears to have been made.

In consequence of her father marrying a second time, she engaged with a friend in the millinery business at Clifton, near Bristol. Here God seemed to answer the prayer of her sister, by placing her in a pious family, and under the ministry of the Rev. Mr. C. His ministrations were blest to her soul; and it was here, where nature has been so lavish of her beauties, and hills and rocks display the power of his omnipotent hand, that she was taught to rely on the *Son of Righteousness*, the Rock of Ages, and to build all her hopes of acceptance with God on the foundation of the Redeemer's sacrifice. It cannot then be wondered at that she should feel no small regret at leaving this place of her spiritual nativity, and particularly the family who were so dear to her, and to whom she had endeared herself by an uniform

sweetness of manners and obliging disposition.

In April, 1818, she arrived in town, in all the bloom of health and vigour, and was again highly favoured in being placed in a house where the employers were professing Christians, and where an altar was erected, around which each member of the family could kneel, and present unto the Lord their morning and evening sacrifice of praise and thanksgiving. It was here she first became acquainted with that friend, who, though unworthy of her friendship, knew how to value it; who lives to feel more severely than any other her loss; and who would desire to perpetuate her memory, and exhibit her departed friend to others as affording a striking example of the fulfilment of that declaration, "Godliness has the promise of the life that now is, and of that which is to come."

After a few months, Miss B. left town, and engaged in a situation at Southampton, where she remained for half a year: during this time she was deprived of the public and family instruction with which she had previously been favoured, and began gradually to decline from her first love. The allurements and temptations of the present world seemed to gain an ascendancy over her; and, having none with whom she could take sweet counsel, she departed gradually from the way of holiness, stifled her religious emotions, and soon felt that aching void which the world can never fill. And though, after a short time, on her return to town, she was again placed in a religious family, yet the delight she once felt in prayer was lost; the goings forth of the heart she once experienced lay dormant; and her conscience, which at times spoke loudly, was silenced by the evil suggestions of Satan, that prayer was an em-

ployment for those who had more time, and that, situated as she was, the recreations and amusements of life, which before she had considered vain and sinful, were necessary to refresh her fatigued spirit from the care and hurry of business. Here she remained only a few months; for an intimation being given that she could be received into the house in which she first lived, and where her friend still was for whom she felt an increasing attachment, she hastened with delight to make the engagement, and for a short time they enjoyed the sweets of friendship in an uninterrupted source of social intercourse.

In March, 1821, she commenced business at the west end of the town; at the same time requesting that the good example which had been set by her late employers might be imitated, and family worship established. Accordingly Bean's family prayers were procured, and, after reading a portion of the holy Scripture, were, with few exceptions, regularly used. While performing these acts of devotion, and on Sundays never omitting attendance at church once and frequently twice, she thought that, without violation of the law of God, she might indulge in what the world calls the "innocent amusements of life;" but these invariably left a sting behind, and bitter disappointments successively proved that these perishing pleasures could never satisfy the desires of an immortal, a heaven-born soul.

In September, 1822, the conversation of a pious friend from the country was, through the Divine blessing, instrumental in reviving her early profession of Christ, and leading her to attend the ministry of the Rev. D. Wilson, St. John's Chapel, Bedford Row, under whose ministry, and that of the Rev. R. C. Dillon, his assistant, a renewed spirit of devotedness was produced in her to *Him* whom she had so long forgotten. The discourses of

the latter gentleman on Job xix. 25, 27, and St. Luke xxii. 44, appear, from her papers, to have been the principal means, under the blessing of God, of bringing her back to the fold of the Great Shepherd and Bishop of her soul.

After expressions of the deepest sorrow, and tears of the truest repentance, she writes, with reference to these sermons, "But now, like the prodigal, I desire to return to thy house, O my Father; and do not in thine anger spurn me away from thy presence. Thou hast mercifully aroused me from my guilty slumber to behold the agony of my Saviour in the garden of Gethsemane, whom, like Peter, I falsely denied after receiving tokens of his love; but now, like him, let me 'weep bitterly,' and grant that the remainder of my life may be entirely devoted to his service, for I know that *my* Redeemer liveth, and he ever liveth to make intercession for *me*."

So rapidly did her love of God increase, that she attended (though having nearly a mile and a half to walk) Divine service three times a day in the depth of this severe winter, when it may be recollected the snow lay for a considerable time upon the ground, besides frequently attending at Tavistock Chapel on the week day. Her constitution, which now began to exhibit symptoms of decline, was not sufficiently strong to bear long this great exertion. This induced her at first to take a little refreshment with her, and remain in her pew, and afterwards to hire a small room near the chapel: the time thus gained between the services was spent in meditation and prayer.

In July, after the extreme hurry and fatigue of the spring occupations, her bodily frame was quite exhausted; and consumption, with all its ghastly appearance, sat upon her countenance. Her physician, Dr. Hooper, recommended country air as the only means of prolonging

her life. A single expression will serve to shew the happy state of her mind at this time, and with what tranquillity she could view the near approach of the king of terrors, for no hopes were given of her recovery if she remained in town. On being persuaded to go into Somersetshire for a few months, deeply lamenting the deprivation she should experience on the Sabbath, she said, with great energy, "I would rather spend a few years, or a few weeks, in the enjoyment of the privileges of the Gospel, than have a prolongation of life and be denied them." On her arrival at home, the command of her Lord, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," made a very deep impression upon her mind; and, feeling the importance of plying frequently at a Throne of Grace for grace to help in time of need, she wrestled with God in secret prayer for strength to be made perfect in weakness, that she might adorn the doctrine of God her Saviour in all things.

Although deprived of the means of grace, her soul experienced no diminution of love; and though her situation might be compared to a barren wilderness, where the fig-tree did not blossom, and the vine yielded no fruit, yet even there she could rejoice in the Lord, and joy in the God of her salvation.

The great care which was taken of her by her dear friends, of which she often spoke with lively emotions of gratitude, was the means of gradually restoring her to health. In a letter previous to her return to town she writes: "Help me, my dear friend, to praise the Lord for his loving kindness towards me. He is renewing my strength daily; he has delivered my soul from death, mine eyes from tears, and my feet from falling; and now, with greater delight and gratitude than I can express, I anticipate the time when I shall be permitted again with *you*

to take the cup of salvation, and call upon the name of the Lord in the sanctuary, whither we have so often gone in company, and where the Lord has met with us, and blessed us, and never sent us empty away."

In November she resumed her wonted place, and the sweet smile of friendship, which had before beamed with unrivalled brightness, seemed to have gained increased lustre by an absence from the friend of her bosom:

The enjoyment of her presence, for she was the centre of attraction, appeared the only thing wanting to complete the happiness of her domestic circle: this obtained, each individual, with one heart and one voice, glorified the Father of our Lord Jesus Christ, and asked, "What can I render unto the Lord for all his benefits towards me?"

Although her health was in great measure re-established, she was not permitted to venture out in the evening air; and, consequently, could not participate in the delight she once experienced, in spending that part of the Sabbath in worshipping God in his holy temple. Her entire submission and resignation to the will of God, under all his dispensations, is portrayed in her writing at this time, dated November 11,—

"O, my blessed Saviour and Redeemer, who dost not willingly grieve nor afflict the children of men, be graciously pleased, by dispensing to me abundant measure of thy grace, to make me perfectly resigned to thy will in absenting myself on an evening from thy holy sanctuary, where, O Lord, thou knowest I delight to dwell, and to be one amongst thy dear children praising and worshipping thee in spirit and in truth. I know, and am assured, blessed Jesus, that in love I am thus tenderly afflicted; and thy word, which I delight to read, assures me all things shall work together for good to them that love thee.

"O, may I love thee more and more; and thou, the great Jehovah, who art not confined to temples built with men's hands, condescend to manifest thyself unto me here as thou dost not unto the world, and in these few moments of retirement when no eye but thine seeth me, no ear but thine ear heareth me, let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

The happiness which was enjoyed in the society of this beloved individual was not to be uninterrupted, and the hope that her life might be prolonged many years was soon to wither.

Eight months had scarcely elapsed, when she was again obliged to leave London: its air, and the accustomed confinement, which were so prejudicial to her, robbed her of a blessing she could not enjoy in connexion with those she prized more than her life.

So great were her fortitude and patience under suffering, that, aided by a continual flow of animal spirits, and the cheerful smile which ever adorned her cheek, she often concealed from her dearest friend the acute pains of her body; lest she should have sorrow upon sorrow.

The following extract from one of her letters, when in the country, dated August 1824, evinces her love to her Saviour, her zeal for his glory, her deep humility of heart and mind, and her perseverance in well doing:—

"I am in a wide field, which appears to be open to me for much usefulness; but, how greatly I feel my deficiency! I seem to do nothing for my great Lord and Master, who has done so much for me. Before I left my closet yesterday morning, I prayed very earnestly to the Lord to direct my steps, and open a way of access for me to the cottages of my poorer neighbours, who are sitting in darkness and in the shadow of death. Trusting entirely to the

Lord, I sallied forth with some tracts and little books, which I hoped to have an opportunity of reading and distributing. The cottage to which I first bent my steps was inhabited by a poor woman, whom my dear departed sister* had long laboured to bring into the way of peace. I was received with a hearty welcome; and this, added to the joy I experienced when conversing with her about the things which make for her everlasting peace, to find that my dear sister's labours had not been in vain in the Lord, made me rejoice with joy unspeakable. Pray, my dear friend, that the Lord will enable me to follow her steps, and work while it is called to day: surely I have great encouragement so to do: and though I may not live to see the fruits of my poor labours, others will; and should the Lord honour me, the most unworthy of his creatures, by making me an instrument of good, my monument may be raised in the heart of some poor individual, as my dear sister's is in the heart of this poor woman; for, with delight, while tears of gratitude run down her cheeks, she tells me how she used to speak of a Saviour coming into the world to save sinners."

After speaking of others whom she visited, and found quite ignorant of the plan of salvation, and quite regardless of the welfare of their immortal souls,—she adds, "Oh when I think on their deplorable state and condition, my heart is filled with grief; and when I reflect on their incapability of reading the holy Scriptures, I feel how far happier I should be in spending the remainder of my time here—in visiting them, and teaching them, as far as I am taught myself, the truth as it is in Jesus—than in visiting my friends, in higher stations,

* Her sister died in a decline, leaving a testimony behind her that she was gone to be ever with the Lord; a few months after seeing with delight the subject of this memoir embrace the principles of the Gospel.

where His love is never their theme; His praise, never their song."

In September she returned home; her health was not so benefited as it had been the preceding year. A consumptive cough was now her constant companion, and the hectic flush a frequent visitor. These presages of a shortened life made her doubly zealous in doing with all her might whatsoever her hand found to do; and though in London she was obliged to relinquish the pleasing character of home missionary which she sustained and adorned in the country, she supported that of collector for the Church Missionary Society, which she commenced the beginning of the year. In this pleasing service her whole heart was engaged, and the delight which she manifested on the reception of every new subscriber can scarcely be conceived. When first she began this work and labour of love, she writes,—"I set about the work with thankfulness, praise, and gratitude to Him who mercifully called me to it; for I deem it a high privilege to be in any way employed (however humbly) in the spread of Christ's kingdom."

But the active exertions of this meek and lowly follower of the Lamb were but of short duration: the last week in October, in consequence of cold, which brought on inflammation of the chest, she was laid on the bed of sickness; and here she was delighted to testify to all around her, that the Friend on whom she trusted, in whom she believed, and upon whom she had cast all her care, was not only a "present help in time of trouble," but enabled her, through his sanctifying grace, to glorify Him in the midst of her sufferings; and to say, "It is the Lord: let him do what seemeth him good;" and, "The cup which my Father hath given me, shall I not drink it?"

During this severe illness the kind visits of the Rev. W. T— were much blest to her; and she

would often say, after his departure, "He is so very faithful, he makes me examine my heart more closely, to prove whether *indeed* I be in the faith, and to give greater diligence to make my calling and election sure: and did he not continually remind me of the deceitfulness and depravity of my heart, I might think of myself more highly than I ought to think; and were I not frequently reminded, by my faithful friends around me, of the uncertainty of life, and the very precarious state in which I am in, might, as thousands of my fellow-creatures are doing, whose lives like my own are wasting away in decline, delude myself with the false hope of getting better: but blessed be God, who in mercy has given me friends who not only *see*, but *tell* me, eternity is in view. Oh that all friends were *such* friends! but, alas! too many, who profess themselves to be so—and are so in *thought* and *deed*, but not in *word*—not content with merely concealing the important truth, will, when their dying friend asks, 'Does the doctor say I shall recover?' answer 'Yes, we are in great hopes that you will *soon* be better,'—when *no* hope remains; and thus prove themselves *false*, when *sincerity* might teach them to cling to the cross of Christ, as the only refuge for poor, dying sinners."

It pleased her heavenly Father once more to raise her from the bed of pain; and, change of air being earnestly recommended by her medical attendant, she was removed in November to Kensington; where, with God's blessing, under the kind watchful care of friends, she daily recovered, and on the first day of the present year, 1825, she returned home apparently stronger, and in better health than she had been the two preceding years. But, whilst her friends were rejoicing on the restoration of the blessing which the very commencement of the year had brought in, her Heavenly Father was preparing to take her from the

church militant on earth, to join the church triumphant in heaven.

Animated by a deep sense of gratitude to God for again giving her health and strength, that thereby she might labour more earnestly for the good of his people, she anxiously waited upon her missionary subscribers for their monthly contributions, without the least suspicions that she was receiving them for the last time.

During this month her advance in the spiritual life was daily perceptible; and those graces which adorn the Christian shone preeminently in her. Humility, the characteristic of this pious Christian, gilded every action of her life; and the sorrow and deep contrition of heart she felt on account of indwelling sin has frequently been manifested in prayer, when tears and sobs have prevented utterance. But her sins were known to no heart but her own—visible to no eye but the omniscient eye of God; her life was hid with Christ in God, and the same mind that was in Christ was in her—for she was meek and lowly in heart, kind, tender, sympathising, forgiving, as she hoped for Christ's sake to be forgiven—never so delighted as when she was going about doing good, denying herself *many* comforts, and *every* thing which she considered superfluous, that she might increase her little to give to those who were in sickness, in sorrow, and distress: thus was she full of mercy and good fruits, without partiality, and without hypocrisy.

One month only did health animate and shed its lovely hue upon the interesting countenance of this my beloved and valued friend. A slight cold which she caught brought on cough and pain in the side, symptoms which greatly alarmed me; and when intimating to her my intention of sending for a medical friend, she replied, "Let me entreat that my doctor be not sent for till Monday: if he is, I know he will

bleed me and blister me, and so prevent me going to church on Sunday; and though all my Sabbaths have of late been foretastes of my eternal Sabbath, I have anticipated still greater on the approaching one, because the sacrament of the Lord's Supper will be administered. A rich feast I always delight in partaking of, though unworthy so much as to gather up the crumbs that fall from my Master's table." But she was to drink no more of the fruit of the vine till she drank it new in her Father's kingdom.

Her cough being no better, but rather worse, her predictions were verified; and on Friday the 4th of February, her medical attendant was called, and, while taking blood from her arm, she begged that he would permit her to go to church on the morning of the next Sabbath: but, from loss of blood and the weakening effects of a blister which had been applied to the chest, she was incapable of leaving her chamber; but God was with her, and lifted up the light of his countenance upon her. On Monday, though considerably better, she said to me, "An impression dwells upon my mind that this is a sickness which will terminate in death: will you therefore, my beloved friend, have the kindness to put all my things which are in my drawers quite smooth? for I should wish to leave my things in order." At another time she said, "O I cannot tell you how gracious the Lord is to me! for since my late illness, I have sought him with many tears and supplications, earnestly beseeching him that when in his infinite wisdom he should again chasten me with his afflictive dispensations, I might, by Divine aid of the Holy Spirit, have the Scriptures brought to my remembrance, both for my support and consolation, and my prayers are indeed answered; for many passages that I feared when in health I had forgotten, are now brought

with a freshness to my recollection."

On Tuesday a very unfavourable change took place. And wishing not only to set her house in order, but to have her mind free of all worldly cares, she expressed her wish with regard to the disposal of a few things, and particularly requesting that no unnecessary expense might attend her funeral. She appeared ready to depart, and be with Christ.

The smile of serenity which added fresh lustre to the eye, which now seemed desirous of penetrating the gloomy veil of mortality, and see, in the chamber of sickness, the glory which awaited her, marked every feature. But what the eye of *sense* could not reach, the eye of *faith* did: with that she

"———read her title clear
To mansions in the skies;"

for it was fixed, "looking unto Jesus, the author and finisher of faith,"—who had reserved in heaven for her an inheritance incorruptible, undefiled, and that fadeth not away, and which she was assured after a very little while she should be in possession of: she therefore manifested no concern about her earthly tabernacle, observing, "It is of little consequence where you deposit this my frail tenement of clay: for dust I am, and to dust I must return; and though it shall not mingle with that of my dear friends at home, yet I hope, in answer to prayer, we shall at the great resurrection day be reunited, and unite in singing the song of Moses and the Lamb." Her cousin, Miss H. T. to whom she was sincerely attached, entering the room at this time, received from her her Bible, saying,—“It has been my constant companion, let it be yours: take it, my dear H. as a light unto your feet, and a lamp unto your path; and may the Lord give you understanding in all things.”

She evidently grew worse daily; and about 5 o'clock on the morning

of the 11th, after having lain some time, as I supposed, in sleep, but which she afterwards assured me was in silent prayer for a foretaste of heaven, she turned to me, and, stretching out her hand to take hold of mine, exclaimed in a most ecstatic manner, "Oh! my dear friend, I have not long to live! I am now going to die. Glorious exchange! I am going to heaven." Being asked whether there was any thing she would wish to have communicated to her parents, she replied, "*only* tell them to seek the Lord." She again exclaimed, "Oh! my beloved friend, I shall soon be singing Hallelujah! Hallelujah! Hallelujah," which song of praise she continued for ten minutes, in a most harmonious tone of voice; then observed, "This is delightful dying: the sting of death is indeed taken away. *And though I am a vile wretch, thou, my Saviour, art faithful to thy promise. O come and take me, blessed, blessed Jesus; come and take me. Though thou slay me, yet I will trust thee still. Yes, though thou slay me, I will trust thee still. Come, come! O come, my blessed Jesus, come and take me to thy blest abode.*" Then waiting, and lifting up her hands, she thus poured out to her dearest Saviour, the ardent desires of her soul: "I pray for my dear parents. I have prayed for them in health, and now I pray for them with my latest breath. I pray for my dear brothers and sisters. I pray, blessed Jesus, for all thy people. I pray for the whole world. I pray that thy kingdom may come, and that thy will may be done on earth as it is in heaven." Then, again taking my hand, and, with a countenance as if reflecting the placidity which only settles on a glorified spirit, she continued—"And shall I forget to pray for you, my *dearest friend*? O no! You shall soon, *very soon*, be with me in heaven, joining hand in hand, singing Hallelujah! Hallelujah! Hallelujah!" which she

continued singing nearly ten minutes longer, without any interruption till the sounds gently expired upon her lips. Then, requesting that she might not be disturbed, she lay with her hands clasped, in silent, though apparently delightful, communion with her God, till her medical attendant arrived who had been previously sent for. After he was gone and she had taken a little nourishment, perceiving the tear which a long-established affection had drawn from my eye, she desired me not to weep; and, requesting me to recline upon the bed, she threw her arms around me, and, embracing me with indescribable warmth of affection, observed, "This is the delight of love: we have sincerely loved each other on earth, and we shall love each other in heaven. O yes, we have indeed loved each other."—A few mornings after she observed—which will serve to shew the composure and tranquillity of her mind—"Every thing is so still and comfortable around me, and I feel it to be a time of refreshing from the presence of the Lord:"—she hoped she was then going to depart and to be with Christ. But, upon my saying, "My dear, the doctor says your dissolution is not so near," there was evidently perceivable a look of disappointment; and, in an accent which rather meant her feeling, said "Does he?" which made me ask the question, Are you disappointed? she replied, "O yes! how can I be otherwise? but I must not be impatient." When giving her some blanc-mange, which was her chief support, she said, "Don't feed the flesh—don't keep me here—let me be gone."

Her Bible, together with her little Olney Hymn-book, was frequently before her; and, as they had been her companions in life, so they were in death; and when unable to read herself, she would say, "Give me my Bible; I do love my Bible;" and, after repeating the following verse—

"Precious Bible! what a treasure,
Does the word of God afford!
All I want for life or pleasure,
Food and med'cine, shield and sword."

She would ask me to read. Upon one occasion I read the 23d Psalm, which seemed to animate her whole soul; and she said, "That Psalm has been a great comfort to me; I learnt it the very day before I was taken ill."

About a week previous to her departure, in her ejaculations, which were very frequent, with much loveliness and serenity of countenance, she whispered, "Oh, my blessed Saviour, let me not fear death—let me not fear death. I have cast all my care upon thee, for thou carest for me. Thou hast loved me, and wilt love me to the end. Search me, O God, and know my heart, try me and know my thoughts, and see what wicked way there be in me, and lead me in the way everlasting."

A few days before her decease, she remarked, "I have just had such a spiritual struggle, that I almost fear whether I shall yet get to heaven."

Observing to her that her fear was doubtless nothing more than one of the temptations of Satan, fresh vigour seemed to have been added to her faith; and her spirit mounting up as on the wings of an eagle, she exclaimed, with joy unspeakable beaming in her countenance, "Yes, yes, it is; for when I think of *that time*, (alluding to the raptures she felt on the morning of the 11th,) *that* blessed assurance and foretaste of heaven, every hope is brightened, and every fear is dispelled."

"Come, Jesus, lover of my soul," the first two verses of which she then repeated, and, after a little while, continued, "I hope my blessed Saviour will pardon all my sins, for I have been a very miserable sinner." She then desired me to repeat to her Montgomery's hymn on Prayer, which, in faltering

accents, she endeavoured to articulate after me; but in so solemn, impressive, and affecting a manner, which was peculiarly her own, that I was prevented proceeding further than the 4th verse; and here she presented a request to her heavenly Father, that prayer might be her "watchword" at the gates of death, that she might enter heaven with prayer, which was so earnest, and so pathetic, that none but those who are entering the very portal of the celestial regions could be able to utter or present. Having anticipated an earlier removal to the heavenly Jerusalem, where the inhabitant shall never say I am sick, she observed, "In the last sermon I ever heard, or ever shall hear, my dear minister remarked, that 'life was little other than a lingering execution; and surely mine is one. I feel no pain, but I feel worn out; Oh, my heavenly Father is dealing very graciously towards me; and now that I can render nothing unto him for all his benefits done unto me, He reveals himself as a God of mercy, who will have mercy, and

not sacrifice; and they who seek him in health, by them he will be found in affliction."

Her faith continued firm unto the end; and, even in her delirium, when, supposing she had to be removed, she said, "What will you do with me; or how will you take me? but, O dear, I need not trouble myself about that; I am the Lord's, and he will take care of me."

The morning she quitted the house of this her earthly tabernacle for a building of God, a house not made with hands, eternal in the heavens; she was deeply engaged in prayer; and almost the last words which she distinctly uttered were, "Through our Lord Jesus Christ, Amen."

Thus, on the 25th February, 1825, was her special prayer answered; for it was indeed her watchword at the gates of death, and she entered heaven with prayer. Surely the path of the just is as the shining light, which shineth more and more unto the perfect day.

H.

ON THE CHARACTER OF JUDAS.

WITH great deference to the superior learning, fine reasonings, and noble criticisms of Dr. Clarke, I cannot submit to his favourable opinion respecting Judas, which he throws into notes on the first chapter of the Acts. Certainly Judas, after betraying his Lord and Master, "repented," and sadly repented; as the consequence proved; but his repentance does not appear to be a "broken heart and contrite spirit," not a "godly sorrow which worketh repentance to salvation, not to be repented of." (2 Cor. vii. 10.) His repenting was only a horror, or rather "sorrow of the world which worketh death;" "He went and hanged himself." (Mat. xxvii. 5.) If his repentance had been evangelical, he would not have committed suicide, which is "adding sin to sin,"

(Isaiah xxx. 1.) and not "abstaining from all appearance of evil," like a true penitent. I apprehend our Lord alludes to Judas, in his prayer to the Father, in the 17th chapter of John, wherein we find, at the 12th verse, these words: "I have kept them," meaning his apostles and other believers, "and none of them is lost, but the son of perdition:" therefore the traitor must be classed among those who are lost in utter ruin and destruction; he must be related to that "beast," of whom we read in Rev. xvii. 8, which "shall ascend from the bottomless pit, and go into perdition," and he must be of kindred with "the man of sin, the son of perdition," in 2 Thess. ii. 3.

The Doctor intimates, that the Jews who crucified Christ were greater sinners than Judas, and yet were forgiven. I had rather see and feel an executioner adjusting a cord to my neck than to have a traitor, many ways, devising my death under the cloak of friendship; but, waving this, and allowing the murderers and crucifiers of Christ, were very great sinners, and apparently to us to have committed an unpardonable offence, if they were forgiven, their forgiveness could have proceeded from nothing but the love of Him whom they crucified, and in consequence of his prayer for them, "Father forgive them; for they know not what they do;" Luke xxiii. 34. It is evident, Judas was not among his crucifiers.

Peter denied Christ in his presence, yet Peter was a "rock;" for Jesus told him, "I have prayed for thee, that thy faith fail not," Luke xxii. 32. All must acknowledge that Christ was *righteous*, and, while on earth, he was a *righteous man*; and we are told by St. James, "The effectual fervent prayer of a righteous man availeth much;" chap. v. 16; but St. John tells us, "There is a sin unto death; I do not say, he shall pray for it," 1 John v. 16. We find that our Lord prayed for his crucifiers and for St. Peter, and his prayer must be *effectual*, as he was and is, not only a *righteous man*, but also the *only begotten Son of God*; but we never heard that he uttered a word in the behalf of Judas. Who can entertain the least degree of doubt respecting the crime of the traitor, that it was not *a sin unto death*, when we find, that as

soon as he saw Christ *condemned* he *hanged himself*? (Matt. xxvii. 3—5.)

It appears to me that the proverbial form of speech among the Jews, adduced by the Doctor to soften the declaration of our Lord, in Matt. xxvi. 24, can be nothing but a subterfuge; for he himself says, if it had not been for such proverbial saying (of which the Doctor gives few examples) he would be led to apply the words of Christ in all their literal import to Judas; notwithstanding all this, we cannot reasonably suppose that our Lord, at such a time, after eating the passover, should pronounce such words as made the case of the traitor desperate only in appearance: "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man, if he had not been born;" if he was not declaring the truth that it was desperate: for we perceive that Christ prefixed "Woe to that man," &c. to what the doctor looks upon as a proverbial saying.

In writing this, I can freely say with St. Paul, "I could wish" (not *I wish*) "that myself were accursed from Christ for my brethren," all human beings, that they might be saved; and in this disposition, I could rejoice in meeting with any passage in holy writ, or any other clear proof, that no man has been, or ever will be, eternally lost; but as I learn from the Sacred Writings, that there is a hell for the impenitent ungodly hypocrites, I must be an infidel that Judas found mercy; for no glimpse of hope respecting him is given in any thing that I have yet seen.

D. J.

ROME and the ROMAN EMPIRE the *Spiritual* BABYLON and ASIA
OF ALL THE PROPHETS.

SIR,—It is a fine observation in the preface to the Apocalypse in the Geneva Bible, to this purpose, that the last book of Scripture weaves into one web all the types of the Old and New Testament, in order to shew, that, however already they had been accomplished in specimen, they all remained, in the year of our Lord 97 or 98, when the Apocalypse was given, to be accomplished repeatedly *quoad gradus*, and lastly in perfection *ad consummationem*.

The student of prophecy, therefore, having selected any Old Testament history, to be traced in the Apocalypse, must previously make himself perfectly acquainted with that typical history, and then confine his whole attention to the discovery of the thread in the apocalyptical web which belongs to it, and must be strictly observant of the analogy throughout.

Viewing, then, the Apocalypse as containing, among other retrospects, a history of the ancient Babylonian empire, leading the two tribes into captivity, and lording it over Asia, which is called in the Apocrypha *the partaker of the hope of Babylon**; as also delivering the history of Babylon, the seat of that empire, the first and greatest queen of the earth; we should by all means inquire whether these indisputable data may not involve many more particulars relative to that empire and city, and to the tribes persecuted by them. Consistency may require that such further circumstances should appear; and if they do appear, they may be most useful in the application of the prophecy to Papal Rome: for the primary and minor intentions of prophecy, and the typical histories contained therein, supply no unimportant analogies for the explica-

tion of the more grand and final intentions.

I propose, then, the inquiry, whether the following, among other passages in the Apocalypse, do or do not relate to ancient Babylon.

Ch. i. 4. The seven Churches which are in *Asia*. Analogy seems to require, that, if Babylon signify Rome, *Asia* must signify the Roman empire.

Ch. ii. 13. The seat or throne of Satan is the same seat or throne which he gives to his deputy the beast (ch. xiii. 2); which metropolis seat is literally Babylon (ch. xvii). By analogy, the true church spoken of ch. ii. 13, was then within the Latin empire, or in Italy, as it certainly was in the days of the Waldenses. Compare ch. ii. 12—17, with ch. xiii.

Ch. iii. 7, 8; xi. 19; xiv. 15; xv. 5, seem to refer to the dedication of the second temple, after the Babylonish captivity; as the new Jerusalem also refers to the rebuilding of the city Jerusalem, after the said captivity.

Ch. ix. 13—21. Dean Woodhouse observes, that in this description of the second woe there is an obvious reference to Sennacherib, and the Assyrians; and it may be, I add, to Babylon also, for several of the ancient prophecies in a great degree apply to them both; as, for instance, Isaiah xiii. and xiv. of which circumstances commentators are not sufficiently aware.

Ch. x. xi. xii.—Ch. x. manifestly refers to the twelfth of Daniel, and also applies the sixth of Isaiah to the modern Ashur, or Asia (for they are originally the same word); including successively the desolations occasioned by ancient Nineveh and Babylon.—Ch. xi. is a regular history of the Assyrian and Babylonian captivities. The reed like unto a rod, refers to the pro-

* 2 Esd. xv. 46.

phesies of Ezekiel and Daniel, relative to the foundation of the new temple and city—alias to the Protestant Reformation in 1517. The death and resurrection of the witnesses, refers to Ezekiel's vision of the dry bones, the occasion of which was the return from the Babylonish captivity. The nineteenth verse, as has been before observed, refers to the dedication of the second temple.—Ch. xii. 1—5, applies the seventh of Isaiah, relating primarily to the times of Assyria, though not exclusively of Babylon, as the repetition of the prophecy in the sixty-sixth chapter, relating to Babylon, demonstrates.

That ch. xiii. refers from beginning to end to Babylon, is too obvious to need proof. The first beast here described, is that on which Babylon is said to be seated in ch. xvii. By necessary consequence, this said beast is literally the Babylonian empire, of which the comparison of its mouth to that of a lion is positive proof. (Compare Daniel vii. 4.) In the image set up to this beast, there is a manifest allusion to the golden image set up in honour of the empire of gold seen in vision by Nebuchadnezzar.

The xvth chapter expressly carries on the history of the Assyrian and Babylonish captivity, and declares *Babylon* to be fallen. The typical history now begins to clear up, and the fall of the tenth part of the city is here expressly called the fall of Babylon. And yet even here Nineveh is not excluded; for at the time of the defeat of Sennacherib, as Mede justly observes, Isaiah pronounced Babylon to be fallen; and with good reason; for the division in the Assyrian empire, occasioned by the destruction in Sennacherib's army, ultimately destroyed both the Assyrians and Babylonians: the Medes hereupon became independent, and the Babylonian empire devolved at last upon Darius the Mede.

There seems as little need to

observe on ch. xvi. that the sixth vial is the history of the capture of Babylon by Cyrus, for the restoration of the Jews; and the seventh, the destruction of Babylon itself, and of her mountain-edifices.

The xviith, xviiith, and xixth chapters are those to which our present attention is particularly to be directed. These chapters synchronize with the entire judgment upon Babylon, described in chap. ii. 18 to iii. 7—21, ch. x. and xi. ch. xiv. ch. xv. and xvi. which are mere repetitions of the same gradual fall of this modern Babylon, by the preaching of the everlasting Gospel, or New Testament undefiled by the additions and subtractions of its enemies; but restored, as it was in the beginning. But the explanatory vision of ch. xvii. xviii. xix. is so constructed as to synchronize as perfectly with ch. xvi. 13—21; describing in ch. xvii. the false security and elation of modern Babylon, immediately before all her plagues are recapitulated under the seventh vial. This state of false security is described by the angel having the seventh vial to pour out; or, it may be, that ch. xvii. which describes this false security, is an amplification of the first part of the seventh vial, so far as it relates to the work of the church in completing her ministry, after the pattern and example of her great Master, when he exclaimed *It is finished*. For before this finishing, no one can enter into the Reformed Church (ch. xv. 8); but after this finishing, all are to be converted, or destroyed. Compare Ezek. xxxvii. xxxviii. xxxix.—The fall of Babylon; ch. xviii. 2; &c. is a plain amplification of the vial poured on Babylon in ch. xvi. 19; neither is it possible that ch. xvii. should follow ch. xvi. in chronological order; for, after the judgment of Babylon by the last vial, in which was completed the wrath of God (ch. xv. 1), no more wrath remained to be completed; neither could

Babylon, after the seventh vial, say *I sit a queen, and shall see no sorrow* (ch. xviii. 7); nor the angel say to St. John, after her judgment, *I will shew unto thee her judgment* (ch. xvii. 1). The vision of ch. xvii. xviii. xix. is therefore demonstrably explanatory of a past judgment, even of that judgment according to which *all the plagues of Babylon should come in one day* (ch. xviii. 8); but her plagues did come by the seventh vial; and as surely as they were to come all in one day, so surely the seventh vial, by which they came designated that one day. Compare ch. xvi. 14, 17, and Ezek. xxxix. 8.

These few hints may lead to a more attentive comparison of the prophecies relating to the literal Babylon, with those in the Apocalypse relating to the spiritual Babylon. It were easy to carry the analogy into more particulars; as, to prove that the history of the people of God, from the time of *Jacob* to the entrance into the Holy Land, is related in Rev. xii.; agreeably to which, in the proper order of time, the new enemy of the chosen seed, old Babylon, rises up, as described in ch. xiii. But what may appear still more surprising is, that, while the prophecy spiritually applies to the spiritual Israel of God, foretelling their history, by relating the history of the ancient Israel, there is good reason to believe that it literally applies to the modern literal Israel, and to their corruptions, first in the modern literal Babylon, the source of their Talmud, &c. and afterwards in Bagdat, the seat of Mohammedanism, in which the Jews had no small share. For both spiritual and literal Israel shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled. Compare Luke xxi. 24, and Rev. xi. 2; which texts alone were sufficient to prove the synchronism and analogy of both Israels oppressed.

I shall now restrict the inquiry

to the question, Whether by *Babylon* in the Apocalypse (ch. xvii. and elsewhere), the present Church of Rome be intended.

First, then, What is meant by *Babylon* in Rev. xvii.?—I answer, The city which in the days of St. John possessed the empire of the world, and was *alone* seated on seven mountains at that time [*Septemque una sibi muro circumdedit arces?*] and which had upon her forehead the name *Mystery*, (מֵסֶטֶר, whence *mystery*, and *Saturnus* tellus, and *Aster-voc* from *Lateo*); the Mother of Fornication, by forbidding marriage; and of image worship, revived by Pope *Vitalian*, A. D. 666; at which time also the daily service was taken away, to make way for the *Latin* service, and the doctrine of transubstantiation introduced, between the years 654 and 666*; and which city St. Peter plainly designates, at the close of his First Epistle, by *Babylon*.

Secondly, When, and how long, were Babylon and the Beast to commence and continue their last state, which was to astonish the church; of which the prophets are in all their words and actions invariably signs?—I answer, When the Roman Empire, as all, both Papists and Protestants, who know any thing about the matter, admit the wild beast in Rev. xvii. 8. to be, should have lived in the flesh, died in the flesh, and be quick in the spirit, as the counter-Christ, a spiritual head of a ghostly empire. Then, and not till then, should spiritual Babylon, in the state described to St. John in ch. xvii. rule the seven-headed beast. In the mean time was this beast to have its sixth head removed; which (if we will allow the prophecy to explain itself) was effected by the sixth seal (ch. vi. 12—17), when the Dragon, or heathen empire, was cast down: (ch. xii. 7—11) as afterwards also its seventh head was

* Centuriatores Magda. Leger's History of the Vandois, and Flaming on the Apocalypse.

smitten, that is, the western Latin third part of the old Roman empire wounded to death, under the fourth trumpet (ch. viii. 12, 13), and the said seventh head wounded to death, as in ch. xiii. 3. Then, and not till then, and *not one hour after*, did the times of the revived Western or Latin spiritual beast commence. For St. Paul has determined, that there would be no interval between the removal of him who stood in the way, as possessing Rome, and the *own time* of Antichrist (2 Thess. ii. 7.) The whole seventeenth century understood and pressed this point; but the moment this point was given up, it became hard to find any agreement among commentators on the epoch of the 1260 years.—I see, however, no necessary connection between the epoch of the 1260, and that of the 1290 and 1335 years; neither did Joseph Mede. The epoch of these latter periods seems to myself most probably to have been the year 666. But all I press is, that the moment of the fall of the ancient Roman empire, and the first moment of the existence of ten crowned kings in the Western empire, is the proper epoch of the 1260 years—or, as I am disposed to count them, 1242 years, because 1260 days are equal to three years and a half of 360 days each. Brightman, Fleming, and Marshall maintain the same position; and I have never yet met with any thing like an answer to this mode of computation; though I do not think the other mode of reckoning, by solar years, the less intended. *The wisdom of God is manifold, and not to be measured by our narrow capacities.* That the Pope possessed greater power in the fifth century than he possessed in the eighteenth, is demonstrated by the edict of Valentinian III. and the persecution of Hilarius *. In respect to

the duration of this city, we are here expressly told that these kings should receive royal power at one hour, or during one period of time, with the beast; and, after that the words of God should be fulfilled, that they should burn Babylon with fire; but that they should themselves openly fight against Christianity (ch. xvii. 14). Yet even in them there should be a TENTH (Rev. xi. 13, 15.); which Tenth should be the executor of judgment upon the rest, and the last seat of the witnesses, from the end of the 1260 days, during the seven vials, which are briefly epitomized in Rev. xi. 19. (comp. Rev. xv. 5 and xvi. 21.) The great city Babylon and her seven mountains are not swallowed up till the seventh vial; which vial is so awfully amplified in chaps. xviii. and xix.: after which the beast and his armies appear at the battle of Armageddon (ch. xix. 19) out of the territories of Babylon (ch. xiv. 20) in the land of Judea, which measures in length 1600 furlongs, according to St. Jerome. The gathering together of the kings of the earth to the glorious holy mountain, forms the crisis of this present dispensation, according to all the prophets who mention at all the circumstance of the gathering together to Judea.

Thirdly, Are we at this time warned of any extraordinary danger from Babylon and from the Beast? —Answer. We are repeatedly told respecting this beast, *Let him that hath ears to hear, hear.* We are assured that Babylon shall never be reformed, but that it shall be destroyed with the sword and with fire. But the most complete answer to this question is found in a tract published in 1688, entitled, “The Command of God to his People to come out of Babylon, Rev. xviii. 4, *demonstrated* to mean the coming out of the present PAPAL ROME; with a most earnest Persuasive to all to come out who are in it; and a Dissuasive from looking back, if

* Sir Isaac Newton on Daniel, and Bower's Lives of the Popes. For the existence of the ten kings in 456, see Mede's Apostacy of the Latter Times.

come out, or entertaining any alliance with that Communion : and herewith a Calculation of the Time the Papacy can, according to this Prophecy, continue, is given, on solemn proof, notwithstanding the known variety and contrariety of Judgments and former Miscomputations ; It can survive but nine or ten years in its present state : Printed in 1688." It was printed at the time when James II. was pressing Popery on the nation :—a circumstance which should be particularly attended to, that we may see the force and observe the fulfilment of that part of the author's predictions from prophecy which referred to that crisis from which we date liberty of body and of soul, an epoch then future to our author. I will now state the argument of this masterly work, which I hope may not be useless at the present time. In his address to the reader, the author observes :

" The people of this nation, professing the Protestant religion, are in danger to be surrounded with all methods of insinuation and seduction to entertain the Popish leaven, which, howsoever little it may appear in bulk, it yet undoubtedly hopes to leaven all the nation, claiming to itself the privilege of the truly catholic Christianity, to which it can no more than pretend.

" The Romanists do not only seem to themselves to be, but likewise glory as being, on the higher ground, though infinitely inferior to the Protestants in arguments of Scripture, reason, and antiquity. Yet, while they offer argument for argument, answer for answer, all men, and at all times, are not so wise as to see, know, and be firmly persuaded for truth against error ; especially when deceptions are flanked with hopes of advantage on one side, and fears of disadvantage on the other ; which the supreme prince hath in his hand to distribute on each side.

" At the best, the controversy

seems to depend, and to be like to depend while the world stands, as thus managed. But if indeed the word of God, having plainly foreseen the state of things, and the Roman obstinacy and impenitence to the last, hath given the pourtraiture of ROMANISM in its full proportion, so that it may be known and understood of all who apply their minds to the consideration, *this* cuts off all further dispute ; and all its specious pretences, and seeming arguments, and the veils thrown over its superstition, idolatry, and blood, are thin lawns, under which may be seen plainly the CITY and the BEAST described in the Revelation.

" Now no arguments against it can be like this ; nor sooner make an end of the controversy ; nor more secure persons from being tempted to revert to that vomit the nation hath cast out ; nor more effectually persuade out of that congregation and assembly, those who are now in the midst of it, although it seems to fare much with the generality of them as with those of whom Solomon speaks, who, falling into a deep ditch, as abhorred of God, seldom return again and take hold of the ways of life ; for such guests are in the DEPTHS OF HELL.

" And because it concerns them, that are the votaries of that religion, to wipe off this great blot that prophecy hath laid upon them, and because too many Protestants are not willing to think so severely of them as this prophecy imports, nor to judge the way of prophecy proper to deal with them, I therefore desire any of those persons, laying aside passion, to make void what I call demonstration, and to render my speech nothing worth.

" That this prophecy of the Revelation is a book of sense, no one that looks into it, and hath sense himself, can deny, any more than that Euclid's Propositions are so, though not understood by the most ;

and I doubt not that the generality of hands, into which this discourse may fall, believe it to be divine. But many believe, also, that the Divine Author did not design it to be understood, at least till some other state of times. I do acknowledge it hath, in His wise disposal, lain much hid from ages and generations; but that he hath given leave, encouragement, and assistance to the understanding it, I will use in this place no other argument, than the discypher and explication he hath given of the *community* we are now to treat of, and the recommendation of it to the minds that have wisdom to observe.

"For, having first given it under the emblem of a woman sitting on a beast of seven heads and ten horns (Rev. ch. xvii.), he unsaddles the heads to be seven mountains and seven kings, and the ten horns to be ten kings; and the woman to be that city which, at that time, reigned over the kings of the earth; which is as plain an interpretation he meant *Rome*, as if any one in these days should first draw *London* in an emblem or device, and then say, It is the city that is at this time the capital city of the nation. I doubt not, any one, that understands common sense, would think it plain enough *London* was the city; and if the emblem were treasonable, the innuendo would be thought sufficient to take away his life.

"And that it is the *present Papal Rome*, the procedure of the argument is even as easy. For if the emblem of *London* were given with the succession of kings from the Conquest, under which it hath been the capital city, till it came down to our present sovereign, whom God long preserve, it would be a sure character the *present London* was intended: even so sure may the *present Papal Rome* be known to be intended by this prophecy. That *Rome*, and the *present Papal Rome*, are designed by the prophecy, are as

certain as the plainest words of the prophecy expounded by itself can make them. On which I throw down the glove to all gainsayers.

"And if so, they are sufficient to found well the ensuing inferential corollaries to the end; and to build an earnest persuasive to come out of that communion, (*συνοικισμα*) as the very force of the prophetic word implies, as well as the vogue of language; and if we are come out, by no means to look back, nor so much as to make any terms with it: for it can give us no equivalent, to incline us to yield it but a toleration to its re-seating itself into a possibility to make public offers of its *golden cup* to the nation. No *indulgence* can be a valuable price for this; for the glory of Christ and of his kingdom, which that eclipses, is of more value than our liberty: and yet, God forbid but that all due regards of the most Christian, evangelick spirit, should be borne to all the persons, from the highest to the lowest, who are of it, much more to all Protestant Dissenters. But to suffer, so far as it is in our power legally, and in our places, to hinder this prophetess from seducing, *whoever reads* these seventeenth and eighteenth chapters of the Revelation, and what is to follow to the end of the prophecy, which cannot come before the fall of this Babylon, and finds, as I am not afraid to say I have proved, it is the *present Papal Rome* that the prophecy intends, will find argument sufficient against it, if he be a Christian and a Protestant: and the more zealous he is of Christian Protestantism, so much the more argument. And as for all ambidexters, or Judases, who think to find it to their account to be of both sides, as they are now the private scorn and despoliation of the age, so in future records, and not long hence, they will stand **PILLARS OF SALT.**"

(To be continued.)

OPINIONS OF CHILLINGWORTH, RAINOLDS, &c. ON THE APOCRYPHA.

SIR,—Notwithstanding some incidental evils and painful circumstances which have accompanied the discussion of “the Apocryphal Question,” every friend of the Bible cause has reason to be thankful that this controversy has tended to throw a clearer light upon the inspired word, and may confidently expect that the result will bring glory to its Divine Author. With the simple view of contributing my mite to a cause, the most important (I will venture to affirm) that has occupied the attention of Protestants since the period of the Reformation, allow me to claim a place in the Christian Guardian for a few miscellaneous gleanings, which have been left for those who follow in the train of the more diligent reapers in this harvest.

The authority of the Divine word itself, is that which ought to have the greatest weight with every Christian; and I cannot but think that it has been most clearly shewn that it forbids all undistinguished mixtures of inspired with human writings. However, as mankind are so greatly governed by *opinion*, the sentiments of the good and the learned have been appealed to by the respective disputants. Your readers will allow with me, that such appeals should be sustained by quotations,—not only scrupulously accurate, but which faithfully represent the sentiments of their authors. How unfairly the great and “judicious” Hooker has been dealt with in this respect, has already been shewn*. It appears, also, that

Chillingworth* has had no better fate. I must add a third name to the number of these champions for the truth, whose real sentiments have been partly misrepresented, partly kept back from the public; I mean, Dr. John Rainolds. The opinion of this great man is the more valuable to the members of the Bible Society, because it is to *his* urgent representation, in a personal conference with King James, that we owe that identical “Authorized Version,” the circulation of which it is the object of our institution to encourage. Before I proceed to the quotations which I have more immediately in view, I must observe that Dr. Rainolds is improperly styled “the Apostle of the *Puritans*†.” In the reigns of Elizabeth, of James, and the two Charleses, that name was indiscriminately applied, (like the modern term “Methodist,”) to some of the most sincere members of the Establishment, distinguished for purity of doctrine and holiness of life. Dr. Rainolds “was a strict observer of all the ordinances and forms of the church‡,” and died in her communion. So great was his learning,

* See the misrepresentation of Chillingworth’s sentiments by the Eclectic Reviewer, exposed in Christian Guardian, Sept. p. 389. — That Chillingworth’s “BIBLE ONLY” did mean the INSPIRED word exclusively, appears from innumerable passages in his immortal work, as well as from his whole argument. Let the following suffice:—“The BIBLE, I say, the BIBLE only, is the religion of Protestants. Propose me any thing out of THIS BOOK, and require whether I believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; GOD HATH SAID SO, therefore it is true.” “THE UNDOUBTED BOOKS OF SCRIPTURE evidently containeth, or rather is, our religion.” Chillingworth’s Relig. of Protest., c. vii. § 56. c. ii. § 101.

† Venn’s Remarks, p. 23.

* See the mis-quotation, of Hooker, noticed in Gorham’s Statement, p. 49, note (H); to which may be added the following remarkably applicable words of Chillingworth:—“Let the reader consult the place, and he shall find that he and Mr. Hooker have been much abused . . . and that Mr. Hooker hath not one syllable to” the “pretended purpose, but very much directly to the contrary.” Chillingworth’s Relig. of Protest., c. ii. § 30.

‡ See Cracanthorpe, Defen. Ecc. Angl. 1625, c. 69.

NOV. 1825.

that he was called "a living library, and a third university*." "The memory, the reading of that man, were near to a miracle;" observes bishop Hall†. He was advanced for his eminent talents to the Presidency of Corpus Christi College; and there it was that the seven Oxford translators of the Prophets met "once a week at his lodgings to perfect the work," of which the superintendence was committed to Dr. Rainolds by his sovereign.

Such was the man who has been claimed and placed *first* in the list of authorities, as one who would have supported the dispersion of an intermingled Apocrypha! *How* fairly, let your readers judge from the following quotations. This great man delivered a course of lectures against the Apocrypha, in the schools at Oxford, as Sir Francis Walsingham's first divinity reader. In one of these discourses, (read February 23, 1586,) the following passage occurs:—

"Those books are read in our churches by the decree of our bishops; but, in their decree, in the London Synod, they are nevertheless esteemed apocryphal. We should take care, however, lest, in the lapse of time, like the Carthaginian‡ fathers, we should fall into the habit of at length admitting those books to be canonical, which are read in the church for edification. *There is the greater necessity for being careful in this matter*, since those writings are proposed to be read which manifestly contain falsehoods. This is the

* Woods' *Athenæ Oxon.* vol. ii. p. 13. edit. 1815.

† Hall's *Decade of Epistles.*

‡ For the better understanding of this passage, it may be well to inform your readers, that the Council of Laodicea (A. D. 364) forbade any other books to be read in the church than those which were allowed to be *inspired*; but that the Council of Carthage (A. D. 419,) ordered that the Apocryphal books should also be read, under the name of *canonical Scriptures*, mischievously using that term (not, indeed, as synonymous with *inspired*, but) as indicating what fell under the *rule* for the public lectures.

case in the Book of Judith, the whole of which is appointed to be read in the month of October; not excepting chapters v. and xvi. in the latter of which there is indisputably a falsehood, by the acknowledgment of our adversaries as well as ourselves. On which account, those reverend ministers and doctors of our churches, who are assembled in the London Synod, are the more to be exhorted, that, *among their other cares, this should by no means be considered as the least*; and that they should place before themselves the example of the Laodicean Council (one of remote date and of exemplary piety), and also of those fathers [who are] venerable by antiquity, and [were] not inferior to the Carthaginian fathers in piety; I mean, that they should ordain that none but the canonical books should be read in the church. It is for me, however, to *wish*; it is for them to deliberate, and to *decree* what is proper*."

Now, one of the writers on the Apocryphal controversy, after referring (*generally*!) to this very passage, without quoting either volume or page, informs his unsuspecting readers that it conveys "a hint of the manner in which we should deal with the prejudices of established churches abroad‡," by allowing the circulation of an undistinguished and intermixed Apocrypha! Be it observed, however, that of the above important quotation he has given no more than the last two lines, in the following manner, interpolating the word "ONLY;" "but it is my part only to express a wish; it is for them to consult and to determine upon what is right." I offer no further comment upon this misrepresentation than the following: Dr. Rainolds was so far from being contented with "modestly" (to use the misapplied phrase of the Cambridge Remarker,) and with "*only* expressing a wish" on this subject,

* Rainoldus, *Censura Apocryph.* tom. i. pp. 234, 235; edit. 1611, 4to.

† Veau's *Remarks*, p. 23, 8vo. edit.

in 1586, that he never wavered in his anti-apocryphal sentiments to the day of his death; and, in 1604, at the Hampton-Court Conference, he firmly, but decorously maintained his views in the presence of his king, and amidst the scorn of the prelates*.

But, however measured might have been his opinion, with regard to reading Apocryphal lessons in the church, it is manifest that this is merely the outside of the question. I will take the liberty, therefore, of informing your readers what were the sentiments of this learned Hebraist and excellent man, on the real point at issue,—that of countenancing a volume in which “human usurp the room and title of Divine writings.” True it is that Dr. Rainolds, in common with every candid person, allows that these treatises contain many excellent things; “*but*,” he adds,—“but even though we were to hold the Apocryphal Books in as great estimation as the Jews justly did the brazen serpent yet, if they were to intrude into the sanctuary of God, if they were to attempt to equalize themselves with the canonical books, if incense were to be offered to them as Divine and Canonical,—then IT WOULD BE PROPER TO CALL THEM WRETCHED AND BEGGARLY, IT WOULD BE PROPER TO THRUST THEM OUT OF THE SANCTUARY OF GOD †.” Such were his sentiments in 1587; the very year following that in which, it has been stated, he

“modestly” contented himself with “only expressing a wish!” If this must, also, be called “A HINT of the manner in which we should deal with the prejudices of established churches,” it must surely be allowed that it is a pretty broad one!

I will close my paper by a quotation from the admirable defence of the canon of Scripture by Bishop Cosin; from which it will appear that Dr. Rainolds’s sentiment was neither a modern nor a “puritanical” innovation.

“Not long after this time [A. D. 340] St. ATHANASIUS was made Archbishop of Alexandria; when the Nicene Council had appointed to write his letters unto all other churches, from year to year, that they might certainly know when to keep their Easter. And to that purpose the patriarchs of this see sent their Pascal Epistles abroad upon every annual return of the Epiphany. In these Epistles they were wont otherwhiles to give instructions likewise concerning any point of religion which they thought needful to be published unto the people. And because Athanasius had, among other things, understood that certain *apocryphal** books went about in those days, under the name of *Sacred and Divine Scriptures*, he thought it a duty belonging to him, in that office of a patriarch, to inform the churches, throughout all Christendom, what were the certain and undoubted *Scriptures* both of the Old and New Testament. Therefore, in one of his Pascal Epistles, he giveth them a perfect catalogue.....naming them one after the other, in the same order in which we do now: then he addeth, *That these books only be the fountains of salvation, from whence all doctrine*

* Rainolds complained “of the bookes Apocryphall; which the Common Praier Booke enioined to bee reade in the church, albeit there are, in some of those chapters appointed, manifest errors, directly repugnant to the Scriptures.” Bishop Barlow’s Sum of the Conference at Hampton Court, p. 59, *et seq.* He was so strenuous in his opposition to the introduction of the Apocrypha into the church lessons, that he met with “a serious checke” from King James, who desired him to “note those chapters in the Apocrypha booke, where those offensive places were.” Ibid. p. 63.

† Rainoldus, *Censura Apocrypha*, tom. i. p. 878.

* I admit that the word “*Apocryphal*” is here used by Dr. Cosin to denote some spurious writings different from our Apocrypha (which he calls, below, “*Ecclesiastical books*”); but St. Athanasius maintained that both these classes of human writings should be accurately distinguished from *Inspired*.

of piety and religion is preached; and whereunto none ought to add, nor none to detract any thing from them."....." St. CYRIL was Bishop of Jerusalem at the same time [A. D. 360] when St. Athanasius was patriarch of Alexandria;" and although their respective churches had not the use of the Hebrew Bible among them, but kept themselves only to the Greek translation of the LXX. (whereunto afterwards were commonly added those ecclesiastical books which the Hellenist Jews first introduced, and received into their churches, that so all the most eminent books of religion written in the Greek tongue before Christ's time might be put together

and contained in *one volume*); yet nevertheless they were always careful to preserve the honour of the Hebrew canon, which consisted of xxii. books only *divinely inspired*; and ACCURATELY TO DISTINGUISH them from the rest, which had but ecclesiastical authority, A DISTINCTION WHICH OUR AND OTHER REFORMED CHURCHES ARE STILL CAREFUL TO KEEP UP AT THIS DAY*."

May the distinction ever be maintained inviolate by the church of God!

* Cosin on the Canon, §§ 55, 58. Edit. 1672.

VIGIL.

OBSERVATIONS ON THE FALL OF ST. PETER.

Extracted from Boys's Commentary on Luke xxii. 31—71.

OUR Lord said to Simon Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." It appears from these words, that Peter, previous to his fall and recovery, had been the subject of a twofold application. First, Satan had desired to have him, with his companions, to sift them like wheat: then, on the other hand, Christ had prayed for him, that his faith might not fail. It is in viewing Peter as thus circumstanced, that we shall acquire just notions both of his fall and recovery. The transaction is one in which the enemy of our souls appears strong, but the Saviour of our souls far stronger. And we discern, in considering it, the power of Satan, but the greater power of Christ.

In all the particulars of the fall of Peter, we discern the *power of Satan*. Satan had sought, and in some degree obtained permission, to sift Peter (with his companions) as wheat. And as wheat is agitated by those who sift it, so do we see Peter, under the power of Satan,

agitated, shaken, driven to and fro, into all the extremities and all the varieties of opposite and violent temptations. When Christ was tempted, the result was different. He had power within him to resist all the power of the evil one: and therefore, whether tempted to presume, to disbelieve, or to apostatize (and all this Satan tried, when he tempted Christ in the wilderness), the attack was in each case foiled. But not so when Peter is tempted. Here Satan has to do with a weak and sinful mortal; and, in every attack, succeeds. He tempts Peter to presume: and behold the Apostle, immediately after he is warned of his own weakness, boasting his readiness to go with Christ, both into prison and to death; immediately after he is warned of his denial, replying, "Though I should die with thee, yet will I not deny thee."—Satan tempts him to disbelieve; and behold him, forgetful of the power of Christ to defend himself, or, if necessary, to summon legions of angels to his rescue, drawing his

sword on a civil officer, and committing an act of violence.—Satan tempts him to apostatize, and with what dreadful success! Peter now appears absolutely bewildered; a lost, helpless captive to Satan's will; and, yielding to temptation in every form, according to St. Matthew's account, first simply lies, then perjures himself, then curses; according to St. Luke's, first denies Christ, then the followers of Christ, and, last of all, himself! To the maid who says, "This man was also with him," he replies, "Woman, I know him not." Here he denies Christ.—To the man who says, "Thou art also of them," he replies, "Man, I am not." Here he denies the followers of Christ.—To the other individual, who says, "Of a truth this fellow also was with him, for he is a Galilean," he replies, "Man, I know not what thou sayest." Here he denies himself.—It seems as if the devil, in sifting this apostle, now that he has him in his power, like wheat, takes a delight in exhibiting him in every possible character of delinquency; omits no practical exhibition that can be imagined of the deficiencies of his faith; and thus agitates and drives him, this way and that, into all the contrarieties and inconsistencies of a heart left with none but its own resources, against the tremendous influence of satanic power.

But let us not forget, that if one circumstance which attends the sifting of wheat be agitation, another is separation. The corn is separated from the chaff. The process, however violent, purifies it from extraneous matters. And, by an indirect operation, similar results were produced in the case of Peter and the rest of the eleven, in the present instance. The deficiencies in the character of the apostle are brought to light, but they are brought to light to be remedied. Satan had Judas, indeed, to winnow him as chaff, which was to be cast into the fire. But he could only have Peter

and the rest, to sift them as wheat, which, after all, was to be gathered into the Lord's garner.—Yet terrible was the process to which they thus became subject. And, when Satan desired to have them that he might sift them as wheat, the reason of his obtaining his desire was, that the wheat wanted sifting. Let us remember, then, that if the case be so with us, though we may not be finally lost, a fearful operation becomes necessary for our recovery. The wheat requires to be sifted: and, for aught we know, may be turned over, for this process, to hands that would gladly, if permitted, cast it forth with the chaff to be burned!

We have seen the power of Satan. Let us now proceed to contemplate *the greater power of Christ*.—It was needful that Christ should interfere for the deliverance of his servant, for all other means were insufficient. Amidst the various delinquencies of Peter, we can but observe the various means of safeguard or recovery that presented themselves, and the failure of them all.—He had previous warning from our Lord himself. "The cock shall not crow, before that thou shalt deny me."—He had the assurance of help. "I have prayed for thee."—He had moreover continual admonition, while his fall was in progress. "Watch and pray." "Behold, the hour is at hand." Nay, as Peter went on denying, the cock, though to no purpose, went on crowing. In vain did the proud bird clap his sonorous wings; and raise, with imitative zeal, his boastful note, to remind the Apostle of his high professions now made void.—He had also example to warn him, in the appalling treachery of Judas.—It may be added, that, even in the earlier stage of his declension, he had experience of consequences: for it was through his uncalled-for violence, probably, that he saw his Lord bound as a malefactor.—Besides this, he had the accomplishment of our Saviour's predictions: for he went on denying

him, precisely as Christ had said. Yet even the commission of so extraordinary a crime, in exact coincidence with the warning given, had no effect upon his mind; and, till he repented, does not appear to have once struck him as surprising.—Lastly, he had time. For instance, after his second denial, about the space of an hour elapsed before his next temptation.—Yet all these advantages were insufficient to save the Apostle from falling. Previous warning, the assurance of help, accompanying admonitions, awakening example, the sad experience of consequences, the accomplishment of prediction, time allowed for consideration and self-recovery, all proved vain! The power of Christ, alone, was adequate to deliver the Apostle in this his great and terrible extremity. Satan is strong, but Christ is stronger. “The Lord turned, and looked upon Peter:” that look was accompanied and made effectual by the inward operation of the grace of Christ: and then at length the Apostle was awakened to a sense of his guilt. He now heard the crowing of the cock, though, before, it was lost upon him. He now “remembered the word of the Lord,” which before he had forgotten. He now “thought thereon,” though before he paid no attention to it. He now “went out,” though before he lingered about the scene of his temptation.

He now “wept bitterly,” though before he had shewn himself without feeling, either for his Lord or for himself.—His repentance, whatever might be the character of the emotions which attended or succeeded it, was in itself no pleasurable, but an acutely painful, feeling: a sure proof that it was the work of Christ. St. Luke does not tell us that he wept sweetly, but that he wept bitterly. Had he experienced none but agreeable emotions, his repentance might have been merely that of a spiritual voluptuary, the continued work of Satan. But God had granted him repentance *unto life*. The power of Christ was now put forth on his behalf; the deadening spell of Satan was broken: he went out, and wept bitterly.

Never did the glorious power of Christ appear more conspicuous, than at the season of his greatest humiliation, when he suffered the death of the cross. He is seized as a culprit, and heals a wounded man by a touch. He is held a prisoner, and restores his fallen servant by a look. He is lifted up upon the cross, and saves a fellow-sufferer from eternal death. He dies, and a centurion owns him for the Son of God. He needs the rites of burial, and a disciple goes in boldly to Pilate, and begs his body. He displays his wounds, and a doubting Apostle exclaims, “My Lord and my God!”

WE WALK BY FAITH.

We walk by faith, and not by sight;
And if we ever go astray,
Do Thou, O Lord! conduct us right,
And lead us in our onward way.

Onward from earth to heaven we go;
And, gently guided, Lord, by Thee,
The path which is begun below
Conducts to immortality.

And though it were a transient gloom,
Though darkness on our steps attend—
E'en though it lead us through the tomb,
Its course is bliss, and heaven its end.

B.

REVIEW OF BOOKS:

A Defence of Religious Liberty, in a Series of Letters, with Notes and Illustrations, from a Lover of Truth. By the Author of "Letters on Prejudice and Sermons on Christian Responsibility." Cadell. Pp. iv. & 156.

LORD BACON, in his Essay on "Seeming Wise," speaks of "men who are so close reserved that they will not shew their wares but by a dark light, and seem always to keep back somewhat." To expose these hidden things of dishonesty, to detect their errors, to drag them to the open day, and thus bring them in contact with that light which maketh manifest, is the bounden duty of every lover of truth, and has been well executed by the author of the work before us.

The title, indeed, at the first glance, excited our apprehensions. We feared lest some sectarian sentiments should be found in the Defence of Religious Liberty—a term but too often used in reference to opinions and practices in direct opposition, not only to the Articles and Formularies of our Church, but likewise at utter variance with the meekness of that "wisdom which is from above, and which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." While, however, our fears on this head were speedily removed by the perusal of the work itself, we would still recommend, in a future edition, the adoption of a somewhat different title, implying "The universal right and duty of reading the sacred Scriptures."

Our narrow limits will not allow us to give a general view of the line of argument here followed; we can only admit a few extracts on particular points, and refer our readers to the able statements of the work itself for a refutation of the bold

and unwarrantable assertions of some of the Roman-Catholic hierarchy in their opposition to the general circulation of the word of God among the numerous members of that community in our sister country.

Some observations which occur in a note in the first page, merit attention.

The resistance to the circulation of Scripture in every shape, and to its use, at any period of life, (unless for a chosen few, whose submission may be depended on,) has become so violent and universal, that charity itself can hardly assign any motive but a latent scepticism in some of these reverend gentlemen, respecting the doctrines which their church so strenuously upholds. He that teacheth truth, as well as he that doeth truth, cometh to the light, and refers to the law and to the testimony for his proof. To say that any church, or any doctrine of a church, cannot stand with a free circulation of Scripture, is in other words to say, that either the Scripture or the doctrine must be false.

There is also much point in the following remarks.

He, the Protestant, dares not close the book of life against his brethren! He dares not do this, in defiance of the challenge of Him who referred to those Scriptures for evidence of himself, and who used those Scriptures as his weapon of defence in his own awful hour of temptation, beginning his reply to every suggestion of the enemy, as if to point out to his followers the armoury from whence their weapons of defence were to be drawn, with the memorable words, "it is written!" Surely the Son of God himself, in whom dwelt all the treasures of wisdom and knowledge, needed not to resort in the hour of trial to the written record of his Father's will, save for the purpose of pointing to that record as the light and the guide of all his people!

The abominable spirit still indulged by the Popish Church is clearly manifested in the following extract from her modern catechism.

"It is not to be denied, that heretics and schismatics, because they have revolted from the Church, (for they no more belong to the Church, than deserters do to the army they have abandoned;) it is, not, however, to be denied, that they are,

in the power of the Church, as persons who may be called by her to judgment, punished, and doomed by anathema to damnation!!" (Note to p. 25.)

Well may the writer of these letters compare with the preceding horrible declaration the words of the Apostle, "Count him (the offender) not as an enemy, but admonish him as a brother."

In reference to the pretended supremacy of St. Peter, some striking observations occur, for which we must refer to the work itself. The quotation, however, from Paulinus of Nola, is too beautiful to be omitted.

"Christ is the rock which contains the fountain of living water, which we find happily near us when we are pressed with thirst in the midst of the world. It is this which refreshes us, and prevents us from being consumed by the burning of our corrupt nature. This is the rock upon which is built that house which shall never fall. This is the rock, which having been opened in one of its sides, poured forth from thence water and blood, to make us taste of two salutary fountains, the water of grace, and the blood of the sacrament, which is at once the source, and the price, of our salvation." (Paulinus of Nola.)

There is a ludicrous but very appropriate remark on this question of supremacy in a note at the foot of the 36th page.

The appearance of Christ to Peter first, after his resurrection, is urged as another mark of our Lord's preference of this apostle above his brethren: but let it be observed, that before Christ shewed himself to Peter, he appeared to Mary Magdalene; who must therefore come in for a share of any primacy drawn from this argument.

In the 81st page, the 9th canon of the 4th Lateran Council is opposed to the famous Papal Bull which issued from the Vatican about four centuries afterwards, and to which latter document, as well as to a similar one of more recent date, such frequent appeals have been made.

"Because, in many parts within the same city and diocese, people are mixed of divers languages, having under one faith divers rites and fashions, we strictly command that the bishops of the said cities or dioceses provide fit and able men,

who, according to the diversity of their rites and languages, may celebrate Divine services, and administer the sacraments of the Church, instructing them both by word and example."—9th Canon of the 4th Lateran Council, A. D. 1215.

Compare with the above decree the following Bull of Pope Alexander 7th, published A. D. 1650:—

"Whereas, sons of perdition, endeavouring the destruction of souls, have translated the Roman Missal into the French tongue," (this translation, be it observed, was not made by laymen or heretics, but executed under the direction of several French bishops,) "and so attempted to throw down and trample upon the majesty of the holy rites comprehended in Latin words, as we abominate and detest the novelty, which will deform the beauty of the Church, and produce disobedience, temerity, boldness, sedition, and schism, so we condemn, reprobate, and forbid the said and all other such translations; and interdict the reading and keeping of them to all and singular the faithful, of whatever sex, degree, order, condition, dignity, honour, or pre-eminence, under pain of excommunication: and we command that all copies of such translations be immediately burnt."

The contrast between the ancient fathers and the modern Romish divines, on the subject of reading the Scriptures, is drawn up in a very masterly way. Could any one believe, that in the nineteenth century, and in the British isles, any man professing the name of Christ, could dare to make such an assertion as the following one by J.K.L. (Bishop Doyle). "The Scriptures alone have never saved any one: they are incapable of giving salvation: it is not their object, it is not the end for which they were written!!!"

But we must conclude our notice of these truly admirable and ably written letters. They discover extensive reading in ecclesiastical history, combined with a clear head and a pious heart. It is scarcely possible to rise from their perusal without gratitude for our privileges as Protestants, and a fervent desire for the illumination and conversion of our fellow-subjects in Ireland from the darkness and delusion of Popery.

We have only room for one more

extract, selected from the commencement of the last letter, and which we give as it states the true ground of the present controversy, with its origin and consequences,—consequences for which the members of the Romish Church may thank themselves.

When I first took up the pen to address my Roman-Catholic countrymen, it was merely with a purpose of offering (in a single letter) a few remarks upon the nature of the arguments urged by some Roman-Catholic clergymen against the admission of the Bible into schools for the Irish peasantry. I did not then anticipate the events which have since made it necessary for the advocates of the Bible to take up the question upon a broader ground, and involved unavoidably some topics of controversy which the Church of Rome is obviously very averse to bring under public examination. If these events have awakened inquiry into the scriptural evidence of doctrines long received with a blind acquiescence, that Church has no right to charge Protestants with a result which her own aggressions have occasioned. She has precipitately thrown down the gage by her intrusion into Protestant meetings; she has been listened to with patience, she has been answered with power; her railings have been heard without retort, her objections have been refuted without acrimony.—Business has been postponed, convenience has been sacrificed, personal safety has almost been hazarded, to afford her every possible facility of discussion; and she now stands pledged to defend by fair argument her claim to the submission of the Christian world.

The Chinese Miscellany; consisting of original Extracts from Chinese Authors, in the Native Character; with Translations and Philological Remarks. By Robert Morrison, D.D. F.R.S. &c. Kingsbury. 4to. 10s. 6d. Pp. 52.

An Essay on the Nature and Structure of the Chinese Language; with Suggestions on its more extensive Study. By Thomas Myers. Kingsbury. 1825. Pp. 32.

THE first grand impediment to the extension of the Gospel of Christ results from that confusion of tongues which, commencing originally at

Babel, has been perpetuated and increased to the present day. The “gift of tongues” at the day of Pentecost afforded a temporary remedy, and contributed most essentially to the propagation of Christianity. But when it pleased God that the extraordinary gifts of the Holy Spirit should no longer be vouchsafed, the evangelists of each succeeding age have been compelled to employ a large part of the prime and flower of their days in acquiring an imperfect knowledge of the, perhaps barbarous, language in which they desire to proclaim the glad tidings of salvation.

They indeed who enter into the force of the Apostle’s reasoning,—“If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air,”—will at once feel the importance of cultivating the accurate knowledge of those languages which are generally spoken in large and populous regions, and will especially rejoice when the way is opened to those territories from which they have long been excluded, and where the obstacles to an entrance have been generally considered as insuperable.

It is therefore with great pleasure that we are now called upon to notice two distinct publications on the Chinese language; the one affording an opening, and the other exciting by cogent arguments to a diligent pursuit.

The “Chinese Miscellany” proceeds from the pen of that ardent and indefatigable missionary, Dr. Morrison, and contains specimens of native composition in the Chinese character, accompanied with a literal translation into English; a free translation into English; and the mode of pronunciation expressed in Roman letters. By this triple aid the genius, construction, and sound of the language, as well as the sen-

timents of the authors, are perspicuously presented to the English reader. The work also contains all the Chinese symbols and characters in common use, with full explanations as to their pronunciation, and meaning. It comprises a summary of Chinese literature, and is interspersed with many valuable remarks.

The difficulties in the way of acquiring the Chinese language appear, from the work before us, to be far less than has been generally supposed. Instead of the student being under the necessity of mastering eighty thousand different characters, as some have apprehended, it is stated, that an acquaintance with about two thousand is sufficient for ordinary purposes.

"In the penal code of China," says Dr. Morrison, "which embraces a great variety of subjects, and extends to upwards of twenty Chinese volumes, there are under two thousand different characters. Sir George T. Staunton, whilst going through his translation of the 'Ta tsing Leu Lee,' made an index of the different characters employed in the original, and found the numbers not greater than I have mentioned; and a person who can read the penal code possesses a very considerable knowledge of Chinese. Two thousand characters, when compared with the eighty thousand which have been talked of, seem easy of acquisition. The ancient books of poetry and morality require, however, a larger stock of words; yet two thousand are sufficient to form such a ground-work as would make the superstructure not difficult; and ideas can be conveyed in the modern style, without an acquaintance with the ancient books. It is possible for an European, or any other man, to convey his ideas, on almost any subject, with about two thousand characters or symbols to the people of China: and this stock of simple and modern words, or characters, will enable him to read the commentaries on ancient poets, historians, and philosophers, in the Chinese language; and thereby form a key to the whole of their literature."—P. 4.

The pamphlet of Mr. Myers confirms the views given by Dr. Morrison by referring to various other authors, as Drs. Milne, Marshall, Mr. Barrow, &c. It next points out various considerations which may excite to a diligent study of the

language, and then points out the means of pursuing that study.

Supposing, however, the reader inclined to commence the study of this language, it will still be objected, there are great obstacles in the way. The want of books, and of the means of instruction, will be first pleaded. But both these are now happily obviated; for Dr. Morrison has established a public Chinese library in the city of London, containing about 1000 works of various authors, consisting of more than 10,000 volumes. At this library, the learned Doctor, or some of his senior students, attend every day, who will be most happy to do all in their power to communicate a knowledge of this language to those who are anxious to acquire it. But again: it may be also added, "the difficulties, of learning it are so great, that I have neither time nor patience to surmount them." This idea of its extreme difficulty, however, is not more prevalent than incorrect. "The acquisition of the Chinese language has often been represented as impracticable; and sometimes, on the other hand, it has been said to be very easy. It is of importance that the student should take the middle path, where indeed the truth lies. To know something of Chinese is a very easy thing, to know as much of it as will answer many useful and important purposes is not extremely difficult; but to be master of the language, a point to which the writer has yet to look forward, he considers as extremely difficult. 'It is a difficulty which,' in the words of Sir W. Jones, when speaking of the Persian language, 'like all others in the world, will be insensibly surmounted by the habit of industry and perseverance, without which no great design can ever be accomplished.' The student, therefore, should not undertake Chinese with the idea that it is a very easy thing to acquire; nor should he be discouraged from attempting it under an impression, that the difficulty of acquiring it is next to insurmountable."

To afford the reader, however, an opportunity of judging by comparison, it may be said that its acquisition is more difficult than that of either Latin or Persian; but in the opinion of the writer, less so than that of Greek or Arabic. Let but the scholar summon up resolution to begin; get the two volumes of the second part of Dr. Morrison's Dictionary, and a copy of his Chinese translation of the New Testament; let him study, with a little assistance, two or three hours a day for a short time, and he need not despair of being soon able to read any one of the four Gospels in Chinese off hand, with a little previous preparation. The singular peculiarity of its being destitute of any visible marks, by which the pronunciation can be

ascertained, renders the language at first tedious to acquire; but after having learnt the nature of the subject, and by a little practice obtained the Chinese way of writing and thinking, nothing will be required but steady perseverance. Let it not be urged, that we have no time to spare; let even one or two hours a day for a few months be regularly curtailed from agreeable amusements, or even useful studies, and considerable progress will be the satisfactory result.—Pp. 25, 26.

To promote this study, and that of other languages, a Society has been formed, entitled the Language Institution; in order to assist which Dr. Morrison's stay in this country has been somewhat protracted. This Society has engaged a house in Bartlett's Buildings, and is under the direction of a Committee of highly respectable persons. We may probably be able, at some future period, to state more fully their plans and regulations.

In closing this article, the following specimens of Chinese morality, extracted from Mr. Myers's pamphlet, may not appear unworthy of notice.

Venerate heaven and earth; perform the rites to the gods.

Worship your ancestors; be dutiful to your parents.

Keep the king's laws; revere your teachers and superiors;

Love your brothers, and be true to your friends.

Live in harmony with your kindred; agree with village neighbours.

Let husband and wife mind their separate duties,

And teach their children and grand-children.

Always practise what is expedient for others;

Accumulate many secret deeds of charity;

Rescue those in trouble; assist those who are hard pressed;

Pity the fatherless, and compassionate the poor.

Found and repair temples; print and make moral and religious books;

Supply medicine; give tea; avoid killing animals, and liberate them to live.

Make bridges, repair roads; pity the widow, rescue the oppressed;

Value grain, use plenty sparingly; remove people's difficulties, settle their strifes.

Contribute your property to effect good designs;

Give instruction, and teach men;
Make peace between enemies; have just measures and balances.

Approach near to the virtuous; keep far off from bad men;

Conceal men's vices, and publish their virtues;

Do what is advantageous to creatures, and save the common people.

Turn the mind to right principles; reform errors and renovate yourself;

Be filled with benevolence and kindness; retain no vicious thoughts.—P. 28.

On the Chinese system of morals, Mr. Myers remarks:

It is founded on no acknowledged relations between the creature and the Creator, and it recognizes no future state of existence. Some things are reckoned duty, and others sin, which are in themselves both unimportant and ridiculous. It is a system which has neither foundation, principle, nor rule; some heinous sins are rated exceedingly low in the scale of crime, and other things considered as possessed of great turpitude which offend not against either the law of nature or the Decalogue. Human opinion is their sole authority, and secular advantage their only object. Laws and duties alternately become obsolete and revive again, like the words of a vocabulary.

In a work, the title of which is "*Merits and Errors scrutinized*," is a set of tables, in which to record and balance the good and evil actions of every day and year. Thus a person, according to this law, keeps a regular account with himself of the acts of every day, and at the close of the year winds up the account, leaving the balance, if in his favour, as the foundation of a stock of merit for the ensuing year; and, if against him, to be liquidated by future acts of goodness. "Every night," says the author, "examine yourself and put the result on record. At the end of the year sum up the whole; and announce it to the gods of heaven and earth. If a man keep no record of his merits, he will have nothing by which to disperse and balance his errors. When he has errors, he must not boast; when he has merits, he need not be humble."

Such is the nature and tendency of the system of morals acknowledged by the Chinese. How different from that law of the Lord which is perfect, "converting the soul;" those statutes which are right, "rejoicing the heart;" and those commandments of the Lord which are pure, "enlightening the eyes!"—What a field is thus presented to the zeal, the prudence, and the benevolence of the disciples of a purer faith! and, ultimately, what a triumph for the glorious doctrines of the Cross!—Pp. 31, 32.

INTELLIGENCE.

LONDON HIBERNIAN SOCIETY.

EXTRACT FROM THE SLIGO JOURNAL.

"At a meeting held in a private room of the County Court-house, of the Committee forming the Sligo Branch of the London Hibernian Society, for establishing Schools and circulating the Scriptures in Ireland, upon Monday, the 3d of October; the Lord Bishop of Elphin having honoured the meeting by a personal attendance, and expressed a desire to become a member of the Committee, his Lordship was requested to take the chair. Besides the members of the original Committee, many respectable gentlemen of the county were in attendance.

"The Rev. C. Hamilton briefly opened the business of the day, after a few preliminary observations. He read two letters from gentlemen nearly connected with the Society, explanatory of its objects. After some remarks from the agent of the Society, Mr. Blest, Colonel Irwin addressed the Chairman. Before enrolling himself in the list of the members of the Society he wished to become better acquainted with its principles and objects. He at present belonged to a society peculiarly connected with the Established Church—he meant the Association for Discountenancing Vice—and he could not help regarding with jealousy any society which might, in the least degree, militate against the interests of that Association and of that Church. He had come there for information, and was ready to give his support to the business before them, if he found his apprehensions groundless.

"The Bishop of Elphin said, that he fully concurred with Colonel Irwin in attachment to the Association for Discountenancing Vice. A branch of that association had been formed in his diocese, and was in operation. It particularly became a person in his station to countenance Scriptural Education, now that the Committee of Education Inquiry had, by their Report, *endeavoured to fetter the exertions of the Protestant Clergy in that case, and to give latitude to the Clergy of the Roman Catholic persuasion. The Kildare-street Society appeared, by a late regulation, much to have fallen in with the same view.* Under these circumstances he thought it his duty to support that society, for the extension of whose operations they were then met together.

"The Rev. Charles Hamilton agreed with Colonel Irwin, in regarding, with the utmost jealousy, any society whose views were incompatible with the interests of the Established Church. At the same time he must observe, that the Association for Discountenancing Vice was unable, from lack of means (partly caused by the diminution of the parliamentary

grant,) to meet the wishes of the Established Church in the promotion of education. As to the joining of that Association with the Hibernian Society, he believed that many schools, flourished under the joint patronage of the two bodies, the perpetuating of which arrangement the Kildare-street Society had rendered impossible, as far as concerned itself by its late regulation. In support of what he said with respect to the concurrence of the two former societies, he would refer to Mr. Blest.

"Mr. Blest fully confirmed what had fallen from the last gentleman, and asserted that the Hibernian Society wished for nothing so much as the patronage and superintendence of the Established Church.

"Colonel Irwin declared, that, after what had fallen from the Chairman, he should no longer hesitate in joining the Hibernian Society.

"Dean Blakely declared that he had come to the meeting with sentiments exactly similar to those of Colonel Irwin, but that, by the explanation of Mr. Blest and other gentlemen, his objections had been altogether removed, and he would now give the Society his best support."

We understand, from another quarter, that considerable impression was produced upon the meeting by the statement of two facts, which ought to be more generally known. First, That, while the London Hibernian Society invites the co-operation of Ministers of every denomination, it especially appoints the Parochial Ministers as superintendants and guardians of every school in their respective parishes; and thus gives them that prominence of respectability and influence which was denied them by the Commissioners of Irish Education Inquiry, though deputed by Royal authority and sent forth as the delegates of Parliament;—a denial which enabled the Roman-Catholic priests to usurp a temporary authority, and seriously interrupt many valuable schools.—The second point stated was, That the Marquis of Lansdowne had placed the schools under his influence, which were jointly supported by the London Hibernian and the Kildare-street Societies, exclusively under the latter; assigning as his reason, that a connection with the Kildare-street Society would be more agreeable to the Roman Catholics than any union with the London Hibernian Society! Alas for Ireland! that Protestant Noblemen, of the rank and influence of the Marquis of Lansdowne, should stop to inquire what will please the Catholics, rather than what will most effectually benefit their tenants and dependants!

THE PROTESTANT.—No. X.

THE Irish newspapers have recently been occupied with a discussion between some leading individuals in the Hibernian Bible Society, and several of the Roman-Catholic Clergy belonging to the Jesuits' college near Carlow: we are now happy to present to our readers the following brief view of the points at issue, extracted from "The Courier" of Tuesday October 18.

In the summer of 1824, the Clerical agents of the Bible Society of Dublin visited Carlow, for the purpose of being present at the annual meeting of the Auxiliary Society of that town. The proceedings on that occasion were interrupted, in an unusual manner, by the opposition of several members of the neighbouring Jesuits' College, who denied the fundamental principles on which the Society was constituted, and raised a long discussion upon this preliminary question. That the result of the whole was not entirely satisfactory to the Jesuits, was apparent from their announcement that the attack should be recommenced at the next Anniversary. They gave a *pledge*, which they would now gladly recal at any cost, that, if the Society held a similar meeting in the following year, they would be at their posts to oppose its proceedings.

This unfortunate pledge has proved to them but "the beginning of troubles." Given at the moment when they were smarting under the effect of their opponents' arguments, they soon saw that, although it might serve the temporary purpose of lessening the shame of present defeat, it but protracted the evil day, and bound them to face again those antagonists whose very names they would gladly have forgotten. They soon ascertained, too, that the superiority of Protestant reasoning was proved in the most effectual and unanswerable manner, by the crowds of Roman Catholics who pressed forward to obtain those very Scriptures, the reading of which they had endeavoured to prove dangerous: insomuch that the sale of Bibles in many districts increased in a four-fold degree.

In this unpleasant predicament, the only hope that remained to them was that of contriving some expedient to get rid of their *pledge*, without absolutely confessing that they *dare not* fulfil it; and, accordingly, we have had a succession of paltry contrivances, none of which, however, have yet succeeded.

The *first step* was to endeavour to raise a dispute about the order of proceeding at the meeting. To leave them no excuse on this ground, the Society's Officers even promised to pass through the regular business of the day with all possible *pro forma* brevity, in order, afterwards, to give them time to state their objections to its principles. Upon these terms they could not avoid accepting tickets for the meeting. Their courage, however, could not be screwed up to the sticking point; and, within a few hours of the time of meeting, the tickets were returned.

But they soon began to find that an unredeemed pledge is not quickly forgotten. If to stand the combat appeared too dreadful a hazard, the shame of flight was, in its turn, intolerable. Hence a *second expedient* became necessary; and a most valourous one did they adopt. They would hold a Bible discussion themselves, and keep the field for a whole morning against all comers; taking care, however, like most prudent champions, that their antagonists should hear nothing of it till all was over. Waiting till the Clerical advocates of the Bible Society had left Carlow, they called this Public Meeting in their own Chapel at *two days' notice*, so that it was physically impossible for the Protestant Clergy to return in time.

A manœuvre like this only required to be explained, to call down upon its contrivers universal derision. But the friends of the Bible Society wished not so much to bring their opponents into shame, as to establish before the people of Ireland the truth and importance of their own principles. Personally, they were already triumphant, their opponents evidently fearing to meet them. But an implied victory was less desirable to them than a real conflict of argument, the result of which was certain, while its operation on the public mind would be more decisive.—Six of the Protestant Clergy, therefore, joined in addressing the Carlow Priests. "You have expressed," said they, "a desire to be heard, in a public meeting and in the face of day, against the principles of the Bible Society. You have expressed this desire by obtruding yourselves upon the Carlow Bible Meeting of 1824. You have again expressed it by applying for admission to the Meeting of 1825. You have a third time expressed it, by calling another Meeting in your own Chapel for that express

purpose : but in all these attempts you have failed of your own purpose. The first was a hasty and angry interruption of business ; in the second, you declined meeting us ; in the third, you took care that we should not be able to meet you. Now, therefore, we offer you what you profess to have been seeking. Let us agree to meet in the face of the public—you, to state your reasons for opposing the circulation of the Scriptures ; and we, to be heard in defence of them. We are ready for a fair, temperate, and open discussion of the question ; and you, if you do not really fear to enter upon it, will surely accept our offer."

A straight-forward and manly appeal of this kind always proves in the last degree perplexing to those who are relying upon *management and address*. It involved the Carlow Priests at once ten times deeper in the predicament from which they were endeavouring to extricate themselves. Their friends saw no way of escape for them, but in braving the worst, and venturing at once upon that contest which, while they professed to be seeking, they really dreaded. The lubricity, however, of genuine fear is not easily calculated upon. A *third expedient*, and one which most forcibly confessed the terror they felt, was now resorted to. The renowned Dr. Doyle came forward in *propria persona*, and, clad in all the plenitude of Roman episcopal power, forbade the meeting ; while, in order to give some colour to this strange proceeding, he stated no less than *seven* grounds upon which he judged such a discussion to be highly improper.

After the astonishment, which this step naturally excited, had a little subsided, the Protestant Clergy began to examine these grounds ; and one of them, the Rev. R. Daly, addressed a letter to Dr. Doyle upon the subject. He remarked, that all these reasons for not agitating the question had existed long before the present occasion. They were not derived from temporary circumstances, but from general principles. How was it, therefore, asked Mr. Daly, that they were not earlier discovered ? How was it that they did not prevent the Carlow Priests from disturbing our peaceable proceedings in 1824 ? How was it that they did not prevent our being threatened with a similar interruption in 1825 ? And how was it that they were allowed, without whisper of prohibition, to hold a meeting for the very same discussion which we now propose, but at a time and place which it was known would secure our absence ? Leaving Dr. Doyle to answer these questions, Mr. D. reminded him, that, however adroitly he might have covered the retreat of his troops, and whatever credit might be due to him, personally, on that ground, still a retreat was in itself a confession that the body effecting it feared to come to an engagement.

This remark was generally acquiesced in by the public ; and the Carlow Priests soon found that their retreat, though effected, had not extricated them from the predicament of being generally understood to have shrunk from the open defence of their own principles. A *fourth expedient*, therefore, became necessary, and was accordingly resorted to—and a most singular manœuvre it presented.

The mandate of Dr. Doyle, as we before said, stated no less than seven grounds upon which a meeting of the kind proposed would be highly improper and dangerous. One of the Carlow Priests, the Rev. Mr. M'Sweeny, professing to overlook the whole of these, treats the mandate as a simple prohibition, resigns his situation at the Carlow Seminary, withdraws himself from the Doctor's jurisdiction, and, in his turn, challenges the Protestant Clergy to a discussion. But his challenge is so clogged with ridiculous stipulations, that we cannot, notwithstanding its swaggering tone, look upon it in any other light than that in which we have ourselves heard a Roman Catholic describe it. "The Protestants," said he, "gave a challenge which we did not like to accept, and now, to be even with them, we have contrived such a challenge as they will not accept."

Unfortunately, however, for his purpose, Mr. M'Sweeny managed the matter rather badly. His stipulations guarded him, it is true, from any possibility of being compelled at last to appear in the field ; but they did this in a very palpable and bungling manner. He stated, first, his object to be, the convincing the people of England, by his arguments, of the truth of his principles ; and then he laid down a condition of the discussion, which, while it could avail nothing for this end, was perfectly absurd as coming from a Catholic, while it would have been equally so if accepted by a Protestant. He proposed that the dispute should be held before a tribunal of fifty Protestants and fifty Catholics, and that both parties should sign an agreement to abide by the verdict of this body.

The absurdity of establishing a tribunal thus constituted was apparent. It secured to Mr. M'Sweeny a drawn battle at least ; for the point to be argued was one on

which the Church of Rome had already pronounced its opinion, by which opinion one half the jury, the fifty Roman Catholics, would, upon their own principles, be bound. These fifty would, therefore, come into the jury box, pledged to affirm Mr. M'Sweeney's proposition; and could he but gain the vote of a single man of the fifty Protestants, the whole of whom he took care to stipulate should be of *his own choosing*, his triumph was safe. Even should he fail of this, a drawn battle he must obtain.

Dr. Singer, Mr. Daly, and Mr. Urwick, have all *accepted* his challenge, but they demur to this absurd stipulation; and the ground they take is perfectly unanswerable. "You cannot persist in—you ought not, as a Catholic, to have proposed—such a tribunal as this. As a member of the Church of Rome, you must contend for the infallibility of that church, and you must submit to be bound by its decisions, and by them alone. You are not at liberty, Dr. Doyle has already told you, to submit a question, on which your church has already decided, to the verdict of any hundred men—and you *cannot* bind yourself to receive their verdict, against the authority of the church; nor could we, as Protestants, give up the right of private judgment to any body of men whatever. We accept your challenge, but you must, as a consistent Roman Catholic, modify this stipulation."

Thus stands the question.—By the last *Dublin Evening Post* we learn, that Mr. M'Sweeney gives no other answer to this acceptance, than a reference to a former letter, in which his stipulations were stated. In other words, he neither defends his absurd position nor yet abandons it. The English public will know what to think of Mr. M'Sweeney. They will say to him—"You have expressed an earnest desire to hold an argument on the propriety of the right of private judgment, and on the circulation of the Bible; and you have distinctly stated, that your object was, to disabuse and enlighten us. An opportunity is now afforded you, and nothing hinders but a single point of disagreement. That point is one, which, it clearly appears, you cannot, as a consistent Roman Catholic, persist in; it is also one which has nothing to do with the judgment we shall form on the arguments adduced. We look to you, therefore, at once either to abandon or to justify it; and your failure in doing the one or the other, must oblige us to suppose that the whole affair is a trick, and that nothing real has ever been intended by you."

In our minds, indeed, there remains no doubt of the real nature of Mr. M'Sweeney's proposal. It is nothing more or less than a new *expedient* to extricate himself and his brethren from their uncomfortable predicament; but it will fail, like all the preceding manoeuvres for the same purpose. It has already failed. The letters of Mr. Daly and Mr. Urwick have already put the sincerity of his intentions to the test, and he now stands before the public in the character of a man who gives a challenge, but takes care there shall be no fighting.

This last *expedient* has, therefore, left the Carlow Priests rather worse than better by its operation. They will feel less comfortable now than they did before its trial. We shall wait, with some curiosity, to see what will be their next effort. Something they must do—something they will do—and the chances are, that every fresh manoeuvre will sink them deeper into the mire.

Notices and Acknowledgments.

THE last month's Methodist Magazine contains an article animadverting on the Christian Guardian in the same lofty and arrogant tone which distinguished their former observations on our Review of Mr. Robinson's pamphlet.

They attack us, in the first place, for having passed over in silence many of their former assertions; and contend that such silence is a tacit admission of the truth of their accusations. Now, what is the fact? The Wesleyan Magazine had employed nineteen pages in animadverting on a review which, together with the extracts, occupied only six of ours. These animadversions contained much irrelevant matter, and we therefore confined our reply to the leading points; introducing the last paragraph with the remark, "It were easy to enlarge upon various topics, but both time and space compel us to close: we must therefore content ourselves with simply denying the remaining charges brought against us in the Wesleyan Magazine." It required some hardihood to charge us with tacitly confessing what we thus expressly denied.

The Methodist Magazine for July states, that, 'From a note in Mr. Welch's Investigation, it appears that the review of Observations on the System of Methodism was

'furnished from Mr. ROBINSON'S MSS.' This charge is referred to again and again, and is confidently repeated in their last number. It is, however, altogether untrue, nor has Mr. Welch himself advanced any such position. He expressed, indeed, his admiration that the review of Mr. Robinson's Observations in the Christian Guardian could appear in Hull so soon after the pamphlet itself issued from the press; having, doubtless, never heard of such a circumstance as the forwarding of a work for review, before the whole edition is complete, in cases where an author or his publisher is desirous of an early notice. It is rather amusing, that, while the Methodist Magazine for August was not published by the London booksellers till July 31, a complete review of every observation on the Christian Guardian in that and the preceding number, was forwarded to us on July 18, from a considerable distance; and we thus read our correspondent's review ten or twelve days before we obtained a sight of the publication in which we were attacked. So much for this grave and important charge, which must really excite a smile from every person who has had any experience as the Editor or leading Contributor of a Review.

We shall not dwell upon the accusations of ignorance, incapacity, credulity, misrepresentation, &c. with which we are assailed. If our remarks had not contained solid truth, the Methodist reviewers would not so soon have lost temper.—We are charged with not noticing Messrs. Sandwith and Welch's pamphlets. We thought Mr. Sandwith's pamphlet unworthy of notice; but we never heard of Mr. Welch's until it was reviewed in the Methodist Magazine. We have since read it, and think still more meanly of it than of Mr. S.'s production. Mr. Robinson's Observations can never be silenced by such inconclusive reasoners as Messrs. Welch and Sandwith.

The Methodist Magazine declares, that, with respect to their books, there is no provided series, no paring down to a pattern. Here therefore it would seem that we were mistaken. Yet we remember, that, some thirty years ago, Alleine's Admonition, as published by Mr. Wesley, differed very materially from Alleine's Alarm, as it proceeded from the pen of the author; and have often felt, that the taking of such liberties with the labours of pious men, without due intimation, was not quite what Mr. W. would have approved in his own publications.

We are stated to have undertaken to advocate Primitive Methodism. We have done no such thing. We have intimated, that, in some respects, Modern Methodism is worse than Primitive Methodism; that the Dissenting Methodists of the present day are inferior to the Church Methodists of John Wesley; and that, therefore, a return to John Wesley's principles and practice would be an improvement: and this we still believe. But here we are charged with inconsistency. We have implied that Modern Methodists are less enthusiastical, and more correct in their theological views, than their predecessors; and the Methodist Magazine twits us with blowing hot and cold, with censuring and approving the same persons. We are not careful about this matter: and yet a reply is very easy. The one may have more of the "knowledge which puffeth up," and the other more of the "charity which edifieth;" and we may very consistently wish that the latter possessed more wisdom, and the former more affection. Were we to attempt a contrast between Early and Modern Methodists, we should say, the former were zealous, ardent, simple, devoted Christians; evincing a high degree of self-denial, contempt of the world, compassion for perishing sinners; carrying at times their zeal beyond all due bounds, and often advancing very wild and fanciful ideas; losing sight of the rules of propriety, politeness, and prudence; but yet patient in tribulation, unwearied in exertion, walking closely with their God, and seeking, at great personal risk, to preach the Gospel to the poor, to miners and colliers and the most depraved and wretched of mankind. Of Modern Methodism we are compelled to fear that there is less simplicity, less humility, less zeal for their Master's honour; more anxiety for the honour of their own party; more love of show, display, accommodation, deference and reputation among men, with more of worldly policy and contrivance; more attention to the rich and great; and more desire to intrude into parishes and places where Christ is already preached, than to seek out and instruct those who are really neglected and destitute.—We say this with no angry feeling: we shall rejoice in being able to express a different opinion: and, warmly as we are attached to the Church to which we belong, it will always afford us pleasure to see the Methodists now, as formerly, instrumental in turning many to righteousness: but we cannot, at the same time, promise never to smile at their assumed importance, their pretensions to literature, or their prattle about loyalty.

Conclusion of E. M. in our next.

ø. II. is intended for insertion.

We are desired to call our readers' attention to the Guardian Society, for the moral improvement of unfortunate Females who have been removed from the streets. The Anniversary Meeting will be held, under the patronage of the Lord Mayor, at the London Tavern, Nov. 3, at one o'clock.

THE
CHRISTIAN GUARDIAN,
AND
Church of England Magazine.

DECEMBER 1825.

MEMOIRS OF THE REFORMERS.

PETER MARTYR.

(Concluded from page 407.)

MARTYR was welcomed, on his arrival at Strasburgh, with every demonstration of Christian regard. His religious friends considered his escape from the perils with which he was surrounded as almost miraculous. One circumstance must have been particularly gratifying to his own feelings. Julius Terentianus, who had attended him in his departure from Italy, had been a constant member of his family in England, and is always mentioned in his correspondence in the kindest terms, was favoured by Providence in a similar manner, as we learn from one of his letters to a friend. "Master Peter and I arrived at Antwerp on the very same day and hour, unconscious meanwhile of each other's fate, and indeed to my great surprise, for I thought he had by that time almost reached Strasburg. Truly I consider that God was pleased to spare us mutual anxiety and expense. But I omit mentioning our preservation from the dangers of contagion, the military, and the Rhine; as well as our enjoyment of fine weather on the road as far as Strasburg; making it evident, as it were, that God had called us back again."

But the reader may be better pleased with Martyr's own account to Calvin.—"By what means, most favoured sir, God hath drawn me

out of the mouth of the lion, I am not able to acquaint you, not knowing as yet fully myself. As Peter, brought out of prison by the angel, wist not what was done, but thought he saw a vision; so I can scarcely believe in the reality of my escape. Here however I am at Strasburg safe and sound; of which I was willing to give you early information, that, together with me, and other our good brethren, you might return thanks to God, and especially exhort your own congregation to strive with the most earnest prayer to obtain help of God, that the grievous evils which afflict the English church may be alleviated. There the archbishops of Canterbury and York, the bishops of Worcester and Oxford, with many other learned and pious preachers, are in chains for the Gospel's sake, and with a multitude of saints are in extreme peril. I know how afflicting this intelligence will prove to a mind like yours; but I can add two particulars that will, in some degree, mitigate your regret. One is, that though the infirmity of some betray itself, yet great is the constancy of far more than we might expect; so that I doubt not we shall have many noble instances of martyrdom, if the Winchester prelate, who now has the ascendant, should give the reins to his fury. The other is, that most persons are of opinion, this calamity will not last long; whose opinion, as they

are men of judgment, ought to have its due weight. Wherefore let us also beseech God, that he would shortly put down satan under the feet of that church. As to myself, I cannot yet say whether I shall continue at Strasburg. The controversy on the sacrament may prove a hindrance to me, though I do not take much part in it, and though many better and more learned men are very desirous to retain me. I shall cheerfully go, however, whither God shall call. It was no small trouble to me, that James Sturm, to whom our republic and academy are under so much obligation, departed the very day on which I entered the city; that is, on the thirtieth of October. But his brother Peter, it is thought, will supply his place among the tutors. John Sturm, the rector, is doing all he can to effect it, but I do not know what will be the result. I cannot, however, refrain from saying, that it was my intention to visit Geneva, and have had a little of the pleasure of your society; but the winter, which is already begun, has deterred me from further travelling. I hope to be able to accomplish it next spring, though now deferred. Meanwhile, if I can do any thing for you here, only mention it, and it will be enough. I wish you well in the Lord, and may you long be preserved to the church of Christ. Strasburg, 3d Nov. 1553."

The senate wished him to occupy his former situation; but some of the more zealous Lutherans reported, that he had dissented from the Augsburg Confession on the Lord's Supper, and might therefore excite some disturbance in the church: on which he wrote to the senate, that he did not consider himself as differing from that confession, rightly understood, and engaged to originate no contention; but that, if the interpretation of any part of Scripture, or other necessity required it, he would declare

his sentiments with all possible moderation,—sentiments, he begged to observe, already sufficiently known from his publications: that he certainly had not subscribed to the agreement between Luther and Bucer, because he could not allow, from the word of God, and his own conscience, that individuals, destitute of true faith, partook of the body of Christ; and that they need not wonder at this, as Bucer himself had taught otherwise both in Strasburg and England. He was therefore restored to his lectureship, and began an exposition of the Book of Judges. As, moreover, the school was without a competent professor of philosophy, it was decreed that two divines should alternately lecture in the Scripture and on Aristotle, of whom he was appointed one, opening with the *ethics*, and followed by his friend Zanchius on the *physics*.

His engagements did not so much demand his time and attention as to hinder his affectionate sympathy for the sufferings, or apostolic interference in the concerns of other churches. He addressed an epistle to the congregation at Lucca, offering consolation to those who were persecuted for righteousness' sake; and another to the British Protestants on some points of division, and particularly with reference to those who inclined to the views of the Anabaptists. To some refugees and students from England he also wrote in a strain of Christian tenderness, indicating the unity of spirit which he had the grace to maintain with the natives of a country, where he had once resided, but whence he had been forced to retreat.

"To all the English dwellers at Zurich in holy fellowship, beloved of God, and most dear to me in Christ.—

"When our excellent brother Horne passed through here, I had a good deal of conversation with him about you, my very dear

and most beloved in Christ. For though I be absent from you in body, yet am I most intimately united with you in a living spirit. I heard from him what I wished, and what, thank God, greatly delighted me. For he told me how you cherished and grew in piety, how diligently each of you studied, and how in a blameless conversation you laudably vied with each other in useful and honourable exercises. Blessed be God, therefore, who hath been pleased in his goodness to gather such noble fruit out of such deep affliction. Even so is he wont, and such is the course of his mercy, to take out of ruins by wonderful counsel some relics for the glory of his name, by which he may build again that which is thrown down, and set up that which hath been overturned with much evil and self-reproach. I highly congratulate then that retirement in which I hear you are living in such a manner, that you may not live to yourselves, but to Christ alone, and to the edification of his members. See that ye finish what ye have begun: because a commencement so promising, as you well know, usually raises great hopes, and leads to abundant thanksgiving, when that which is sacredly undertaken is perseveringly completed; whereas failure produces just sorrow among godly friends, and malicious pleasure among ungodly enemies. Not that I say this, as doubting your perseverance; for I am persuaded, that he who hath begun a good work in you, will perfect it unto the end: and moreover, I perceive you divinely endued with so great courage and constancy, that I doubt not you have built upon the rock, and not upon the sand. But I was willing to say thus much, to commend those who are running well, and to speak with you in regard to the end which I am sure you have proposed to yourselves in this undertaking, and which I understand

is expected by all the faithful. Nor do I think it worth while to extol your holy plan and pious institute, for its utility is self-evident: because, since life is short, and human counsel so often blind through the weakness of our fallen nature, no age is sufficient for learning all that is requisite for the adequate discharge of the ministry, without the selection of a temporary retreat, where no impediments or cares may distract it in its studies; and without an union with colleagues and helpers in the work, by whom it may often be roused from its native indolence, so that, when one happens to be dull, another may shew himself more alert; and what one who is more tardy may not of himself be able to accomplish, may be explained to him by another of quicker apprehension. These are in my judgment the legitimate advantages of retirement and religious fellowship in regard to study. I pass by the many helps to a more pure and holy life, which such a condition obviously presents, because I should not easily find an end to their enumeration, and I should only seem to be teaching you what you have daily experience of, and are familiarly acquainted with. I will therefore no longer detain you. I would merely ask you to take any seeming prolixity in good part, and attribute it to my singular affection. I pray the eternal God and Father of our Lord Jesus Christ, that of his mercy and goodness he would grant you to be enriched by him in all things, even in all utterance and knowledge, that the testimony of Jesus Christ may be confirmed in you; and that ye may be established sincere and without offence unto the end, even unto the day of our Lord Jesus Christ. I beseech you also, that in your prayers you would commend my ministry unto God, that I may not run in vain, or labour in the church without fruit. Strasburg, 30th Sept. 1554."

A party continuing to whisper insinuations against him, and to point at him in their letters and sermons, his pacific spirit was so much grieved, that he determined to petition for his dismissal, after struggling with the difficulties of his situation for two years and a half. An opportunity offered for his removal to Zurich; the senators and pastors of which republic requested of the Strasburgers, that he might be permitted to accept their nomination to a professorship, vacant by the decease of Conrad Pellican. He accordingly quitted Strasburg, to the unfeigned sorrow of all lovers of peace, who were like-minded with himself, accompanied by Jewell, afterwards Bishop of Salisbury, and entered on his new situation in 1556, going in the first instance to the dwelling of Bullinger, where he awaited the arrival of Terentianus and his family. His critical talents, theological moderation, and devotional character, soon obtained him the general esteem of the Zurichers, whose senate complimented him with the freedom of their city in a remarkable manner; for though, on account of the number of citizens, a grant of freedom had been prohibited for two years, they made an exception in his favour. He now married for his second wife Catherine Merinda, a lady of Brescia, and member of the Italian congregation at Geneva, by whom he had two children, who died in their infancy, as well as a posthumous daughter.

The Italian congregation was composed of many excellent individuals, under the superintendence of Maximian, Count Martinengo, some of whom being natives of Luca, converted by Martyr, earnestly solicited him to take charge of their church, on the demise of their noble pastor; in which solicitation they were joined by the other Italians and some English settlers, and seconded by Calvin. He re-

ceived a similar invitation from England, on the accession of Elizabeth. But his attachment to Zurich, and dislike of further change, were stronger than any inducements of extended popularity or augmented income. On the change of government in Britain, he addressed an epistle to the Queen, to excite her to use her authority to the best purpose. After noticing the dealings of Providence towards her, in bringing her out of dangerous circumstances to sovereign dignity, and proposing the examples of David, and other pious monarchs, in establishing the worship of God, he concluded by a salutary exhortation.—

“Nor listen, I pray you, to those who pretend that the charge of reforming religion does not belong to princes; for such was not the sentiment of those pious kings of whom I have made mention; nor is such the sense of Scripture; no, nor of the heathen themselves. Is it the part of the magistrate to protect but one table of the law, and that the latter? Is a monarch to take care that every other department be administered in a just and honest manner, and to neglect the religious alone? God forbid! If bishops and pastors neglect their duty, if in handling doctrines or administering sacraments, they depart from the right rule of Scripture, who but a godly prince shall call them back again to the right path? Let not your majesty expect, under existing circumstances, that they will be stirred up of themselves to these things: unless they are stimulated by the royal spur, they will not repair the breaches of the house of God. Joash, king of Judah, when he perceived the priests to be wanting in their duty, took on himself the office of repairing the roof of the temple. Come then, sacred Deborah of our day, join thyself to some holy Barak, and bring true evangelic liberty to the Israelites oppressed in so many ways! Fea-

not, for God is not wont to withhold his blessing from such endeavours : he will be with thee as he was with Jael, that bravest among women ; and thou shalt smite the head of Jabin with the hammer of thy power, and nail it to that earth whence he has his origin, that he cease to vex thy righteous nation ! We look with confidence to thee, as that Esther, who is to hang the Haman thirsting for the blood of God's people ! May the examples of these holy women encourage your majesty ! Nor suffer yourself to relax, because you were born woman, and not man ; for where doth God's strength manifest itself but in weakness ? The strong things of the world belong not to the spread of Christ's kingdom ; but he hath overcome human wisdom, and lofty imaginations of the flesh, by the weak and humble in the Gospel."

It would appear from this extract that the good reformer was as ignorant of the real character of the queen, as many of those who were destined to become her subjects ; but the sentiments themselves cannot be read without interest by their descendants, who through Divine mercy enjoy the blessing of those religious doctrines, and ecclesiastical regulations, which she was the honoured instrument of promoting or establishing.

In common with all who were sensible of the magnitude of the cause at issue, he looked with anxiety to the result of those negotiations, which were then transacting between the popish party in France, and the Queen-mother, King of Navarre, Prince of Condé, Admiral Coligny, and other Hugonots. When the bishops of the Gallican Church were summoned to Poissy by Charles IX. in 1561, and the States convened at the same time, the orthodox and reflecting were not without hope that some benefit would accrue to true religion ; and the Protestants from various quarters commissioned some of their prin-

cipal ministers to defend their tenets before the champions of the Romish faith. Claude Bradelle, a nobleman, attended by Theodore Beza, waited on Martyr, to inquire if he would come to the meeting, on the invitation of the King ; and when they had ascertained that he considered it his duty not to decline the conference, they departed, the one for Geneva, and the other for France, awaiting with feelings of increased satisfaction the day of trial. Soon after Beza set off for Poissy, and Bradelle returned to Zurich with letters from the Queen-mother, and the rest to the senate, requesting the attendance of Martyr, and accompanied with a safe-conduct.

The French envoy to Switzerland, returning home, took him under his special protection. This gentleman respected the principles and conduct of the Reformers, and treated him through the whole of the journey with the greatest kindness. Martyr's horse being lamed through bad farriery, the envoy insisted on his riding his own ; and, among other instances of courtesy, suffered scarcely a meal to pass on the road without expressing his regard for the Helvetic Republic, its churches, and Theodore Beza. On his arrival at Paris, Sept. 9th, he was lodged in the apartments of a principal courtier ; and Bradelle, having notified the event to the princes, returned with the congratulations of the royal party. The next day Condé sent his physician and secretary, and also a groom with his mule, to convey him to the palace of St. Germain, where he met the deputies from the different churches. He was given to understand that, as the conference would be carried on in the French language, for the accommodation of the court, Martyr would not be expected to take a leading part in it, but to give advice to his colleagues, and communicate more immediately with the Queen-mother, by whom he was held in particular estimation. On

the eleventh, Catherine granted him a long audience. Making a profound reverence, he delivered to her Majesty a letter from the Government of Zurich, and then addressed her to the following effect:—“That by promoting a pious reformation of the church, she would not merely benefit France, but all Europe, which turned its eyes on that country with much anxiety: that she was certainly surrounded with dangers, but should not despair, for God always helped sovereigns and princes in such enterprises; as in the instances of Asa, Jehosaphat, Hezekiah, and Josiah: that Constantius had dared to embrace Christianity, notwithstanding Dioclesian and Maximian: that Constantine, under very trying circumstances, had given peace to the church, though Licinius his colleague was the enemy of the Christians: that God would shew himself the same now as formerly: that this was the bounden duty of princes, that by their means God might be worshipped according to his own will, and not after that of men: that now one great object should be kept in view, the removal of superstition, which God could effect indeed without the instrumentality of princes, though such was not his usual method: wherefore it became them to remember that they were not less guardians of the first than the second table, and could not without guilt neglect the charge of Divine worship: that those who taught otherwise were not to be regarded, for the duty was set forth in the Book of Deuteronomy, and in the writings of St. Paul.” The Queen replied, “that she had the truth at heart, for which reason she had desired his attendance, that peace and unity might, if possible, be effected, for the realm was distracted with tumults, on account of religion.” Martyr rejoined, “that though he hoped but little from the good will of the adversaries, yet that undoubtedly they should be dealt with

in a benignant manner, so far as was consistent with truth. It was however no wonder that discords should arise, since Christ had foretold that such would be the consequence of preaching the Gospel, and had said, ‘I am come to send a sword upon the earth, and not peace—I am come to send fire upon the earth; and what will I, if it be already kindled?’ It was impossible to have true religion without the cross: she should be bold and sincere in the work, and God, according to his promise, would lessen evils and bestow patience.” The haughty and wily Italian listened to the counsel of her countryman with complacency, while the Parisians beheld in the reverend stranger the union of urbanity and uncompromising faithfulness. The Queen asked him, “how he thought their differences were to be settled:” he answered, “that the proper mode in his opinion would be to give the Reformed churches, and let them preach; in which case the truth would be declared, and the necessity of conferences superseded.” She then inquired, “what he thought of introducing the Confession of Augsburg.” He told her, “that all the churches would not consent to it; nor was it necessary, for the word of God was sufficient, in which every thing which concerned salvation was plainly revealed; and besides, its reception would not conciliate the Romanists, who had already proscribed it as heretical.”

One of the personages of the court discoursed with him a long time to the same effect, and at length asked him, “For whom is that letter, which you hold in your hand?” “For the King of Navarre,” replied Martyr. “I am he,” said the inquirer.

At a subsequent session, the Cardinal of Lotharingia was to confute certain positions advanced by Beza, in his opening address, when the French dignitaries objected to the presence of Martyr; but the ob-

jection was overruled by the Queen-mother, who ordered his attendance; and Condé, as before, sent his secretary and favourite mule to bring him to the meeting. As the Protestant deputies had been earlier in their attendance, the body-guard, commanded by the Duke of Guise, stopt him at the entrance; but when the secretary informed that officer that it was Peter Martyr, he took him by the hand and led him into the hall, where he saw a great number of cardinals and bishops seated within a splendid enclosure, having at their backs abbots, doctors, Sorbonists, and monks. When he looked round, and perceived that the royal party and Protestant deputies had not yet taken their seats, he retired to a corner of the hall, awaiting their appearance. The Cardinal de Chastillon, with two bishops, came up to him, and asked, if he were not Peter Martyr. On his replying in the affirmative, that ecclesiastic saluted him very courteously, tendered his good offices, and assured him that his presence was very acceptable to himself, and to all good men. The two prelates entered into conversation with him, earnestly entreating him to use his influence in the promotion of peace and concord. He thanked the Cardinal for his kindness, and told the bishops, he trusted he should not be found wanting on the side of peace, so far as consistent with the word of God and the truth of the Gospel. Soon after the Cardinal of Lotharingia entered the hall, and was followed by the royal party. The Protestant ministers now coming in advanced to the end of the hall, where they remained standing, Martyr joining himself to the train, to listen to the oration of the Cardinal. When they were returned to St. Germain, Beza and Martyr were invited to the palace by Condé and the Admiral, who commended the moderation of the address, and privately requested the latter to soften what he had heard

as much as possible in his next audience with Catharine.

The following evening they were both summoned to the closet of the Queen-mother, who took Martyr aside to have his judgment of the defence made of the Romish doctrines. He told her, that he agreed with the Cardinal in what he had said with regard to the outward and visible church, that it was composed of the righteous and wicked indiscriminately; but that he demurred to his argument, drawn from the uncertainty of the invisible church, of the necessity of obedience to traditions, &c. that the church was not to be preferred to the Word, but that an assembly of Christians, taking for its basis the holy Scripture, was one which the faithful might safely join. She asked, what were his hopes respecting the controverted points of the Eucharist. He replied, that the sentiments of the Cardinal were directly opposed to Protestant truth, but perhaps he might relax a little in conference. She demanded, whether he had any further counsel to offer for the promotion of concord. He frankly answered, that if the disputants could not agree on the subject of the corporal presence, *a just liberty of conscience should be allowed, and divines suffered to preach what they believed to be the truth, without the brand of heresy; but that as it was evident, that the object of the leading Romanists was not the investigation of truth, but the possession of power and the retention of revenue, the best way should be for her Majesty to get their places secured to them for life, which means, he was well persuaded, would keep many of them quiet.* The Queen then crossed the apartment towards the fire, where Beza was engaged, in conversation with the King of Navarre, Condé, and the Admiral.

The deputies, regretting the silence of Martyr, desired him to ask the Queen for liberty to take part in the conferences, who allowed him

to speak in Italian; in consequence of which permission,—when on the 26th of Sept. the Cardinal endeavoured to prove the nullity of the Reformed ordinations, and taxed the deputies with seditious practices, because they depreciated the bishops who were created by royal authority; and moreover, contended that the words “This is my body” were to be taken simply and literally,—Martyr undertook the defence of the Reformed churches, and replied to the unfair insinuation of sedition. “I was greatly astonished too,” said he, “to hear the Cardinal assert yesterday, that there had been three councils only before Augustine, when he might have recollected that the Synods of Ariminum and Smyrna were held in the time of Constantius, and that their grievous errors were afterward amended. And what can he mean, by daring to affirm, that in the Divine precepts, sacred histories, testaments and sacraments, there are no figurative expressions? I can prove that tropes are to be found in Scripture; and if so, it ought not to be said, that the words of consecration must be literally understood.” The principal of the Jesuits, who was brought by the Papal Legate, rose and arraigned her Majesty for taking on herself the cognizance of such matters, which pertained to the Pope, Cardinals, and Bishops; and that after the Council of Trent it was unlawful to hold such a meeting as the present. Catharine was highly offended at his arrogance; for which she would have punished him, had she not feared to displease the Legate. The Cardinal complained that Martyr had spoken in Italian; but he excused himself by the Queen’s order: nevertheless that ecclesiastic, with some inconsistency, undertook to answer his objections; to whom Martyr, by her Majesty’s direction, replied in Latin. Afterwards, contending with Beza, the Cardinal observed that it did not appear from Scripture that our Lord used bread

in the holy supper; to which strange observation Martyr opposed the plain account of the Evangelist, that he took bread, and blessed, and brake, and gave to his disciples, and that the latter verbs, in all grammatical construction, could have no other accusative than *bread*. The Sorbonists, finding their party hardly pressed, became tumultuous; and the evening drawing on, the Queen dissolved the meeting.

Martyr drew up a formulary on the Lord’s Supper, which was met by another, composed by the moderates to this effect: “We believe that in the supper the true body and true blood of Christ is exhibited, and taken by all faithful communicants after a spiritual and unspeakable manner, really, truly, and substantially.” To this the deputies refused their subscription; Martyr declaring, that he believed the body of Jesus Christ was really and substantially in no other place than in heaven; but that he did not deny that his true body and blood, which was shed for the salvation of men, was eaten by the faithful in the Lord’s Supper. Perceiving that through some secret influence his interviews with the Queen-mother became less frequent, and despairing of a favourable result, he was introduced by the Prince of Condé to an audience of leave, stating, “that he was an old man, and fearful of encountering a winter journey; that he feared he had been represented to her Majesty as a stranger, who had come to sow strife in the kingdom; but that his pacific character might be testified in various countries: and least of all could he act so treacherously towards one who was an honour to his native country, and had distinguished him by so much condescension; he prayed for the prosperity of herself, her son, and the kingdom, and hoped to be dismissed with her Majesty’s favour.” The Queen assured him of her good esteem, thanked him for his attend-

ance, and promised him a safe conduct within two days. He departed with letters from the princes and some doctors to his government, acknowledging the favour and benefit of his presence at the conferences; Condé and the Admiral sending each a gentleman at arms from their establishments for his protection on the road.

He made some stay at Troyes, which presented to his notice several interesting features; for there he found many enlightened characters, whose number daily increased under John Caraccioli, an amiable bishop. This prelate felt considerable tenderness of conscience with regard to the retention of his authority; having been nominated to the episcopacy in the usual mode, without the election of the people. He therefore requested the Reformed pastors to consider his case, who referred it to the Church of Geneva; and the affair ended in his abjuration of the Romish faith, and resignation of his dignity.

Martyr arrived at Zurich on the 21st of November, without any accident, to the sincere joy of the magistracy and clergy, who entertained the two captains, his conductors, with suitable honours. But his earthly career was terminated in the corresponding month of the following year. An epidemic fever prevailed in the city, from which the patients generally recovered: when therefore he was seized on the fifth day of November, 1562, his friends were not much alarmed, as he was able to study, and even to lecture one day,—contrary to the advice of Simler however, who offered to supply his place,—but it appeared the same night that this exertion had increased the malady. Perceiving the approach of death, he wrote his will on the eleventh, and committed the guardianship of his wife to his friend Sprungli, one of the magis-

trates. Bullinger and other friends visiting him, he turned to them, after some meditation, and observed, "I know that there is life and salvation in the one Christ, who was given of the Father to be the alone Saviour of men. This is my faith; in this I shall die; as for those, who teach otherwise, God will destroy them." Then reaching out his hand to them in succession, he said, "Farewell, dear and most beloved friends." Bullinger observed, "Our citizenship is in heaven." "I know it," he replied, "but not in the heaven of Brentius, which is no where!" This he said in allusion to a work of that doctor on the ubiquity of Christ's humanity, which he had been recently engaged in answering. About ten o'clock on the evening of the twelfth, he was raised up in his bed, and covered with his usual garment; but soon after, as his friends were standing round, he commended his spirit to God in a gentle whisper, and calmly expired.

This record of his life and actions is composed from the funeral oration of Simler, and may be closed by the just tribute paid to his worth in the verses of Fuller.

"Behold this Star, which seemed at the
first view
Eclipsed with Romish legs; but after
grew
So bright, that his refulgence did display
Truth's banner, beaming like the lord of
day!

His shining was not visible alone
In true religion's reformed horizon,
But cast its foreign influence as far
As is the Arctic from the Antarctic star.
Vext Rome's ingenious malice did com-
pact

To quench his flaming, but failed in the
act.

The seven-crowned dragon's star-con-
fronting train
Lashed at this fire, but lashed and lashed
in vain!

Thus he remains, sustained by higher
powers,
A saint in heaven's bright orb, a light in
ours!"

COTTAGE CONVERSATION.

ON a fine evening in June 1823, when the face of creation was covered with an infinite variety of inimitable beauties, the air cool and serene, and delightfully perfumed with the mingled sweets of nature; the writer of these remarks, in company with a dear Christian friend, was strolling along an interesting lane, near a celebrated watering place on the western coast of England, once the favourite resort of one who, he doubts not, has long since exchanged a temporal crown for one that fadeth not away; when their attention was unexpectedly drawn towards an interesting cottage, which had been built by the road side, on a little spot of waste ground, and which, from the humble appearance of its exterior, and the pretty and fruitful little garden and orchard which surrounded it, excited a mutual wish and prayer that it might prove the quiet residence of some humble cottagers, who, though poor in this world, "were rich in faith, and heirs of that kingdom which God hath prepared for those who love, fear, and follow him." (James ii. 5.) From a mixed motive of curiosity and hope, we were induced to direct our steps towards the little rustic gate, which, by a pretty winding path, surrounded by sweet, refreshing, and variegated flowers, soon brought us to the humble cottage door: at which we at first hesitated to enter or not; but after a momentary pause the door was opened, and we were received and welcomed by the poor but cheerful inmates with kind and respectful feelings. No sooner had we entered the cottage, than we were invited to seat ourselves on the best of the few chairs which composed a part of the homely furniture; and, when engaging in a friendly conversation, soon discovered that we were visiting a contented and affectionate little family. It was easily perceived

that tidiness and comfort reigned within, while neatness and order were observed without: the little window was beautifully shaded by a luxuriant and widely spreading woodbine, with which a fine rose-tree had grown up to great perfection; so that, whilst the eye was delighted with their varied beauties, the senses were regaled with their combined fragrance and perfumes: the white-washed walls indicated cleanliness and health; and the few shining pewter, and other plates and dishes, which were regularly arranged on the shelf, together with the clean deal table, tidy fire-place, and floor, induced us to conclude, that, if these cottagers were exempted from the snares of riches, they knew something of that domestic comfort with which the peaceful habitations of the honest and industrious British poor are often blessed, and excited the hope that they had been led to labour, not only for the bread which perisheth, but for that which endureth unto everlasting life.

The family consisted of a venerable old man, whose first appearance was calculated to prepossess a stranger in his favour, from the idea, that, in seasons that are past, he had seen better times, and that he was now feeling the infirmities of approaching years, and anticipating the day when he should be confined to the instructive chamber of affliction, or the eventful hour when nature would contract her sinews on the bed of death, and the spirit take its willing flight to God who gave it. His kind and affectionate daughter was his housekeeper, whose exertions were unremitting in paying a dutiful regard to the temporal and eternal wants of her aged parent: he had also a grand-daughter living with him, whose diligent attention to her needle afforded her the means, and whose sympathy and affection for her relatives dis-

posed her, to devote a considerable part of her profits towards supplying the temporal necessities of the little household. After the first introduction, the conversation soon took a more serious and profitable turn, which led to many inquiries, and much interesting and important information, respecting the present state and future prospect of the soul. The communications were made with much simplicity and sincerity; and although they were such as had been partly anticipated, it was hoped that the unexpected circumstances would open such a door of usefulness, that hereafter there might be erected a monument of gratitude and praise to a faithful and gracious God. But little more need be said respecting the temporal circumstances of these worthy cottagers: suffice it to observe, that approaching years had entirely deprived the poor old man of the scanty profits which he had for some time enjoyed from carrying water, on his donkey, from a neighbouring spring, to the adjoining town, where he had thus contributed his humble part towards supplying the temporal necessities of some of his fellow-men. His daughter took in a little washing; but the impaired state of her health, and the growing infirmities of her aged parent, prevented her from greatly contributing towards their actual wants; and had it not been for the grand-daughter, the donkey, and perhaps the cottage, must have been sold, or the parish have lent its friendly aid, which, I believe, was not the case, from the laudable independence of these industrious and contented cottagers.

As there seemed to be a peculiar providence in directing us to these poor people, and a kind and anxious disposition on their part to listen to Christian instruction, their cottage soon became a favourite place of resort; and their increasing desire to hear more of the way of eternal life gave them such an influence

over our feelings as is better felt than described. And here it may be observed how great a diversity of character is often found even among moral men: some, although very poor in every sense, are as proud of their fancied attainments, and self-satisfied with their spiritual state, as though no doubt could be entertained about their eternal portion; whereas, in other instances, there are many, of whom some of their neighbours and friends suppose that, as "touching the righteousness which is of the law, they are blameless," who are themselves so conscious of their short-comings and actual transgressions, that, by trying their state by the law of God, and listening to the dictates of conscience, they are convinced that in many things they offend all, and that, if God were extreme to mark what they have done amiss, they could not stand before him; and under this conviction they address to him the prayer of penitent David in Ps. cxliii. 2, "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified."

These observations seemed requisite to introduce the subject of my narrative; for I think that each member of this little household partook most of the spirit and character of those whom I have last described: their knowledge was imperfect, but their anxiety was great; consequently they lent a willing ear to the word of friendly instruction and admonition, which it was my desire and effort to address to them. Finding so promising a field for usefulness in this secluded little spot, it soon became the sincere prayer and humble endeavour of the writer to sow the imperishable seed of eternal life, trusting that the gentle and penetrating dews of the Divine Spirit would accompany or follow the word, and that, by the invigorating and fructifying rays of the Sun of Righteousness, the tender blade

would soon shoot forth, and the ear, and the full corn in the ear, follow in its season. In attempting to turn this little waste into a garden of the Lord, although the soil had been partially prepared by poverty and affliction, it was soon found that very much of the preparatory work of ploughing in hope and sowing in fear, was to be done. It was therefore my anxious endeavour to deal with my little flock in a very plain, faithful, and affectionate manner; consequently my conversational addresses were directed towards informing their minds, and establishing their principles in the scriptural doctrines of the fall, salvation by grace, and the absolute necessity of an interest in, and sole dependence on, the blood and righteousness of the Lord Jesus Christ, and of their becoming personally and progressively holy by the sanctifying influences of the Divine Spirit. My feeble efforts were much encouraged by the anxious attention with which they listened to these deeply interesting and important truths. I determined to make the holy Scriptures the *only* basis of my discourse; and perhaps it may be said, that, from this treasury of mercy and judgment, I brought to their ears some things both new and old. I attempted to trace the evil of sin to the wilful and fatal disobedience of our forefather Adam. (Gen. ii. 16, 17.) "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." And that after this event the whole family of man actually departed from God, supporting my observations by such passages as Ps. xiv. 1—3, Rom. iii. 9—19. To charges like these they were not at first disposed to plead guilty; for proud, ignorant man is naturally prone to dispute the point with God, rather than

willingly acquiesce in the sweeping charges of his holy word: but when they were referred to such passages as Gal. iii. 22, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe;" and 1 John i. 8, 9, "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" their objections gave way to the overpowering testimony of the Divine Word, as they ever must when that word is accompanied to the heart by the convincing influences of the Holy Spirit. Perhaps some, into whose hands these pages fall, may have similar objections to these humbling truths; but if they possess also the same sincere desire which these poor cottagers had to know and feel them aright, they will doubtless soon become impressed with the necessity of seeking an interest in those things which make for their present and eternal peace, and will thus experience the fulfilment of that blessed declaration of Jer. xxix. 11—13, "I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

The second subject on which I addressed these poor but interesting cottagers, was, that the salvation of the Gospel is exclusively of free and unmerited grace, as taught by the Apostle, and manifested by experience (Eph. ii. 4—10): "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in

Christ Jesus, that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And Tit. iii. 5.—5. These blessed declarations led me to speak of the wisdom, compassion, and love of the Father; the sympathy, grace, and power of the Saviour; and the gracious and suitable offices of the blessed Spirit. " 'Twas Wisdom form'd the vast design
To ransom us when lost;
And Love's unfathomable mine
Provided all the cost."

When we reflect on the extent of the fall, we are astonished at the wisdom which could contrive, the foresight which could provide, and the grace which could supply an adequate remedy: but He who saw "the end from the beginning," has shewn his wisdom more by this one act than by every other; and our astonished minds are sometimes lost in contemplating the mysterious subject. How deeply humbling and truly encouraging are the words of the Apostle! Rom. xi. 32—36; "God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor; or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen." Nor was his love and compassion less conspicuous; for, though he knew the depths of misery into which sin would plunge us, and the reception which his Son would meet with from a guilty world, he with-

held him not. 1 John iv. 9, 10: "In this was manifested the love of God toward us; because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Reader, hast thou ever considered this astonishing subject? If not, contemplate the import of that Scripture, "God is love," and see how remarkably it was manifested by this unprecedented act of mercy, and pray to realize its truth in thine own experience, as all do who are taught of God. 1 John v. 10—12: "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Nor was the sympathy, grace, and power of Christ a less mysterious or important subject, on which a sense of duty and inclination constrained me to dwell.

"Down from the top of earthly bliss
Rebellious man was hurl'd;
But Jesus stoop'd beneath the grave
To reach a sinking world."

What was there in man, as a rebellious creature, to excite the sympathy, or deserve the grace, of Jesus Christ? Surely nothing. Job xv. 14—16: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight; how much more abominable and filthy is man, which drinketh iniquity like water? But the misery, wretchedness, and destiny of man, furnished motives sufficiently strong to induce this Friend of sinners to overlook his wickedness and ingratitude, and to leave the bosom of

his heavenly Father, and come down to labour among, to save and bless us, wretched outcasts ; and, though he knew what treatment he would receive from sinful men, he did not discontinue his work of love and mercy until he could appeal to God and man, and say, " It is finished ! " Surely if there is a subject which fills hell with amazement and terror, earth with joy and hope, and heaven with gratitude and praise, it must be the disinterested love of Christ. It may be that this mystery of mercy, which the angels desire to look into, has never been so contemplated by the reader, as to move his grateful affections, or to warm his cold heart ! I envy not the state of that man who can hear of the love of Christ without mingled feelings of astonishment, gratitude, and praise.

" Hard is the wretch that never feels
One soft affection move."

Far happier are those who can truly say, as 1 John v. 20, " We know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

Here it was important to inform my little audience, by what means these things were made known to man ; when I anxiously endeavoured to guard them against the dangerous extremes of Antinomian indifference, and Pharisaical presumption, by teaching them, that, whilst man was responsible for the use, or the abuse, of his spiritual privileges, he has no natural inclination or power to seek God, without " His preventing and assisting grace." Hence I was led to speak of the work and offices of the blessed Spirit, as the only means of illuminating, quickening, and comforting sinful man. John xvi. 7—14 : " It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged." This likewise appeared, at first, to be a strange, if not a new, subject, to my poor people ; but when I appealed to experience, in confirmation of Scripture, they could not deny it : and when reminded of our Lord's blessed promise, and tender exhortation in Luke xi. 9—13,—*" Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh, receiveth ; and he that seeketh findeth ; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ? "*—they were encouraged to pour out their unconnected, stammering prayers before Him whose ear is not heavy that it cannot hear, and who has given the most gracious assurance of his willingness to receive and bless all who approach his footstool in the exercise of simple faith.

God indeed most mercifully encourages the sincere but fearful suppliant by his promise ; Isa. lxxv. 24 ; " It shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear." Are you, my friend, fancying that you can come to Christ by your own strength ? Or are you supposing that you can do without the needed influence of the blessed Spirit ? If so, may God teach you your real helplessness, as I trust, he did these poor people, and dispose and enable you, by the influences of

the same Spirit, to approach that Saviour in whom you may have life. John vi. 44, 45: "No man can come unto me, except the Father, which hath sent me, draw him: and I will raise him up at the last day." It is written in the Prophets, "And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." And here it may be observed, how suitable is the salvation of the Gospel to meet the necessities of man, and happy, unspeakably happy, are those souls who know it from blissed experience; for they can now say—

"If sin be pardon'd, I'm secure,
Death has no sting beside;
The law gives sin its damning power,
But Christ, my ransom, died."

Nor was this all, about which I had to inform my dear inquiring friends. For had I not endeavoured clearly to prove to them, that "without holiness, no man shall see the Lord," I should have deceived them as hypocrites, rather than have edified them as believers. I therefore explained to them the declaration of the Apostle in 2 Cor. v. 17; "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new;" by which the real state of the heart and affections are only known. I told them that it meant the renewal of the spirit of the mind, which is naturally ignorant, proud, and perverse, and the changing of the heart, which was previously as impenetrable and unfeeling as a stone, to one which becomes as soft and susceptible of impression as flesh; as explained in Ezek. xxxvi. 25—27: "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh. And I will put my Spirit within you, and cause you to walk in my sta-

tutes, and ye shall keep my judgments, and do them." And, consequently, that all who had experienced this Divine and saving change, were enabled by God's grace and power to obey his command, 2 Cor. vi. 17, 18; and, henceforth, to walk and act as children of light, which I explained as comprehending love to God and man for Christ's sake, and a departure from the sinful maxims and customs of the world, by taking up the cross, and following the Lamb, in the paths of self-denying obedience. This I know is a hard lesson for flesh and blood to learn; but God makes his people willing in the day of his power, and enables them to maintain a consistent and honourable course against the persecutions of the world, the delusions of satan, and the depravity of their own deceitful and desperately wicked hearts.

I trust and hope my exertions on behalf of these poor people were not in vain. The last evening I addressed them from Col. ii. 5—10: "Though I be absent in the flesh, yet am I with you in spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." They listened with the most serious attention; and I think that, if they could have expressed their feelings, they would have said something to this effect: "We thank God, dear friend, for sending you among us, and desire to bless and praise his holy name for what he has directed you to say: we pray that your labour may not be lost, and, in commending you to God, and the word of his grace, we should reluctantly say, farewell, if it were not for the hope that we shall soon meet again in a better world, where, instead of occasionally drawing a little of the

water of life as from ordinances below, we shall surround the well-spring of mercy, and drink to the full from the fountain-head of that river, the streams whereof make glad the city of our God."

I think that I shall never entirely forget the effect produced on my own mind, and on that of my friends, on this occasion, when the venerable but decrepid old man, raised himself several times from his old arm-chair, by the assistance of that friendly staff which had been the companion and support of many a long year, to express the sincere and ardent feelings of his soul, and bless us with his affectionate benedictions, whilst his furrowed cheeks, which glowed with gratitude and joy, furnished an easy passage for the many tears which he shed on the occasion; and he seemed to enter into the feelings of the prophet, when he said, Jer. xx. 9, "His word was in mine heart as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay." And the kind and respectful con-

duct which was observed when we took leave of this lowly cottage, and the prayers and blessings with which they followed us until the winding road had concealed us from their sight, produced in our minds a strong impression and hope that the Lord had heard our prayers, and blessed our humble labours.

Whether our aged friend still sojourns in this vale of tears, I know not; but Christian sympathy and love had united our souls in an endearing and indissoluble union, and faith may confidently anticipate the blissful hour when we shall meet again, not in the mud-walled cottage, nor at an earthly footstool, but within the temple and around the throne, in the kingdom of God, where, with Abraham, Isaac, and Jacob, and all the redeemed of the Lord, we shall sing, as Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to him be glory and dominion, for ever and ever. Amen."

SOMEBODY.

OMNIPRESENCE OF GOD.

"How widely diversified, and multiplied into many thousand distinct exercises, is the attention of God! His eye is on every hour of my existence,—his Spirit is intimately present with every thought of my heart,—his inspiration gives birth to every purpose within me,—his hand impresses a direction on every footstep of my going,—every breath I inhale is drawn by an energy which God deals out to me. This body, which upon the slightest derangement, would become the prey of death, or of woeful suffering, is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery: his presiding influence keeps by me through the

whole current of my restless and ever changing history.

"When I walk by the wayside, he is along with me,—when I enter into company, amid all my forgetfulness of him, he never forgets me,—in the silent watches of the night, when my eyelids have closed and my spirit has sunk into unconsciousness, the observant eye of him, who never slumbers, is upon me; I cannot fly from his presence, go where I will; he leads me and watches me, and cares for me; and the same Being who is now at work in the remotest domains of nature and of providence, is also at my hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings and of all my faculties."

CHALMERS.

THE BENEFITS OF AFFLICTION.

Ps. cxix. 71.—“It is good for me that I have been afflicted, that I might learn thy statutes.”

MAN, says an inspired writer, is born unto trouble as the sparks fly upward; and a very cursory view of the situation of a great part of our species must abundantly convince the unprejudiced observer of the truth of this observation. From the cradle to the grave, from the period of our birth to the moment of our death, what is life but a scene of continued trial, vexation, and disappointment? And did our hopes of happiness centre in this sublunary world, we might perhaps have some reason to complain of the variety of evils to which mankind is continually exposed; but every thing we meet with during our passage through this vale of tears informs us, with a voice too plain to be misunderstood, that here we have no continuing city—that this is not our rest. We enter life with brilliant expectations of happiness: we picture to ourselves a scene of continued enjoyments, which, when viewed at a distance, enchants the eye and captivates the fancy; but when the hand of time has brought nearer to us the glowing picture which we formed in our youth, how are its colours faded, and our expectations disappointed! We lean on the world and find it a broken reed, which can afford no satisfaction or support—on friends; but, alas! “friends are mortal, dangerous the desire”—on ourselves? no; even here our resources fail; storms of passion disturb, clouds and darkness often overwhelm the soul. A few rays of happiness do, indeed, sometimes illuminate our horizon, but the passing clouds seldom fail to convince us that their duration is not to be depended upon.

But shall this view of life discourage or dispirit the Christian? Is there nothing which, even in the darkest night of adversity, may refresh and enliven his soul? Oh,

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yes: often can he look up, when smarting under the stroke of God's afflicting rod, and with humility exclaim, It is good for me that I have been afflicted, that I might learn thy statutes.

Many, doubtless, are the advantages resulting from sanctified afflictions: they compel us to look more narrowly into our own hearts; they make us more earnest at the Throne of Grace, more frequent in our communion with God, more watchful over our own ways; they remind us (sickness especially) of our latter end, and teach us that in the midst of life we are in death; they wean us from the world, and raise us above the scene of our disappointments and trials, to a city that hath foundations whose builder and maker is God.

But it is not my intention to discourse at large upon the benefits of affliction, I would merely beg leave to offer a few plain and brief observations upon the manner in which afflictions make known and endear to us the word and ordinances of God. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; but it not unfrequently happens, that while a person basks in the sunshine of prosperity, is favoured with the smiles of the world, and attends to the flattering delusions of his own heart, the word of God is neglected, if not despised: its narratives appear flat and uninteresting, its doctrines obscure and contradictory, its evidences doubtful and inconclusive, its threatenings are contemned, its promises unheeded; and though, perhaps, custom or education may restrain a man from renouncing a belief in the Sacred Volume, yet he cares little for its contents, and feels no interest in its perusal. But when

sickness or adversity make their appearance; when the false friends that flattered and caressed have disappeared; when the soul, deprived of all extrinsic sources of consolation, is compelled to retire within itself, then in what a different light do the Scriptures frequently appear! how dreadful its denunciations against the sinner, how alluring its promises to the penitent, how cheering its consolations to the afflicted, how delightful the prospects it affords of immortality! Many a poor sinner who, during the hours of health and prosperity, has been fast hastening to eternal ruin, has been led, in a season of sickness or adversity, to review his past life, mourn over his offences, and feel his lost condition, has been led to look to Jesus as his Saviour, has felt the efficacy of the blood that cleanseth from all sin, and has had reason to confess that it has been good for him to be afflicted.

But affliction is not only of service to awaken the impenitent sinner, but is also frequently the means of endearing the word and ordinances of God to the sincere Christian. It not unfrequently happens that, though a person may, by the grace of God, see sufficient beauty and excellence in the Scriptures to make them the rule of his conduct, the man of his counsel, and the joy of his heart, yet he is indebted to moments of suffering and sorrow for bringing many a passage of Scripture to his mind, with a force and sweetness before unknown. With what feelings of sympathy do we then meditate upon the records of God's afflicted saints in former times! what a propriety and expression then appears in many of the compositions of the holy Psalmist, when we are ourselves in similar situations; and, above all, when we contemplate the life and death of our blessed Lord, and view him subject to poverty, reproach, and suffering, as without a place where to lay his head, as enduring

hunger and thirst with patience and submission! when we follow him to the scene of his agony, and contemplate his bloody sweat, his importunate prayer, yet humble submission to his Father, and at last behold him expiring on the cross at Calvary, and dying that we might live, we seem to hear him exclaim, Is it nothing to you? all ye that pass by, come see if there ever was sorrow like unto my sorrow. In the hour of prosperity we sometimes imagine that we feel our thoughts filled with wonder, love, and praise, when we meditate upon the stupendous work of redemption; but when we are ourselves brought low, when we feel how painful it is to suffer affliction, it is then that we enter more fully into the sufferings of our Redeemer, and are enabled to form some faint idea of his astonishing and inconceivable love towards us.

Affliction also infuses a peculiar sweetness into the promises of God, when surrounded by temporal difficulties and disappointments. How cheering is the promise, I will never leave thee nor forsake thee! When in anticipation of further afflictions, how consoling the assurance that God will not suffer us to be tempted above what we are able to bear, but will, with the temptation, make also a way to escape! Do we mourn the loss of earthly friends? When my father and mother forsake me, then the Lord taketh me up: in sickness, when we pass through the valley of the shadow of death, we need fear no evil; for God is with us, his rod and his staff shall comfort us. In fact, there are many promises of Scripture, the value of which can scarcely be duly appreciated, except in times of darkness and affliction. Then the mind eagerly catches at something to cheer and support; then every promise of support and deliverance is worth thousands of gold and silver. May not then the Christian with propriety exclaim, It is good for me that I

have been^d afflicted, that I might learn thy statutes?

And, in the last place, the ordinances of God are rendered doubly dear to us, when the enjoyment of them has been for a time suspended. We seldom know the value of a blessing till we are deprived of it; and when God has, by the dispensations of his providence, shut out the Christian for a time from the ordinances of religion and the means of grace, it is then that his soul panteth after them as the hart after the water brooks; and should God in his infinite mercy think fit again to permit him to enjoy them, he participates in them with renewed ardour and delight, and determines to endeavour after a closer communion with his Saviour, and a more earnest devotion of himself to his service. Shall we then murmur or repine at being compelled to pass through the waters of affliction? Shall we dare to wish to pass through life in the constant smiles of prosperity? In such a case we might justly suspect that all was not right within. The man who knows any thing of the "plague of his own heart," must be aware of its tendency to pride, self-confidence, and neglect of God. Scarcely can the sun of prosperity shine for a few moments upon us, and its beams a little enliven our hearts, before we are tempted to be lifted up in our own conceits, and to imagine that our mountain stands strong and shall never be moved; till on a sudden a rude blast of adversity comes and nips our prospects of happiness where we thought them most secure, forcibly displays to us the vanity and instability of all terrestrial enjoyments, and teaches us to place our affections on things above.

Were it not for the salutary effects of the Divine chastisements, we should be in danger of growing inordinately attached to earth, and should scarcely ever elevate our thoughts and desires to heaven. Those things which the mercy and bene-

ficence of God has granted for our comfort and refreshment during our pilgrimage through this world, would be too apt to become our idols; those affections which ought to rise with all their strength towards our adorable Redeemer, would be apt to grovel with earthly objects, and spend their strength for nought; but it not unfrequently happens that when our affections for the things of this life, children, relations, or friends, is becoming inordinate, and likely to injure the best interests of ourselves and them, by a wise, but to us mysterious, Providence, we are deprived of them; such a state, how painful soever it may be to our present feelings, ought rather to be considered as a merciful sign of God's fatherly care of us than a mark of his displeasure. No affliction, indeed, is for the present joyous, but frequently very grievous: but we have the authority of an inspired Apostle for asserting that they produce the peaceable fruits of righteousness to them that are exercised thereby. Let not, then, the weak and afflicted Christian despair, however deep, however painful his present sufferings may be; let him be assured that the rod is in a Father's hand, and that not one stroke more than is necessary shall be inflicted. Hope then in God, for thou shalt yet praise him, who is the light of thy countenance, and thy God. We are as yet enveloped in the mists of ignorance and folly, and frequently think those things most suitable which would, in reality, prove most injurious. Like children deprived of some improper plaything by the hand of a parent, we storm and fret at what we really consider our Heavenly Father's severity; but a time will shortly arrive when all that is at present dark and mysterious shall be made plain, we shall then see the wisdom and goodness of God in afflicting, and our own folly in murmuring and repining under his corrections.

There is no solid happiness to be

obtained in this world : health is precarious ; riches make to themselves wings and fly away ; the world is deceitful, and can afford its votaries but little satisfaction : where then shall we look but to the word of God, which assures the humble and afflicted Christian of a state of unchanging happiness, where sin and sorrow shall at once cease, where every tear shall be wiped from his eyes, and he shall spend an eternity of praise and thanksgiving to his Heavenly Father, where he shall see as he is seen, and know as he is known !

בן-עני.

SABBATH CONTEMPLATION.

Not only in thy temple, Lord,
Which human hands have made,
I meditate thy sacred word,
Or view thy love displayed :

Here, where a nobler dome expands,
Far, far above my head,
A canopy unmade by hands,
Which thou alone hast spread :

I gaze—I wonder—I adore,
While Nature flings abroad
Her every charm—her every store,
As emblems of her God.

In every flower that round me blows,
His bounty I can trace ;
In each cool stream that near me flows,
His sweet refreshing grace.

Yon glorious sun, before my thought
The brighter glories brings,
To which all those, his love has brought,
Shall soar on angel-wings.

But, oh ! not all the varied dress
Of water, earth, and skies,
Hath aught sufficient to express
The wond'rous sacrifice !

And yet *all* nature seems to move
The rapturous thought divine,
For all, I see, recalls thy love,
And warmly wakens mine ;

And who upon thy love can e'er
His thoughts in transports lose,
Yet on its dearest pledge forbear
With fervent zeal to muse !

Oh, thus may still thy gifts recal
The source from which they flow'd ;
Still lead me to behold, through all,
The Saviour in the God !

TOWNSEND.

ACCOUNT OF E—— M——.

(Concluded from p. 303.)

I THINK, Mr. Editor, the history of E. M. was brought down to her being confined to that bed from which she was never to rise again. And it is pleasing to reflect, that the nearer her end approached, the more satisfactory and edifying was the nature of her religious experience and deportment. She evidently "grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Perhaps one reason that we were more pleased and satisfied with those manifestations of true piety which were so apparent in her, was because she became more familiar and open with those Christian friends who kindly visited her, and thus more of her internal feelings became known. In my visits to her, I found that they became more interesting and satisfactory from the confidence which she gradually acquired of speaking her mind. And I say not thus much because I blame her for her modesty and diffidence; indeed, I commend her, and regard such traits of character as stamping a value upon every thing she said, because they shewed that her piety was not mere profession, but was the result of deep conviction, and intimately connected with internal feeling. One circumstance will particularly shew to what an extent this diffidence and modesty was carried. You will remember, Mr. Editor, that she was only turned of eleven years of age. Now she had for some time greatly desired to be a partaker of the holy communion: but yet she was prevented from making known her desire, for fear that I should think her too young; and, consequently, some time expired before I was acquainted with the workings of her mind upon the subject. However, seeing it her duty to receive the memorials of a Saviour's dying love, she intended, the next time I came to see her, to

mention the subject to me; but when I next called her resolution failed her, and she allowed me to depart without being enabled to tell me what it was that chiefly occupied her thoughts. I myself felt that there was wanting a desire of the kind; and, indeed, without it I should not have thought so satisfactorily of her piety; but, then, it was my wish that this request should come spontaneously from herself, without any hint being given to her by any one: but at this time I knew not that her diffidence was so great as to prevent her mentioning a subject which would have rejoiced me very much. This diffidence again and again prevented her from mentioning this interesting subject to me: and as she found her own resolution to fail her, she then besought her mother to inform me of her wishes; but even then the subject was delayed, in consequence of her very tender age. But about ten days before she died, I went in, and found her *very* ill, and indeed began to fear that her end was decidedly near at hand; it seemed apparent to all that she might not live out the following day. As this visit of mine was upon a Saturday, I thought it probable that I might not see her again, as I knew that I should be professionally engaged all the next day. I then besought her, that, if she had any particular request to make to me, she would *then* make it known, for that I was fearful I might never see her again in this world. She then very attentively looked at her mother, as much as to say, "Mother, *do speak* for me, for you see I can't speak for myself." Her mother then told me what was her great desire respecting the sacrament. I said, that I was very glad to hear it; that it was the very thing I had been anxious about myself, but wished the request to come first from her. I

then asked her, what were her views respecting the sacrament; upon which she was silent, evidently wishing me to converse upon the subject. I then asked her if she wished to receive it as a kind of meetness for heaven, thinking that then she should be *better* prepared. She gave her answer in a very expressive and animated manner: "Oh no!" thereby inferring that she had no such views respecting the holy communion. I then endeavoured, as briefly as I could, to explain to her the nature of the sacrament; it being instituted the night previous to our Lord's sufferings, and appointed to be observed by us as a memorial of his death until he come again, &c. &c. I then asked her, if she wished to receive it because Christ had commanded us to receive it, she said, "Yes." Indeed, to all the questions I put to her upon this subject she gave me the most satisfactory answer. But I was well convinced from the first that her views were correct and scriptural respecting this solemn ordinance: at least she was well acquainted with our entire depravity by nature, and therefore was far from building up a system of good works, which was to be *perfected* by a participation of the memorials of a Saviour's dying love. Christ's blood and righteousness were her only dependence, her only plea for heaven. In short, I never discovered any leaning *to* or dependence *upon* her own works and deservings, though she was a very virtuous and dutiful child, who had always been the joy of her parents, and never, I believed, disobeyed any of their commands, or indeed caused them scarcely a moment's uneasiness. Had she then, under these favourable circumstances, had a tendency to look with complacency upon her conduct, it might not have been wondered at considering at her tender years how very imperfect her knowledge must be. But she "had not so learned Christ." Her

views of her own sinfulness were remarkably clear and scriptural. She knew that she could do nothing as meritorious in the sight of God, but still she wished to obey those commands of the Saviour which he had enjoined upon his disciples; and she perceived that an attendance upon the holy communion was decidedly *one* of those commands. Hence arose her desire to partake of the memorials of the body and blood of Christ.

Finding that she was still alive, and much the same, as on Saturday, I called on the Monday to administer the holy communion: I found some Christian friends assembled together upon the occasion, in order to partake of it with her, I was fearful that her expectations of this sacred ordinance might be very great, and that, if they were not fully answered by an increase of heavenly affections, she might be proportionally depressed, and thus the spiritual benefit to be derived from the ordinance, in a great measure, lost. This, I doubt not, has been the case with some young converts, who, regarding the sacrament as an object of sense, rather than of faith, have not found those delightful effects to follow which they expected, and which they would have experienced had they approached the Lord's table with more simple faith in Christ Jesus. Accordingly, before I commenced the service, I remarked, that what we were about to do was simply an act of faith;—that the partaking of the outward sign of bread and wine could, of course, be no more beneficial to our souls than as they were received by faith. This preface I regarded as necessary, because I wished her to derive all the consolation this divine ordinance is calculated to impart, and at the same time free from every thing that had an illusive tendency. In administering this ordinance to her I was not aware of one circumstance, or indeed forgot it at the time, and which seems to have been provi-

dential—and that was, that she was too weak to lift up her hand to her mouth: accordingly I administered the elements to her, supposing her perfectly capable, and they were partook of without any difficulty. When all was over, I was then reminded of the circumstance of her great weakness, and that also she had previously informed her friends that she had prayed to the Lord for strength requisite for the purpose; and most certainly her prayer in this respect was answered, for she was enabled to put both the bread and wine to her mouth without any assistance whatever. After the service, she expressed herself as greatly refreshed in soul; and I think it was apparent to all present that her countenance, which generally had a peculiar solemnity and seriousness pervading it, was upon this occasion more than usually heightened with these peculiar marks of the true Christian.

After E. M. had received the holy communion, and even to her death, which happened about eight days after, there continued the same satisfactory evidences of her devotion to the service of Christ. This was what we all expected: indeed, through the whole of her illness there appeared such a reality in her religious progress, that we had no painful apprehension of a decline; and, had she lived, I feel persuaded that she would have continued an ornament to her Christian profession. I shall therefore conclude this account of her with a few anecdotes, which will place her sincerity in the strongest light possible. We have before remarked, that her religious views and feelings were not the consequence of her illness—though doubtless it pleased God to sanctify her affliction to her growth in grace: she had begun before to serve the Lord; and hence arose somewhat of that maturity which was so manifest in her religious experience.

A young lady who generally

precided over her class, towards whom E. M. entertained a particular affection, was so kind as to give her entire attention to this “child of God” during the last two days that she lived; and, as another instance of the scriptural nature of her views, I must mention this one circumstance:—E. M. asked this lady if she thought she should go to heaven; who answered, She *hoped* that she would, but at the same time returned the question, and asked her, whether she thought so herself; when E. M. answered, “Oh yes!” Being pressed for a reason, she then said, “Because I believe that Jesus, the eternal Son of God, came down from heaven to die for just such rebellious sinners as I am.” And always, when similar questions were put to her, she returned the same satisfactory answer.

But wherein her sincerity was most apparent, was in that silent and mental prayer wherein she was generally engaged. Her mother, perceiving this tendency to prayer in the child, asked her what she prayed for; when she answered, For a new heart, and that God would give her an understanding to know him, and that she might be led to Christ. Her mother then remarked, that she did not hear her pray: she said, “No, mother; we must pray in secret.”

I have already alluded to her anxiety for the spiritual benefit of her relatives. Her mother was more with her, and therefore derived more benefit from her religious deportment, conversation, and experience, than her father, whose business called him much from home; consequently he was in a particular manner the object of her greatest solicitude. Besides, he could not read, and thus appeared to her spiritual apprehension to stand in greater need of instruction. Hence arose her desire to teach him to read, and, during one of her sleepless nights, when he was sitting up with

her, she commenced her important task of teaching him : but a speedy and unexpected termination was put to her benevolent exertions in this department ; for, at this very first lesson, the poor man's feelings were so overcome at the thought of his own child, only eleven years of age, endeavouring to teach him to read, that he wept outright ; which deeply affected the daughter, and she wept too : all this awoke the mother, who was sleeping in the same room ; and when she saw the daughter weeping in the father's arms, much exhausted, and consequently impeded in her health, she considered herself obligated to lay an interdict upon any farther teaching of the father to read.

With regard to death, she had no fear whatever ; and neither could I awaken any—for, fearing that her conduct in this respect might arise from apathy or ignorance, I endeavoured to prepare her for the last trying scene. Thus, I represented death to her as a grim tyrant—a monster, who rushed upon his prey, who was the great enemy of man, and even in the very act of his approach was truly terrific—and in some other terms, which I thought were likely to rouse her fears, if she possessed any. I then asked her, if there was not cause to fear such an enemy ? she most placidly answered, "No." I then asked her, Why ? she said, Because Christ had taken away his sting, And to a school-fellow she said, that she was not afraid to die, because she believed that her sins were washed away by the blood of Christ. Such was the confidence, *the scriptural confidence*, which this child entertained concerning death.

But, Mr. Editor, I must leave off ; though, to assure you that I do not do it for want of materials, must tell you, that, if I had not

been afraid of wearying you and your readers' patience, I would have enclosed you the concluding part of the funeral sermon which I preached on the day of her burial, which happened to be on a Sunday. However, one word more as to her death, which approached as gradually as possible ; for, for the last two or three days, it was thought every moment might be her last. I saw her till the evening before she died, and observed the same calm composure and resignation which she had hitherto manifested. I had thought, that, because there was, as has been said, a ripeness in her views and experience, her end perhaps might be very joyful, if not triumphant ; but the nature of her disorder prevented this. But this is not at all necessary in the death of a believer in Christ : she left sufficient evidence behind her that she is gone to be with Him who said, "They that seek me early shall find me." I think it was the last time I saw her that I said to her, "You seem to me to possess perfect peace, but nothing more : she answered, "Yes, *perfect* peace, but nothing more."

In this manner departed one of the little lambs of my flock—one of the chief ornaments of our Sunday school. The manner of her death has diffused a kind of fragrance amongst us, that will long cause her memory to be held dear by all who witnessed the graces of the Holy Spirit in her ; for we must again distinctly state, that we attribute no good to her ; neither would she permit it, if her happy spirit could witness these lines : no, we attribute every good that was in her to the love of Him who thus shews the sovereignty and freeness of his grace in "hiding these things from the wise and prudent, and revealing them unto babes."

ROME and the ROMAN EMPIRE the Spiritual BABYLON and ASIA.

(Concluded from p. 424.)

"Rev. xviii. 4. — Since the time of the Reformation, and so onwards, the nearer we approach the time for which it is prepared, the more the voice with which we have now to do is to be attended, as sounding louder and louder; and it shall most sensibly do so when the forty-two months of the beast are expired, which we shall find will be, at the farthest, nine years hence.

"Let us consider, then, the importance of this voice; and it is plainly the separation of the *people of God*, and so of every person among us, if we are of his people, from any communion with that *city* or *community*, concerning which we shall, by the light of this prophecy duly weighed and considered be convinced that it is the *city* symbolized or set out by this mystical woman: and our separation must be proportionable to the danger of being tainted or struck with the contagion of its sins, or apprehended and reached by the thunder-shaft of its plagues. For so is the charge, *Come out of her, my people*; and so is the enforcement, *Lest ye be partakers of her sins, and lest ye receive of her plagues*.

"Now that the state of *Rome* here described is not yet past, there are these two evident reasons: 1st. That, whenever this prophecy is fulfilled, there must be an utter destruction, ruin, and desolation of the *city*; for the *woman*, expounded to be the *city* (ch. xvii.), is the same whose desolation is so amply and finally declared (ch. xviii.); so that there can be no possible supposal it can be otherwise. 2dly. The glory of the church and of the kingdom of Christ; the *Bride* the Lamb's wife making herself ready for the marriage; and that whole blessed change of things immediately follow the desolation of
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this city *Rome*. The most observant, therefore, of the *Roman* commentators on this prophecy, finding how impossible it is to adjust the prophecy of these two chapters to *Rome*, changed from *Rome imperial* and heathen to *Rome imperial* and Christian, have thought the second interpretation the safer refuge from the terror of its judgment here foretold; and much the rather, I doubt not, because an exposition resting on a futurity just *at the end of the world*, can be less evicted in its disagreeableness than what bears on things past."

"But yet the due and close search into this prophecy will as much confute this as the other; as is now to be made evident. *Rome* in the present state is that which hath been from the time the *imperial name* of the city; *Rome* ceased and still continues that symbolical woman, or city, to which this prophecy points, and not a future *Rome* and Antichrist to be expected, three years and a half, before the end of the world.

"To prove this, I use this argument. That which gives us the distinguishing states and times of this city, according to this prophecy, and according to the general reasoning of things, must be the distinguishing of the times and states of its seven heads and eight kings.

"Now, to demonstrate that these heads and kings must be forms of government, let us consider, one and the same city, the city *Rome*, is carried upon the beast of these seven heads, even to its final desolation. The heads, therefore, cannot be several monarchies, for they are all the heads of one beast or monarchy, and so not several monarchies, or empires. They all bear up the one city, *Rome*; and so must be *one Roman* supremacy. Nor can they be single kings,

seeing neither would seven lives support the grandeur of eternal Rome. Since the writing of the Apostle is above 1600 years, and yet the judgment written in this prophecy is not yet executed. How impossible is it, therefore, that these kings should be other than successions of several persons, or numbers of persons, in each government!

"Whatever king, or sort of government, carried the city *Rome* aloft in the Apostle John's time of writing the Revelation, must be the sixth king; for *five* then were fallen: one was then in being, which, following the five, must needs be the sixth. We know, both by history and by Scripture, that the head bearing up Rome in the Apostle's time was the heathen Imperial Rome. We know, by undoubted history, the heathen imperialism fell by Constantine, in whom the empire became Christian; and, seeing there was no interregnum, the seventh must immediately succeed, and therefore it must be the Christian empire, because that immediately followed the heathen. This empire continued a short space viz. about 150 years. The only objection is, that the form of government was imperial both under the Heathen and Christian emperors. I answer, we are sure the Heathen empire must be the sixth king that then was. It will very little alter the case as to the present Rome. For it is certain that the sixth king must be fallen; and likewise that the seventh king, being to continue a *short time*, must be fallen also; because the space from the sixth king hath been so very long. From whence it will follow, that the eighth king, and the last, must be, and must long have been, in action; and whoever is, and hath been long so, must be the eighth king, and Rome must be this Rome under him; and this Rome and he must be destroyed together, if we believe the word of prophecy."

In confirmation of the author, I would observe, that the Western empire is considered as the seventh king (Rev. viii. 12), the Western empire being the third part of the ancient Romish empire; and further, that the Western emperors established the Papal power, and in the end, as Mede observes, "two of them being deposed from the empire, became bishops, as a sign that from the year 455, or 456, the emperor of Rome should be a bishop, and a bishop the emperor," (Mede's Works, p. 662.)

If we add 1242 years to 455, the times of the prevalence and reputed ascendancy of the Papal empire terminate in 1697, as our author most justly expected.—Here I must cite a passage from Bishop Hurd's eighth Sermon on the Prophecies, which may be applicable to those among ourselves who reject such commentators as Joseph Mede, and prefer more modern writers. "It seems; therefore, to be going too far to pass an indiscriminate censure on all those who have proposed their thoughts on the sense of prophecies not yet completed, though it be ever so clear that a wrong construction has been made of them. Nay, it is worth considering whether they may not even have conjectured right, when they have been thought to mistake the most widely. I say this chiefly with regard to the *time* which some writers have beforehand assigned for the accomplishment of certain prophecies, but that on principles apparently contained in those prophecies; but so unhappily as to draw upon themselves scorn and ridicule. I explain myself by a famous instance. Nothing has been more censured, in Protestant divines, than their temerity in fixing the *fall of Antichrist*; though there are certain data in the prophecies from which very probable conclusions on that subject may be drawn. Experience, it is said, contradicts their calculation. But it is not con-

sidered that the fall of Antichrist is not a *single event*, to happen all at once; but a state of things, to continue through a long tract of time, and to be gradually accomplished. Hence the interpretation of the prophecy might be rightly formed, though the expectations of most men are disappointed."

To return to our author, page 25: The last Roman emperor left the title of Bishop of Rome in being, when he fell. It hath survived ever since. It was then proclaimed by Jerome, Antichrist was born; and ever since he hath been growing up, till he came to his manly age. But since the Reformation he hath been in a decay, and so he ought to be by prophecy; and, however he may summon his whole strength now at last, yet it shall be only to die.

"The beast's rising is fixed to an hour; for the ten kings receive power at one hour, viz. the very same hour with the beast: and they receive authority as kings that same hour. They had no kingdom in the Apostles' time: which consideration absolutely fixes the succession, and the time of it. And they are called *ten*, not to raise a scruple about their exact number, *ten*, neither more nor less, but being several; into which the *one empire* sprouted against its will; as all history well knows, that at that time the empire was so torn into pieces. Now I know not how a firmer settlement of the beginning of these months just at the cessation of the Christian imperialism can be made, than is now made by this last addition.

"As to the end of the 1260 days, since the witnesses are to be in sackcloth during them, whenever the witnesses come into a splendid state it is certain that they can be no longer in sackcloth, for such a state and such a sackcloth can by no possible means agree. And then it will as certainly follow that the 1260 days are at an end (Rev. xi.)

when they change their sackcloth for garments of praise; for all those 1260 days they are to be in sackcloth. Although, therefore, the prophecy doth not positively say the 1260 days are at an end, yet, in that it says they were called up to heaven in a cloud, and their enemies beheld them, it must needs be that the sackcloth must be dropped, and, by consequence, the 1260 days finished (ch. xi.) And, to follow all the emblems of the city, as on purpose to bring it home to Rome, it is compared to the city where our Lord was crucified, signifying that under the *jurisprudence* of Rome our Lord was crucified."

"The greatest event at the end of the forty-two months is, that then the ten kings shall hate the whore, and make her desolate, &c.

"Let us now sum up the argument. The Roman city, or church, sits on the beast; or eighth king, who hath been in possession of the time allotted him in the prophecy so long, as from the seventh other king, of a short space after the sixth king, that was in the Apostle John's time, till now, within nine or ten years of the expiration of that time. This is the beast, or eighth king, bearing up that Rome, whether city or church, out of which God's people are called. But the present city or church of Rome is, and hath been, in possession so long. That time, so allotted, is said to be forty-two months—days for years—and must needs reach to the year 1697.

At the same time when the days of the witnesses and the months of the beast end, the Turkish woe, or tyranny, shall pass away; and cannot sooner, because it is the second woe-trumpet upon the beast. —Mark, those ten kings who bewail Babylon (ch. xviii. 9) cannot be those ten kings who at last turn to hate the whore. Who they are, will not be known till that burning of Babylon shall be better understood.

"Whatever community is con-

tinually saying, Who shall go up to heaven, as to other mediators besides the one Mediator, *brings down Christ from above*, as if he had not ascended. And when the same false church is continually saying, Who shall descend into the deep of purgatory by those many sacrifices and ways of propitiation, this is to *bring up Christ from the dead*, as if he had not made a perfect sacrifice once for all. All which are a perfect denial that *Christ is come in the flesh*, and an *antichrist* in many respects worse than Judaism, and always branded as **HEATHENISM** in prophecy, and the very worst of heathenism."

1. "That which hath been universal to all God's saints and servants, hath been the engaging them to *stand fast in the traditions*, the true sincere traditions of the Gospel of Jesus Christ, first in the immediate word of the Apostles' preaching by the Holy Ghost sent from heaven, and then sealed in Scripture, without *taking from or adding thereto*, in doctrine, worship, practice, or government.

2. "When this apostacy was risen so high that the Gentiles were come to their forty-two months, his servants were so observant of it, that they immediately put on their sackcloth, and prophesied in it against the apostacy. And when the apostacy rose higher, and became a *throne of Satan*, the Pope became a *Balaam*, an exalted false prophet; yet they did not deny the name of Christ, but *held fast* his name; even in the time when Antipas, or the anti-papal martyrs, were slain; although in the mean time, they might not be altogether free from some shade of that doctrine on which account, it is said, they had those who held the doctrine of Balaam, and are called the church of *Pergamus*; that high towering church, that was then aspiring higher and higher. These witnesses were retired out of it, while in the midst of that corrup-

tion, and they fed on hidden manna, and were satisfied with the absolution of the white stone peculiar to themselves; which all the world condemned for heretics.

3. "When this city was become *Jezebel*, the mother of harlots; under the name of a church, and that the witnesses of Christ were slain by her and her prince; they then declared against it as a painted prostitute, and separated from it, though they were encompassed with it as with lions, and men set on fire with rage to burn them alive; and were forced to suffer this false church, while they were come out so far as not to *have* nor *had* it in the account and reputation of a church; and yet, in signification of being in the midst of it, are called *Thyatira*.

4. "The churches of the Reformation made not only an avowed separation from it, by coming out of it, but by laws and sanctions prohibited the superstitions and idolatries of it and of its prince; who ought to be under this two-fold caution, as the Church of Sardis is admonished. 1. Of pursuing the reformation to the utmost, according to the highest spirit and perfection of it; being also in danger of being reproved for not having their garments pure and undefiled, nor their works filled up before God in a perfect coming out. 2. Of not receiving back into a sufferance or toleration the open, bare-faced, avowed sins of spiritual *Sodom* and its impurities, seeing the providence of God hath so far delivered them, lest many return as a dog to the vomit, and have complacency in that which was cast out with detestation by a nation and a church.

5. "But whereas these things have not yet been done by the servants of God so avowedly under the banner of this prophecy, when the beast's forty-two months are out there shall be more solemn voices that *Babylon is fallen, is fallen*. And if any man continue to wor-

ship the beast, he shall drink of the wine of the wrath of God without mixture, that all may come out and reform.

6. "When the vials are about to be poured out, as the plagues of Egypt, and fire from heaven upon this spiritual Sodom and Egypt, there may be some *Romanists* in it; whom the Lord, being merciful, may rescue from the flames. After that time (the commencement of the vials) he that is filthy shall be filthy still, he that is unjust shall be unjust still; but he that shall be justified from that apostacy, shall be *for ever* justified from it."

When I read this author, I am at a loss whether more to admire the conclusiveness of his statements, or the authority with which he speaks, or the exceeding great importance of all he pronounces. And yet he is only one out of many, who, in the seventeenth century, came to the same conclusion upon the same premises. Within a few months after this solemn warning, the first fall of Babylon did take place, in 1688, by the separation of England from the Romish city; but the fall was not completed till 1697, for the events of which period see Bishop Burnett's History of his Own Times, and the Complete History of England.

The reign of Queen Anne, as Daubuz observes, was one continued triumph of all the Protestants in Europe over all the Romanists on the continent; and from that time, as Mosheim observes, modern Babylon has been as little dreaded by Protestants as even ancient Babylon. Fleming has decided that the French Revolution is the subject of the fourth vial; and Mr. Duppa, the historian of the capture of Rome by the French, has shewn that the revolution at Rome was the effect of the fifth vial. And what can modern writers oppose to this solid reasoning and confirmation of facts?

The fashionable modern systems admit that the death of the witnesses was effected in 1685. And

so it was half a year before the Revocation of the Edict of Nantes, as is recorded in the works entitled "The History of the Edict of Nantes," "Bp. Burnet's Travels," and "Pinetion's History of the Persecution of the Waldenses of Orange."

These persecuted witnesses were again brought together and embodied by the Prince and Princess of Orange; and an army, to a vast amount, composed of them, called to deliver their Protestant brethren in England. Here our modern commentators fly off at a tangent. The expression in the Apocalypse is, "And the same hour, *ἡ ἡμέρα* *ἡ ὥρα*, (compare Matt. viii. 13); there was a great earthquake, and the tenth part of the city fell." Now we come to an issue. The word *hour* (*ὥρα*) is here understood, by several excellent men, and in other respects excellent commentators, to signify generally a *season*; and, as seasons are of different lengths, to signify such a season as may extend to the fall of France from Popery; France being supposed by them to be the tenth part of the city here intended. The following reasons determine me to a contrary opinion:—

1. There is a reference in the text, "*in that same hour*," to a season before mentioned, and most unquestionably to the season last mentioned, viz. the resurrection; corresponding to that of our Lord after his ministry of three years and a half, as described in Matt. xxviii.

2. The fall of the tenth part of the city, and the whole context, corresponds to the sixth of Isaiah, which implies a reformation, and not a revolution. See ch. xiv. 4, and Dr. Goodwin on the text, and compare Ezek. xxxvii. 7 and Acts ii. 2, &c. This is confirmed by comparing Isaiah vii. with Rev. xii. whereby the coincidence of subjects is manifest.

3. It is subjoined, ch. xi. 14, that the second woe is past. This

does not signify the destruction of the Ottomans; otherwise the passing away of the first vial would signify the destruction of the Saracens, which it certainly does not. Besides, the destruction of the Ottomans is reserved for the sixth vial. Examine the prophetic account of the four monarchies of Daniel. The times of each relate, not to its *existence*, but to its *ascendency* as an empire. This is manifest from the third monarchy especially, which is no longer considered as an empire after that the Romans had forbidden Antiochus Epiphanes to proceed with his conquest of Egypt. Neither is the fourth monarchy, in its last state, reputed as an empire, nor its times reputed to continue any longer than he makes war with the saints and *overcomes* them. After he has lost this ascendancy, the saints reign, and not HE. Dan. vii. 21—26.

But, leaving this question for the present, I cannot but regret that so much has in modern times, and, as far as I am any judge, without shadow of proof, been written to prove that the Papacy is not ANTICHRIST. The consequence may be most fatal. For the Reformation rested upon two principles, as Bishop Warburton observed; the one, that the Bible was the religion of Protestants; the other, that the Church of Rome is ANTICHRIST.

I shall now add the testimony of another eminent author, who wrote in 1687, but whose work was published in 1689; after which I shall attempt an application to the present crisis.

An extract from Dr. Cressenir's *Judgments of God upon the Roman Catholic Church*. 1689.

"Epistle Dedicatory to the King."

We have already seen your Majesty in those circumstances of the prophecy which presage the sudden accomplishment of that promised deliverance. We have seen you at the head of almost all the several

kinds of peoples and nations and tongues that would not suffer the dead bodies of the witnesses to be buried. We ourselves were thereupon made the first fruits from the dead, before their approaching resurrection.

"Appendix." Letters wrote when there was the greatest apprehensions of the late dangers. (viz. in 1687), as attested by Dean Patrick, Henry Plumtree, and T. Burnet, &c.

To Henry Plumtree, Esq.

"1. I make account that it is demonstrable, that the woe of the sixth trumpet is the Turkish encroachments upon the remains of the ancient Roman empire.

"2. That the last end of their hostilities is determined, in express terms, in the prophecy, to the time of 396 years, at most, from the first rise of the Ottoman empire.

"3. That they will either begin a perpetual peace, or have an end of their empire, within these eight years at farthest; but there are grounds enough to expect it sooner.

"4. But yet that there will be neither a general peace with the Turks, nor the ruin of their empire, before about the year 1690.

"5. It is very probable that the witnesses were killed at the revocation of the Edict of Nantz, in 1685.

"6. And therefore very improbable that there should be any persecution or suppression of the true religion in England, where the witnesses are not so much as in a sackcloth state. The same may be apprehended of the Palatinate.

"7. But much more certain that the true religion will revive again, in some very considerable kingdom, before the general perpetual peace with the Turks, or the ruin of their empire.

"8. And from the first flourishing return of it in that kingdom, it will continue advancing upon the ruins of the Roman church, without any interruption, for about a hundred years, or till the last end of that church.

" 8. That the Church of Rome will begin to be in that uninterrupted or gradual decay of its power, presently after the general peace or ruin of the Turkish empire.

" 10. That the first humiliation of the Roman interest, after the end of the Turkish hostilities, will be some troubles in the imperial countries, or in the land of the Papacy, which must be within very few years.

" 13. That betwixt the year 1760 and 1800 Rome will be destroyed, and soon after the chief supports of the Roman Church, ecclesiastical and civil, or the imperial Roman power and the Papal, will be destroyed."

N.B.—Admitting the 1260 days to signify 1242 solar years, then does the year 455, adopted as the epoch of those years by Metle, More, Jurieu, and Whiston, if to 455 we add 1242, bring us to 1697 as the end of the prevailing power of the Papacy. The author from whom our long extract was made, calculates by lunar years from A.D. 475; to which add 1260 lunar years, *i. e.* 1222 solar years, the result is the same. So Dr. Beverley came to the same conclusion, in his Scripture Line of Time.

APPLICATION.

The general argument of the author of the Call of God to his People to come out of Babylon, applies forcibly to this nation at the present time, and consequently demands the most serious attention to the word of prophecy, as there enforced. I would add, that at the present crisis there is still more, very much more, necessity to call the attention of Protestants to the warnings of prophecy. We live in an age which has witnessed the dethronement of the Pope; the horrible massacre of the French Priests; and the dreadful monster Jacobinism, the tremendous instrument of judgment upon Popery, desolating the whole earth. These

circumstances have greatly diminished our dread of the first form of Antichrist, by the more frightful ravages of the latter; and we have felt a commiseration of the Papacy while persecuted by Jacobinism. Hence we are more indisposed than ever to search the Scriptures, and seriously to inquire what is intended, and how long, by the Babylon of the Apocalypse; and do not observe, with Mr. Cooper, that Popery forms a new combination under the sixth vial, as exemplified in Rev. xvii. but, on the contrary, we are inclined to view a question which is both religious and political, as *merely political*. (See the Life of Archbishop Usher; and his sentiments on this head). In addition to these circumstances, Popery in this kingdom has gradually declined; and sunk into the estimation of a form of Christianity dissenting from the Established Church; not more so, nor perhaps so much as some other dissenting congregations, whom we regard as Protestant Dissenters, while they avowedly deny the Lord God that bought them with his blood. Neither would I deny that a state of salvation is consistent with the belief of the Romish creed, when I reflect upon the doctrines of a Kempis, and the virtues of a Fenelon. But a similar inference might be made from the lives of a Camillas and a Xenophon, that heathen idolatry did not deface the principles of primitive religion in respect to them.

Let, then, God be true, and every man a liar. Idolatry, whether it be the worship of the heathen Jupiter or of the papal *Jew Peter*, is the abomination which causeth desolation, and to which whosoever feels charity acts repugnantly to the Oracles of God. What *heathenism* was to the Old-Testament dispensation, as Bishop Horsley truly observes, the same precisely is popish idolatry to the evangelical. It is a scheme of the devil to draw men from the Omnipotent Head,

Jesus Christ, to the creatures, St. Peter and the saints. This is Popery.

Further, the present generation is in danger from the sophistical arguments, which men without any religion use, in favour of liberality, toleration, and charity; and who excite, for the purpose of opposition and agitation, the Roman population, many of whom might otherwise be as indifferent to emancipation, as it is called, as the *needy knife-grinder* was to the rights of man. In the late debates the friends of such emancipation manifestly evaded the point at issue. The question was not, whether liberality, toleration, and charity should be shewn to the Romanists; for in these respects there was but one opinion; but the unsophisticated question was, What is liberality, toleration, and charity? Define the terms you use, and there is an end of sophistry. But while men are disposed to listen to a declamation, without a definition, upon any virtue, they may be persuaded to any crime. All virtue, says Aristotle, is a mean between two extremes; and till you have pointed out the two extremes you cannot find the line of *rectitude* between them. He adds, that they who err to the right or to the left of the straight line of truth, uniformly endeavour to persuade that those who keep that line are not on it, but on the extreme opposite to that on which they themselves are. So the parsimonious man calls the economical man a spendthrift; and the prodigal calls the same a miser; and neither will by any means admit that the economist is on the line of rectitude. But *judgment* consists in finding the happy mean between the extremes, in all our dealings with our fellow-creatures.

Liberality, toleration, and charity, then, if they are virtues, are placed between two extremes; the one, of conceding too much to the doctrines and practice of those who differ

from the truth according to Scripture; the other, of conceding too little to the consciences of men. That a line must be drawn somewhere is self-evident. The question is, where it is to be drawn. Now this must be determined, in a Christian country, by the *Bible*. They who will not take the Bible for direction in a case of this kind, are not Bible Christians. They who do look to it, will find direction to "make a difference; and of some to have pity, and others to pluck like a brand out of the fire." When Ahaz made an alliance with Tiglath-Pileser, it was decreed that Sennacherib should lay waste Judea; and when Hezekiah made an alliance with the king of Babylon, it was decreed that his house should go into captivity. These prophecies, it has been my endeavour to prove, extend to us, and were written for our warning, who are endangered by the second Babylon. In the tract above cited, Babylon on her throne perplexed the Christian church by pressing the extreme of passive obedience: in the present age, Babylon dethroned pleads the opposite extreme, the unlimited rights of man. So in the wilderness, when the king of Egypt was dethroned, the serpent, being for the time cast to the ground, poured a flood, or *insurrection of the people*, against Moses and Aaron; but the earth opened her mouth and swallowed Korah, Dathan, and Abiram. That this should take place in the Christian church again in this age, is expressly foretold in the twelfth chapter of the Revelation.

The prejudice of the present age inclines to pull down without mercy; as that of the Popish age to build the inventions of man upon the worship of God, as high as the tower of Babel. The truth says, Thou shalt neither add to the Scripture, nor diminish from it. How grievous, then, is it to observe even pious and virtuous men carried away with the prejudice of the age; and

unconscious that the unlimited love of toleration and charity is not less *anti-christian* than the opposite extreme, and conducts to the same end, association with ANTICHRIST. Contempt of prophecy renders the delusion incurable; and we may therefore expect a complete dissolution of all order, religious and human, if lawlessness proceeds as heretofore.

I am continually hearing four classes of persons loud in their cries for Catholic emancipation.—

The *first*, through dislike of spiritual religion, do not hesitate to say that they would rather see the Catholics admitted into the government, than the Evangelical, whether Churchmen or Dissenters.

The *second* class consists of some Evangelical persons and Dissenters, who, through opposition to forms and ceremonies altogether, would admit all consciences to an equally free exercise of their religion, rather than that forms should be established. These persons have entertained ideas respecting a spiritual state of religion, opposed to forms, which shews either their consummate ignorance of Scripture, or the violent prejudice which blinds them to the truth. The proper medium is, so to maintain the form as not to derogate from the spirit; and so to insist upon the spiritual part of religion, as not to neglect the external appearance.

The *third* class is that of men without any religion: who either like the profession of the Church of Rome, because it quiets the conscience at a small price; or who, by all methods disturbing the government, support any cause which gains them, however partial, popularity, and embarrasses the state;

some of whom perhaps would gladly see all the old systems tied back to back, and cast into the sea; especially if in the crash they could themselves gain any temporary profit or honour.

The *fourth* class consists of those who either have not, or do not exercise, any judgment in finding the true Scriptural mean between liberty and licentiousness; but are carried away by the great swelling sound of the words, *liberality, charity*, or even spiritual religion, as before observed. I would simply remind such persons, that, according to St. Cyril, the last form of Antichrist will have for its watch-word, PHILANTHROPY; and for its issue, EXTERMINATION: — *την προφασιν φιλανθρωπειαν, ὡς ἐργον δὲ, Αὐτοκτονίαν*. Propose not, then, a “confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify Jehovah Sabbath himself; and let him be your fear, and let him be your dread: so shall he be for a *sanctuary*.” “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Is. viii. 12, 20.

The Scriptures are not now studied and understood in England, as formerly they were, and as even now they are by all classes in Scotland; but the force of mind which was once given to the Bible, and prepared for understanding it by Catechisms, both Shorter and Larger, and called to search the Scriptures, to determine whether a man should retain his religion or change it, on which his life and property might depend, is now occupied either in superficial popular works on religion, or on politics, &c. &c.

A PROTESTANT.

ON THE STATE OF RELIGION IN ENGLAND.

DEAR SIR,—Your steady advocacy of the truth as it is in Jesus, and the lively interest you take in every thing calculated to promote the best interests of the Church of England, encourage me to submit a few observations with reference to those subjects, in the hope that, under the Divine blessing, they may be made useful in exciting a greater attention to both. I desire not to appear in the character of a censor, nor to judge those who to their own Master must stand or fall. I am so well aware of my own defects; infirmities, ignorance, and negligences; that I am perhaps too willing to excuse the same in others; yet my spirit has been so grieved, and my opinion of the state of religion in England proved to be in many respects so erroneous, that I feel constrained, before I enter into the grave which has lately appeared very near, to leave upon record a faithful testimony of what was seen by my own eyes, and heard by my own ears, in the course of last summer. As a man of truth, standing on the threshold of eternity, I pledge myself for the correctness of it. This is no time for the watchmen upon Zion's walls to keep silence, to wink at the adulteration of truth, or to seem to acquiesce in the opinions or countenance the practice of those who would "call evil good, and good evil," who would "put darkness for light, and light for darkness." God has greatly blessed the dissemination of the sacred Scriptures: an extended inquiry into the nature of Divine truth has been excited, corruptions in church and state have begun to produce disgust, the difference between the form and the power of godliness is better understood than perhaps it has ever been; and ignorance and inconsistency in the ministers of religion appear in their true light, as sins of no ordinary magnitude. At such a juncture the clergy of our church

are loudly called upon to be faithful to the solemn trust reposed in them; to "strengthen the things that remain which are ready to die;" to return to first principles, and act upon them; to prove to the world that the care of the flock, and not the possession of the fleece, is their great object; and that, under the guidance of the Holy Spirit, they are determined faithfully to preach the unsearchable riches of Christ, and fearlessly to stem the torrent of infidelity, popery, and lukewarmness, those enemies to the truth of God, and to every benevolent and Christian plan for its propagation. If the pastor of a parish be unfaithful or incompetent, he becomes at once the author of deadly and destructive evils; and, whilst those who constitute his charge will one after another die in their iniquity, their blood will be required at his hand; and, oh, how tremendous will be the account that he must render! What pen or tongue can describe the poignancy of the reflections which will agonize the soul of him who has not blown the warning trumpet, who has not watched over the sheep, who has beheld with utter unconcern the ravages of the wild beasts of the forest, and, in unbelieving insensibility, has exclaimed, "Am I my brother's keeper?" There is but one power that can convert a hireling into a faithful, diligent, and successful labourer in the Lord's vineyard; and that is the power of the "Spirit which raised up Jesus our Lord from the dead." Let us pray for his universal out-pouring, that great may be the company of the preachers; that the saving health of Jesus Christ may be made known to all nations; and that every individual who names his name may depart from iniquity: then no tares would be sown, no errors would be propagated, no evils of any description countenanced or winked at: then would our church become

a praise in the earth; the pulpit and the reading-desk would speak the same language, and *that* the language of unadulterated, unerring truth. May the God of all power and might hasten the day when all this shall be witnessed!—I spent much of the last summer, in consequence of a severe family affliction, at a watering place, situated in one of the gardens of England; and wherever I turned my eyes, or directed my footsteps, I saw and admired the fruits of human ingenuity and diligence. The buildings indicated taste, and the fields agricultural improvement. Industry marked the character of the people; and it was gratifying to behold the many comforts they enjoyed at the hand of a gracious and merciful God. But there is another side to the picture; and what shall I say as to the spiritual and moral condition of the inhabitants? The shambles were open on the Sabbath-day for several hours; public-houses, in exposed situations, were filled, from morning till night, with idle persons, drinking and carousing; groupes of children playing in the streets and fields throughout the entire day. Those in the Sunday schools bore a very small proportion indeed to the multitudes who were suffered to grow up in ignorance of God, and of the way of salvation through the blood of his Son Jesus Christ. Cursing and swearing were common everyday practices. A spirit of pugilism appeared to pervade all classes, from the lowest to the highest, accompanied by betting to an extent far beyond the means of the multitude who take delight in this species of destructive gambling. There was, in the place to which I allude, a National School, badly attended by the children, and scarcely ever visited by a clergyman. The children literally *knew nothing* of the truths or duties of the Christian religion; neither could they answer in Scripture history, or even the Church Catechism, with ordinary

correctness. The church was capacious, but the people badly accommodated; for several pews were kept locked in consequence of there being no purchaser: so that every Sabbath presented the lamentable anomaly of a sufficiency of sittings, and several leaving the church for want of them. The doctrine I heard delivered from the pulpit by no means accorded with that set forth in the Articles of our church, and was of course unsupported by the holy Scriptures. It was calculated to confirm the formalist in his self-righteousness, and to drive to despair the sinner, when awakened to a sense of his sin and guilt. It did not hold forth Jesus Christ, as presenting the only door of mercy to those who have been involved in all the misery of the Fall. It spake not of his one sacrifice once offered, of his previous obedience unto death, of his prevailing advocacy and never-failing intercession. In fact, man was exalted, the Saviour degraded, and “the hungry sheep looked up, and were not fed.” One of the evils resulting from this withholding of the truth was, that a neighbouring Dissenting chapel was filled. Such facts as these must grieve every lover of the truth in our church; and the very recital of them oppresses my spirit. You, dear sir, have long laboured to excite, within the walls of our Zion, a spirit of piety, and to rouse our clergy to exertions corresponding with their high calling, their solemn engagements, and the everlasting destiny of immortal souls. Go on in your work and labour of love; still exercise the privilege and perform the duty of a *Christian Guardian*; and never lose an opportunity of urging upon the consciences of clergymen the necessity of preaching sound doctrine, of being “instant in season and out of season,” and of following the example of Him who “went about doing good.” In the place to which I have alluded there is not a single society

in connexion with the Church of England for propagating the Gospel at home or abroad, among Jews or Gentiles: and I conversed with persons of the ages of 17, 21, and 40, who could not read, who had never attended a Sunday school, and were, in every respect, as ignorant of the way of salvation as a Negro just liberated from the hold of a slave ship.

At different times I have endeavoured to bring before your readers the subject of Popery, and indeed your constant endeavours to expose the nature of that iniquitous and ruinous system deserve the thanks of every lover of truth. It is to be wished that all your brethren were like-minded; but it is with real concern I have observed a timid crouching to that monster; an unwillingness to view it in its true light, and a consequent backwardness in bearing a decided and public testimony against it. Does the spirit of Wickliffe no longer exist? Is his name all that remains? Is the mystery of iniquity to be regarded with complacency? Is the mistaken liberality of our day so great, that it is unwise, or injudicious, or imprudent, to be "valiant for the truth?" Is the fear of exposing the deformity of the man of sin become

a Christian duty? Is the church which retains the very errors against which our Reformers protested, to be regarded as a twin-sister of the Church of England, which acknowledges no rule of faith or practice but the holy Scriptures? Union, firmness, boldness, decision, and unwearied exertion, are more than ever required by our clergy. The people are eagle-eyed; and it is of no use to say, "Let them mind their own business, let them judge and watch over themselves;" they will think; they will censure; they will speak of clerical neglect, of clerical ignorance, of clerical inconsistency; and we might as well attempt to stop the rudest blast of the north wind, as to think, in this age of inquiry and observation, to stop the thoughts or tongues or pens of our countrymen. Let our ministers be clothed with righteousness; let them speak as the oracles of God; let them shew out of a good conversation their works with meekness of wisdom; and, so far from having cause to dread public opinion, they will carry it along with them; they will be a blessing to their country, and they themselves will be blessed of God.

AMICUS HIBERNICUS.

Sept. 29, 1825.

THE VILLAGE PASTOR.—No. XIV.

(Continued from p. 303.)

"I AM sure he will," replied Erastus, "if you are but willing to be pardoned and accepted on his terms." "Oh! I be willing; indeed I be willing, sir." "Well, we must try and find that out, both for your satisfaction and my own. Perhaps, mother, when you think about dying, you endeavour to comfort yourself by imagining that you shall be able to make many excuses for your sins. Do you intend to tell the Lord how hard you worked to bring up your family, and how many difficulties

you met with in the world? That you could seldom find time to go to church, or to think about another world? That you were a poor woman, and no one took any pains to learn you to read or to seek after heaven; but that, after all, you were not worse than other people? Is this what you intend to do?" "No, no, sir; that's of no use; I know that will not do, since you told me about it before."—"Now, mother, you know the Lord searches the heart, and knows all we think

and wish and say, whether good or evil: Do you really, in your own heart and soul, believe and feel that you are a great sinner?" "Oh yes, I be: I be such a sinner! I know I be such a sinner."—"Are you willing the Lord should tell all the saints and angels in heaven what a sinner you have been?" "O yes, if he will but forgive me."—"When the Lord opens the book, and makes known all your thoughts, words, tempers, desires, and actions, all your neglect and ingratitude, all your worldly mindedness and contempt of his word and commandment, there will be a long and dismal account, much blacker than you can now conceive."—"Ah! there will, there will: what shall I do?"—"Do! why you cannot take the book out of the Lord's hand, and tear out the account; nor can you contradict one thing then brought against you: so you must confess before the Lord and all his holy angels that the account is true; that you are a poor, wretched sinner, and deserve to be sent to hell. Now this is a part of what you must do; but it is not all. You know, that, when your soul appears before God, your Saviour will be there. You will see and know him. He once came into this world to save sinners: He died for them: He went back to heaven to attend to their concerns, and to hear their prayers, and to pardon all their sins, as soon as they feel their burden, and give up all hope and expectation of saving themselves, and cast their soul on his hands, and desire to love and serve him for the future. You know I told you this before."—"Ah, so you did, my dear creature," sobbed out the old woman.—"Well, then, mind what I say: when you come before the judgment-seat of the Almighty, and all your sins are brought to light, and it is asked what you have to say that you should not be condemned to hell for ever, you must look to that blessed Saviour, and

say, "Lord Jesus Christ, I was instructed to leave my case with thee: I was told that thy precious blood would blot out all my sins; I was told that thou wouldst pardon and save my soul. Now, Lord, I pray thee save me; for I have no other plea, no other hope; Lord, thou knowest this was all my hope and trust, in sickness and in death; and now let thy mercy and salvation save me, and be my portion for ever." This is what you must do. And if you do sincerely intend it, and do now really wish to love that blessed Saviour above all things, and to praise him for ever, he will save you: yes, he will blot out all the account, and that, as it were, with the blood he shed for sinners; and then he will smile upon you, and tell you that you shall be with him for ever; and that you shall never again sin in thought, word, or deed; never sorrow, or suffer, or complain, but dwell with angels and all the happy souls in heaven."

While my friend thus discoursed with the old woman as with a child, she appeared to comprehend what he said, and very much to feel it. Hope and fear struggled for the mastery, and her couch was literally watered with her tears. "Now," added my friend, "is it not a most wonderful thing that such a holy and blessed, such a great and glorious Saviour, should ever so pity and feel for us as to die in our place, and to be willing to bless our souls with his grace here, and then to take them to himself hereafter?" "Ah it is, it is indeed," replied she. "And the return," said Erastus, "which he expects is, that you should love him; that you should give him your heart." "And I do love him; yes, I do love him." "I really think you do, mother; and therefore take courage; trust him: pray for grace to understand and to love him more every day; and by and by he will do all, and much more than your soul desires."

Erastus then called the daughter and daughter-in-law up stairs; and, having addressed them on the necessity of seeking first the kingdom of God and his righteousness, he bid them kneel by the bed-side, while he offered up a prayer for the Holy Ghost to enlighten the mind and sanctify the soul of the aged sufferer, and to instruct, convince, and convert the others, now in the day of better health and of greater bodily strength. A trifle of money was then left with the sick woman; and we descended the old stairs, followed with the blessings and prayers of her whose bed-side we had just left.

On coming into the lower room, Erastus glanced at a printed paper stuck against one of the side-walls, and asked, "What have you here?" "Our Saviour's letter," replied the woman. "Nonsense," said Erastus: "who told you it is a letter of the Saviour's?" "Why, sir, it says all about it, you see, on the paper." "It is all a forgery: it is an old piece of Roman Catholic falsehood." "But, sir, it says how it was found under a great stone; and how nobody but a little child could turn over the stone, and come at it; and how it is such a good thing to have it in one's house."—"It is all nonsense and falsehood," said Erastus, half vexed: "and has it ever done you or your family any good?" "I don't know, sir; but every body says it is a good thing to have in the house." "Do give it me," said my friend: "don't let so false and foolish a thing disgrace your house any longer." With some reluctance she pulled it from the wall, and handed it to him.—"You have a Bible, I believe."—"Yes, sir."—"And, now, be assured that Bible is the word of God: this paper is the lying word of a Roman Catholic friar. The Bible tells you all that Christ did and said, so far as concerns us to know; and if you did but read and understand his Gospel, you would not trust in such a refuge of lies as

this paper. But the mischief lies here: you suffer God's most holy word to remain on your shelf unopened and unknown; you live in ignorance, when you might obtain knowledge.—You seem neither to know nor to care what is truth; but you eagerly seize a ridiculous, lying penny-paper, and call and believe it to be a letter of the Saviour's; and you, and many more, almost make a god of this very trumpery paper. I know that many others, as well as yourself, put just the same superstitious and idolatrous trust in this pretended letter as heathens do in their idols, and as Roman Catholics do in their pretended holy relics and images of the Virgin." To this the woman again replied, "She always had heard that it was a mighty good thing to have in the house." "Ah! were it true it might be so," said Erastus; "but it is false; for the Bible itself, the very word of God, will not do what this pretends to do: nor did our blessed Lord ever say one syllable to encourage his most favoured servants to expect deliverance from many of the calamities which this wonderful lying talisman pretends to deliver you from."

"This is a very strange affair," said I. "Pray what does this wonder-working letter pretend to do for its possessors?" Erastus held it to the dirty window, and read from it as follows:—"He that hath a copy of this my own letter, written with my own hand, and spoken with my own mouth, and keepeth it without publishing it to others, shall not prosper; but he that publisheth it to others, shall be blessed of me; and though his sins be in number as the stars of the sky, and he believes in this, he shall be pardoned; and if he believes not in this writing, and this commandment, I will send my own plagues upon him, and consume both him, and his children, and his cattle. And whosoever shall have a copy of this letter, written with my own hand,

'and keep it in their houses, nothing shall hurt them; neither lightning, pestilence, nor thunder shall do them any hurt. And if a woman be with child, and in labour, and a copy of this letter be about her, and she firmly puts her trust in me, she shall safely be delivered of her birth.—All goodness, happiness, and prosperity shall be in the house where a copy of this letter is to be found,' &c. &c.

"What think you now, my friend," said Erastus, "of this precious letter?" "I think," I replied, "that it is not only as vile a thing as you have described it to be, but even worse. It is a lying, blasphemous production: it really makes itself a god unto the poor deluded people who give credit to it. But I hope there are few such papers, and fewer such persons, to be found in our land."—"There are thousands and tens of thousands of these papers hawked about the kingdom and sold every year," said Erastus. "It is really incredible to many people, the vast numbers that are sold, and the many thousands of people who at this moment think as this poor woman has done of them; that is, believe and almost worship them. I have almost a hat-box full of copies that I have collected from among my cottagers; and still you may, I fear, find many more against their walls; and not a few, I believe, have copies secreted in their drawers or trunks, although they have been prevailed on to tear down from their walls those I possess. One copy I have by me was particularly looked to, and was present at the birth of seven children; but its owner was compelled to acknowledge that six of these children had died, and the seventh was very ill at the time the talisman was surrendered up. Another had been carefully preserved for twenty years, as a protection against housebreakers and thieves; but at the end of that time the thieves broke in and robbed the house, and then the all-

protecting letter lost its credit. A third I have, which was preserved with great care in the same family for sixty-three years: at length the owner's faith in its power and blessings failed, and the lying piece of antiquity at last found its way into my study."

"And now, my good woman," turning to the dirty and half-idolatrous mistress of the house, "I have got your letter, and I beseech you to lay to heart the great sin and folly you have for years been guilty of in neglecting to read and understand the true word of God, and in reading and trusting to what is altogether useless and false, and even, as my friend says, blasphemous. Be assured, if you do not repent, and believe the Gospel, your soul will be lost. Your poor old mother is, through mercy, seeing something of the right way at last, and will, I hope, be admitted into the vineyard at the eleventh hour; but woe unto you, if you continue to neglect and despise that great salvation which Christ Jesus makes known, not in this lying letter, but in the Scriptures of truth." The woman looked somewhat ashamed and confounded.

It was now time to go: we therefore left the cottage, and directed our course homeward. Having some way to ride ere we reached the vicarage, we naturally fell into conversation; and I observed, that we had seen a variety of characters and circumstances in a short space of time, and that I hoped the morning's labour would not be in vain. "We are assured," said Erastus, "that our labours are not in vain in the Lord. Circumstances may be, and often are, very forbidding for a while; and sometimes it seems to us that all our endeavours are utterly useless; but it is extremely wrong to give way to desponding and unbelieving thoughts. One thing is certain, that, whether Israel be gathered or not, the Lord will be glorified; and you know, that, when a loyal subject is employed to nego-

tiate terms of peace between his revered sovereign and some hostile nation, however he may lament his unsuccessfulness in bringing the enemies to terms of reconciliation, it is yet a real consolation to his mind that his mission, though rejected by the foe, will still be for the honour of that prince whose ambassador he is—of that prince whom he loves and serves. If, as ministers of God's word, we are faithful in warning and entreating sinners to flee from the wrath to come, and they still persist in rejecting the overtures of salvation, we may, like our blessed Lord, weep over them; but we must not allow our spirits to be so cast down as to weaken our hands or retard our progress in the work. We must go forward; and it may be that to-morrow's success may encourage us, although to-day has called forth its sighs and its tears of disappointed hope. This poor old woman was so ignorant a few weeks ago, that it would have been very discouraging work had there not appeared so much earnest desire to hear and learn. One day, after I thought I had made her pretty well understand the first principles of the Gospel—the doctrine of man's utter helpless and worthless condition, even in his best estate—she began talking of her husband, who had been dead many years; and how anxious he was to receive the sacrament before he died, and how kind the minister was in coming and giving it to him. Then, all at once, she burst out into a fit of crying, and clasped her hands, and said, 'Oh! if ever I should be fit to take that blessed sacrament! But you know, sir, we must not have any thing to do with that until we are clear of all our sins!' "Poor woman!" I replied, "then she will never have any thing to do with it, any more than ourselves."—"I told her so," said my friend, "and began, and went over, all our lessons again, finding, as I did, that so little, after all, had

hitherto been understood. We have had several conversations, or rather repetition lessons, since that time; and, I believe, she does now see her way a little clearer: yet, after all, her knowledge of Divine things is very limited, and her ideas much confused; but I believe her heart is under the teaching and transformation of the Holy Ghost. After all," continued Erastus, "we have seen nothing extraordinary to-day; at least nothing more, in point of the ignorance and unconcern of soul as to the Gospel and a future state, than may be found every day in thousands of places in our land, and in tens of thousands of those people who call themselves Christians, and are, by themselves and their neighbours, considered to be in the fair road for heaven."—"A pretty good proof," said I, "that some means are absolutely necessary for the effectual spiritual instruction of this land, beyond all that have ever yet been brought into play."—"Of that," said Erastus, "there can be no doubt. We have neither ministers sufficient, nor enough of public preaching, nor of pastoral and domestic labours. It is especially to the scantiness of this last description of labour that the deplorable ignorance, and apathy, and unconcern, of the great mass of our peasantry, must be ascribed. Nothing can make up for the want of visiting the poor, and instructing, encouraging, and rebuking them at their own houses. Great, I know, are the privileges of a public and stated ministry; but, great as they are, they are not all; nor are they by any means sufficient for the instruction and over-rule of a wide-spreading rustic and ignorant population. Very many of such people will not come near a church or Sabbath service, even where the labours of the minister are of the most faithful and promising description; and when, as is the case in many districts, only one sermon is preached every other Sunday, and that in a

cold and heartless manner, and the minister is seen no more of for a fortnight; or even, going a step further, in parishes where one sermon suffices for the Lord's-day, and the people are unaccustomed to see or converse with their minister out of the pulpit; little good can be expected. Daily experience, as well as every right lesson of self-knowledge, combine to teach the same truth,—that we all need the eye of a Superior over us. We all are in the utmost danger of departing from the right way the instant we consider ourselves from under the inspection of those we stand in awe of, or of those whose approbation we are desirous of possessing and retaining. When an individual or family are in the habit of seeing the minister enter their cottage, and of hearing him address them *personally* on the great concerns of Christian faith and practice, there is often a restraint on their whole conduct, which otherwise would not be found. It may be said that this is a low and servile motive, the mere fear of man; be it so: it withholds from much iniquity, and is often, in the hands of Him with whom is the residue of the Spirit, made the direct road to that fear of God in which by and by they are found to walk all the day long. Nor is it possible for any Minister to understand the state of his flock in any other way. Their sorrows and joys, their hopes and fears, their ignorance and their growing knowledge, will remain alike unknown to him. True, he may see some of them tolerably constant in their attendance at church; but he cannot know how far they profit by such attendance, unless he visits them at their own dwellings. For want of such a mode of inquiry and instruction, very

many Ministers are carried through a whole life under the most astonishing delusion. They take it for granted that their people understand, and carry away, the substance of almost all the sermons they hear; when, in reality, they are ignorant and forgetful of nearly the whole matter. None, but those who examine for themselves into the truth of these observations, can have any just conception how long many people continue to attend public ordinances, and yet how wonderfully ignorant they continue to be of even the leading truths and doctrines of the Gospel."

Thus we discoursed by the way, until, after a while, we found ourselves again at the vicarage. And here I shall conclude this communication; only staying to observe, that the whole of those individuals who engaged my friend's notice the day we have reviewed, are now in eternity. The young married woman we first called upon, ended her course in a happy, nay, triumphant manner. The old man at the picturesque cottage lived but a few weeks, and died in a very unsatisfactory state. The poor old man we met on the road, came only twice or three times to church, although he shifted his residence, and for the last year of his life was in my friend's parish and very near to him. He died at last suddenly, and left no hope of an awakened conscience or change of heart. As to the poor old woman, she lingered on for several weeks, and continued slowly, but progressively, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and at length departed much to the satisfaction of my friend Erastus.

ALIQUIS.

ON THE INTEMPERATE TONE *and* DANGEROUS OPINIONS
OF THE ECLECTIC REVIEWER,

OF ART. I. SEPTEMBER AND ART. I. NOVEMBER 1825.

SIR,—My former letter, on some dangerous opinions and misrepresentations of a writer in the Eclectic Review, having drawn forth a repetition of his offences against Christian charity, allow me, once more, to take some notice of his remarks, through the medium of your pages. I regret that my letter will occupy more space than I could wish; but the real importance of the subject on which it treats must be my apology, on the assurance that it is not my intention to *renew* this controversy in the Christian Guardian, even though I should again be exposed to the reproaches of a writer who compensates for the tameness of his arguments by the intemperance of his language.

"The Eclectic reviewer," we are told, "does not stand at my bar." (Ecl. Rev. Nov. p. 381.)—Undoubtedly I am not the infallible judge of his opinions. But, by what patent or prescription does this privileged individual claim an exemption from criticism; while he calls to his "bar," at his own good pleasure, *every* writer on whose merits he conceives himself qualified to give an opinion, and *all bodies of men* on whose conduct he sees fit to pronounce a verdict? By what exclusive title does *he* expect to escape investigation, or censure if deserved; when he scruples not to summon even the Holy Scriptures to his tribunal, and to sit in judgment upon Solomon himself*? "The Eclectic reviewer" is *but an individual*, though invested with the imposing "we" of his censorial character; and though I respect the courtesy of modern times, which presents the critic to his readers in the plural rather than in the egotistic style; yet, his literary privilege having been abused, I shall take the

* See below, p. 484, note ||.

liberty to cite him before the public "bar," as an individual responsible to society, both for the opinions he entertains, and for the mode in which he expresses them. It is not the object of my paper to renew the "*Apocryphal*" controversy. That, I trust, will have been peacefully settled before my paper meets the public eye. But the mischievous sentiments, and angry tone, of the Eclectic reviewer, may continue to produce pernicious effects, when the debate out of which they proceeded is forgotten. I wish, therefore, to call the notice of the Christian public to—

I. THE ANGRY AND UNCHARITABLE INVECTIVES in which this reviewer has indulged.

His illiberal censures were, in the first instance, directed against the excellent body of men who compose the Committee of the Edinburgh Bible Society. That a difference of opinion should exist, as to the wisdom of their measures, was to be expected; and while that contrariety of sentiment was expressed in language becoming the fair controversialist, and breathing the spirit of the Christian, no party was entitled to complain. But every man of generous feeling must experience regret and indignation, when he reads those disgraceful pages of the Eclectic Review which impeach the integrity and moral character of our northern brethren. How bitter must have been the spirit of that writer, who could represent these gentlemen as "never very cordially" united to the Bible Society,—influenced by "vindictive feeling,"—prompted by mercenary motives,—guided by "any thing but an honest heart,"—and associated for "machinations" by which they "would divide, and if possible ruin, an institution, which is the glory of our country, and the hope of the

world!" It would be a nice question for casuistry, whether these acrimonious charges would be less criminal if considered as indiscriminately made against *the whole* committee, or as a personal attack on some *particular* member. The reviewer has taken his stand upon the *former* alternative; and, when accused by a very forcible "Vindicator" of the committee, of having descended to personalities, he replies—"he himself defames; no *particular* INDIVIDUAL of the Edinburgh Committee was, in the most distant manner, personally referred to." (p. 379.) This defence would be unjustifiable in sentiment, even were it correct in statement; but let its candour and accuracy be estimated by the following passage penned by the reviewer himself: "This resolution" [vide the 4th of the Edinb. Comm.] "betrays any thing but a cool head, and an honest heart in THE INDIVIDUAL who framed it!" (Eccl. Rev. "Remarks" p. 12.)

While my venerable friend, Dr. Davidson, and the Society over which he presides, have (whether personally or collectively) been subject to the aspersions of this anonymous censor, it is not surprising that an obscure individual like myself, having displeased the reviewer, should be treated with still greater contempt and asperity. Being induced (as I think providentially) to take some public part in the great Biblical question which has lately been agitated, it has been my study to discuss this painful subject in the spirit which the Bible teaches; and though I dare not maintain that my pen exhibits no marks of *human infirmity*, I feel happy in the consciousness that neither "artifice" nor "*dishonesty*" has influenced my conduct. Among the assurances which various parties have given me, that I have not tarnished my character as a Christian minister, while engaged in an employment in which the spirit of our Divine Master is too often forgot-

ten, the acknowledgments of the Eclectic reviewer *himself* were not wanting,* so lately as 1st September last. But, in the mean time, I have committed the unpardonable offence of pointing out the dangerous opinions and the inconsistencies of this anonymous critic. And now, mark his personalities—for surely *I* do not "defame" in bringing this charge home to him. On 1st November, a whole quiver of invectives is exhausted against me; and he "shoots his arrows, even bitter words." He taxes me with the guilt of "gross misrepresentations" (p. 380), "*deliberate* misrepresentations" (p. 385), "*wilful* misrepresentations" (p. 381), "disingenuous concealments" (p. 401), "unworthy purposes" and "insinuations" (p. 381), "most disingenuous artifices" (p. 381), and "*in every respect dishonest* statements" (p. 384). His page is so crowded with reproaches against me, that he confesses it would "interrupt his argument" to pursue the series of invectives: he therefore has "thrown a few into a note;" and, having thus gibbeted me like a felon by the way-side, he invites public detestation against this "*wilful*" and "*in every respect dishonest*" offender; taking leave of me by a pathetic exclamation, which mingles scorn with pity,—“Can this be Mr. Gorham?" (See p. 401, note.) I do not notice these opprobrious attacks upon my *integrity*, for the

* I had hoped that these acknowledgments were "sincere;" but it now appears that I was only used as a foil to the wicked Edinburgh Committee, when the reviewer described me as "so good a man," who "has done himself equal honour by the manliness of his opposition, and the candour of his admissions, with respect to the views and motives of those from whom he differs," whose "gentlemanly feelings and upright motives it is impossible to mistake!" (Eccl. R. pp. 11—14.) In writing this note, I bear in mind the "*laudari a laudato viro*," as essential to all valuable praise, and therefore am not liable to the suspicion of vanity in reciting these hollow compliments.

stating the difference between the deliberate judgment entertained by the Protestant church and the decrees of the Romish communion, the shallowness of his statement, ("that it is lawful" to circulate as God's Word those writings which we *deliberately believe* not to be His,) would have been instantly perceived. If the inspiration or false pretensions of certain books be a matter of "UNION," there may be some plea for liberality towards those who differ from us on this point; but if it be indeed a matter of *solemn belief*, if it be the result of deliberate judgment, we may well "tremble" at the Divine word, and shrink with reverential awe from the thought of violating its integrity! It is in the confusion of these terms, that lurks the subtlety and danger of the reviewer's sentiments. The pious Richard Baxter, writing upon this very subject (the inspiration of Scripture), observes, that "*some extend BELIEF so far as to confound it with OPINION!*" The reviewer is one of those indiscriminating writers; and I think it important to warn every pious reader, of the pernicious inferences which attend such confusion of language and ideas. The integrity of the Scriptural canon cannot more properly be called a matter of "human OPINION," than can the truth of the Copernican system; although it falls within the province of human *reason* to estimate the evidence for each. The one is as certain in moral evidence, as the other is in physical demonstration. True it is that the court of Rome was once (and may again be) as heterodox and imperious with regard to the system of the universe, as it still is with regard to the canon of Scripture; but the man who should on that account maintain that these are matters of "human *opinion*," would not be more justly ridiculed for his philosophical liberality, than he would be pitied for his theological incredulity.

2. The reviewer's remarks tend

to unsettle the Christian's faith, not only by representing the canon as a matter of "opinion," but by *actually declaring that the inspiration of particular books in the Old Testament is questionable!*

In "fastening upon this proposition" (Ecl. R. p. 381), it was *not* my purpose "to divert the minds of my readers from the main argument." I "fastened" upon it, because I considered it an unholy and a pernicious statement; and because it formed *the very web and texture* of his specious argument for the circulation of spurious Scriptures. This he denies; and adds, "the whole of our reasoning takes it for granted that the canon of Scripture is genuine and complete" "we should be sorry that any opinion of ours should be made the subject of debate, instead of *the simple question*" "the propriety of the Committee's conduct cannot be prejudiced by any heterodox notion which we may maintain." (Ecl. R. p. 381.) With this let the reader compare the following passages in the review alluded to. "*The simple ground* [mark!] on which we have been led to conclude that it is not unlawful to concur in the circulation of another canon than that which we, as Protestants, hold to be genuine, is this; that the canon of Scripture is not an article of faith." (Ecl. R. p. 5.) Thus his argument sets out, thus it pursues its course, and (as he carefully tells us) thus it ends;—"we return to *our first position*, that it is lawful to concur in the circulation of a canon of Scripture which we believe not to be genuine, seeing that there is a difference of opinion in the Christian church respecting that canon." (p. 12.) And in the final paragraph he says, "the question is, whether we are justified in withholding the whole Bible, because foreign churches admit more books than we do into their canon: our own canon may possibly include books not inspired." (p. 15.)—I blush

for such inconsistency! The writer is mortified that I have detected and exposed his dangerous sophistry; and, in his haste to be angry, he now represents that to be an *incidental* opinion, which he, two months ago, allowed to constitute his "*simple ground*," his "*first position*," and his final conclusion!

The concern I was constrained to express at his discrediting the inspiration of certain books in the canon, he calls "the affectation of a *pious horror*!" (p. 381.) "It should seem," he adds, "that Mr. G. would swallow the whole Apocrypha, Bel and the Dragon and all, rather than admit a doubt as to the full inspiration of every book in the Protestant canon!" (p. 392.) Let the writer have all the credit he deserves for this elegant wit. I am shocked at the levity which could connect a ludicrous image with the most solemn of all subjects; and I pity the feeling which, in order to secure the little triumph of momentary derision of his opponent, could risk the veneration due to the Sacred Code! Passing by his contemptuous language, with the hope that he may hereafter think more devoutly, and write more gracefully, I pursue my notice of his dangerous opinions.

He complains that I have made, "in every respect, a dishonest statement" (Ecl. R., p. 384), when I was "pleased to say" that he placed "*ten* books of the Bible in the *same class* as Tobit and Judith."—1st, then, as to "*the class*." He evades the point of my remark, by saying, that he had allowed "Tobit" to be "*positively* exceptionable," and had classed Chronicles only with Macabees! What candid reader can fail to acquit me of dishonesty, by observing that I used the word "*class*" with reference to the grand distinction between *inspired* and human books,—not with respect to any subdivision of the Apocrypha itself into classes. I did not—I will not—condescend to observe the

absurd distinctions of some writers between books proto-canonical, and books deutero-canonical! books of *first-rate* belief, and books of *second-rate* belief! nor between apocryphal writings *worthy to be classed*, and *unworthy to be classed*, with the Oracles of God. On such points, controversy would be endless and fruitless. One writer thinks that Tobit is "an instructive narrative;" the reviewer says it is "*positively* exceptionable." I may hold an intermediate opinion; but we all agree that it is a human composition—and in *this* sense, I expressed my deep regret that he had degraded any inspired books to the level of "the same class as Tobit."—2dly, as to *the number*. I mentioned "*ten* books" as discredited by the *principle* which "pleads for a canon more *literally* conformable to our Lord's threefold classification of the law, the Prophets, and the *Psalms*," (p. 5), instead of that derived from the Law, the Prophets, and the *Hagiographa* of the Rabbins. Now the *Hagiographa* contains "*the Psalms*," and ten other books. The "*literal*" conformity, therefore, for which the reviewer pleaded, excluded the "*ten*;"—there was *no* dishonesty in this statement. It is true that he *now* makes an exception in favour of the hagiographical books of Daniel and Job: by so doing he gives up the "*literal*" principle on which he argued; but it does not follow that I made a "*dishonest*" representation. So far from it, it is clear that I might have enlarged my list; for, upon this "*literal*" hypothesis, withdrawing the "*historical* and *ethical*" writings from the three classes, the inspiration of no fewer than sixteen books is questioned; since the attempt to retain any one of them in the canon, must renounce the very principle on which any other is excluded. Though such are the *consequences* of his reasoning, I by no means conceived that he was *prepared* to negative the Divine pretensions of so large a number as

ten. I am deeply concerned, however, to learn from himself, that he does actually question the inspiration of *eight*;—viz. Proverbs, Canticles, Ecclesiastes, two of Chronicles, Esther, Ezra, and Nehemiah. Of the two last, he expresses some uncertainty. Of Job I say nothing, because he thinks there is “strong presumption” in favour of it! (p. 389.)

How lamentable and dangerous are such doubts on the authority of those Holy Writings which, in their collective form, contain a perfect revelation of the will of God! I give the writer full credit when he states *his* conviction that “not a single doctrine is affected” by the rejection of “the historical and ethical” books as inspired; but I cannot, on his assurances, take for granted that any one of those narratives which display the dealings of God with his church and people of old, can be dismissed from the canon without prejudice to religion. His list of questions, beginning, “Do they form any part of the rule of faith?” &c. (Ecl. R. p. 392) strikes me as a presumptuous speculation as to *how much* may be blotted from the Bible without destroying its vital efficacy. In this blessed book there is nothing deficient, nothing redundant: it teaches the will and character of God, by example in its “*historical*” parts, by precept in its “*ethical*,” and by doctrine in *every page*. True, the reviewer would rejoin; but I allow that these writings, though not inspired, “are of undoubted genuineness and authenticity, *as historical documents!*” (p. 5.) And so is Hume; and so is Gibbon;—but the infinite difference between the value of a history compiled under the direct superintendence of the Holy Spirit, and by the suggestions of human wisdom, consists in this,—that while the latter is liable to be distorted by earthly passions and prejudices, the former is an *unerring* record. The reviewer may sneer at me, as “affecting a pious horror;” but I

dread the irreverence which marks his sentiments. “If this be fitting,” said the devout Bishop Hall, “how vainly have ye spent your labours, all ye registers of God, prophets, apostles, evangelists!”... “These paradoxes are pernicious to the church, and shamefully derogatory to the glory, both of the wisdom and goodness of God.” Let not the reviewer flatter himself with the idea that “*many* pious persons have doubted” on the same subject (p. 5.) He is mistaken. “Which of ‘our brethren,’” (said the learned Professor Whitaker, indignantly repelling a similar assertion when made by an English Papist in 1585,)—which “are they that join to these” human writings “the two books of Chronicles and the Song of Solomon? If you can name any such in these days, it will soon appear that they are *not* brethren of ours.” I am told, indeed, that the reviewer was confirmed in his objectionable sentiments, by *one* of the Committee of the Bible Society, to whom he submitted his MS., and who approved its being sent to press! I wish, for the credit of the institution and for the honour of religion, that it were possible for me to doubt the information. Must it be credited, that a member of the Committee in Earl Street sanctioned and promoted the printing and circulation of a paper which unblushingly denies the inspiration of several books in that Bible which it is his office to disseminate? The reviewer was more faithfully dealt with, I venture to think, by another individual, who occasionally attends that Committee. The person to whom I allude has no intimacy with the reviewer, but became accidentally acquainted with his proposed attack on the canon, by his voluntary acknowledgment before his MS. went to press. In a long conversation, he found that the reviewer had made up his mind to reject some of the Scriptural books, though then totally unacquainted with Bishop

Cosin's irrefragable work on their authority! He advised him to refrain. He even addressed a note to him, in which he entreated him to "*deal very tenderly with the Divine word,*" whilst he used his full liberty in criticising the writings of man. That individual was myself: I notice the circumstance merely to shew, that his attack on the integrity of the canon is not incidental, but deliberate; and, also, that it is not very likely that I should have "wilfully misrepresented" sentiments which I have had such favourable and personal opportunities of knowing.

With no little confidence this writer proclaims, that I "*cannot controvert*" his dangerous statement. The most becoming reply to this vain boasting, is, that there are many reasons why I *should* not advance all that I am able to say against his proposition. Every idle challenge is not to be accepted. Frivolous objections may be stated in a few lines, to which a satisfactory reply could only be given in many pages. A monthly publication is not the most suitable medium for so large and serious a discussion as that of the canon, were I inclined to undertake it. The hackneyed nature of this writer's objections do not *merit* a reply; — EVERY ONE of them (*in almost the identical words of the reviewer*) was advanced so long ago as 1685, by that ingenious but unsound author M. Le Clerc; from whose "Letters concerning the Inspiration of the Holy Scriptures" these stale arguments have found their way* into the Eclectic of

1825! Le Clerc, and therefore the Eclectic reviewer, was well answered in 1692 by Mr. Lowth: since which period other authors have put an end to all fair controversy on this subject; so that, were I to accept the writer's vain challenge, I should have only the inglorious victory of "thrice slaying the slain." I decline, therefore, any *personal* controversy with this individual; and, should I ever be disposed to take up the subject more at my leisure, it would be simply with the desire to obviate the mischief which the revival of even superficial objections may produce.

In the mean time, it may tend to allay the disquietude which the reviewer's dangerous sentiments have occasioned in some minds, to hint at the *method* in which I should conduct an argument against his subtleties. I should plant my foot upon ground which he, following Le Clerc, has attempted to shake,—that our Redeemer *did* "refer to the whole of the Hebrew Scriptures, as *inspired*" (Le Clerc, p. 104; Ecl. R. p. 382); that, when he spake to the Jews of their "Scriptures" as the word of "eternal life," he *did* give his sanction to the authority of the whole of those Writings which that people then considered sacred; that, whether he cited the Holy Volume under the title of "the Prophets," or more frequently "Moses and the Prophets," or, in a single instance, "the Law, the Prophets, and the Psalms," he *did*, in each case, refer to the collective code of legal, "historical," "ethical," and oracular books. I should shew further, that the Apostles confirm the testimony of their Master, by confessing that the Jews were the conservators of

* I do not charge the reviewer with *direct* pilfering from this heterodox work. He perhaps quoted at *second-hand*; as he has done in another instance, where he transcribes Mr. Horne (so faithfully as to copy his misplaced inverted commas,) without being conscious that he was actually citing Bishop Tomline. So he misinterprets St. Austin as allowing the inspiration of the Apocrypha; in consequence of his reading that father through the comment of Bishop Marsh, instead of consulting the original. Being "*a Cambridge man,*" he thinks it "*probable*" I may have

read Bishop Marsh (p. 380), to whom I had referred him as having, on the whole, written admirably on the canon! To this taunting compliment I shall only reply, that, in our academic groves, when we have occasion to ascertain the opinion of the fathers, we are not content with doing so through the report of any modern writer; we converse with *themselves*.

"the oracles of God," and by declaring that "*all Scripture is given by inspiration,*" and that from their childhood they had "*known those Holy Scriptures which were able to make them wise unto salvation.*" I should shew the absurdity of imagining that such language could be used to a people who believed their sacred writings to be *inspired*, if they were really mistaken as to *some* of these books. I should protest against the impiety of the notion, that "*the opinion of the Jews respecting their own Scriptures,*" when combined with the testimony of our Lord and his Apostles, "*is no rule of a Christian's faith!*" (Le Clerc, pp. 41, 101; Ecl. R. p. 385.) I should proceed to the more elaborate task of proving, that the very books which were in the Hebrew canon, when our blessed Redeemer unrolled its volume in the Jewish synagogues, and when the Eunuch perused it in his chariot, are the identical writings which we now venerate as the Divine Word. I should shew that we have evidence for this which attaches to no other book in the world! I should shew the superficial nature of any objections derived from the fanciful and varying *order* in which these books have been transcribed at different times; and, above all, the shallowness of the doubts which have been gathered from those rabbinical conceits which, without denying their inspiration, removed some "*historical*" books into a class called the Hagiographa or Chetubim, although they were formerly classed among "*the Prophets*." (Le Clerc, p. 102; Ecl. R. *passim*.)

* The ill-informed reviewer kindly apologizes for the author of the "*Vindication*," as being a layman, for making what he esteems this *erroneous* statement (E. R. p. 384.) I cannot claim, nor do I require, the same apology, when I repeat this statement as being incontrovertible. It is the settled judgment of the greatest Hebrew and Biblical scholars, that *the Prophets* were the *annalists* of the Jewish nation; and that therefore all the "*historical*" books were originally arranged among the "*prophetical*."

Lastly, I should point out the monstrous absurdity of the proposition which must be maintained, in consistency with the reviewer's rejection of *eight* whole books, viz. *that there does not now exist, and never has existed, a volume, unadulterated with human writings, which exclusively reveals the will of God to man.* Such, sir, would be the method of my argument. I should be glad, indeed, that some more able scholar should enter the lists. But *should* Providence call me into this field, I should enter it without apprehension. I know that I am but a stripling in this conflict; and, like he of Gath, my disdainful opponent might again come forth in contemptuous defiance, and with reproachful words. I hope I should meet him in a humble spirit; and I am sure that, under the blessing of God, in so good a cause the "*sling and the stone*" would prevail.

I now take a *final leave* of him in your pages, with the assurance that, though I have felt it my duty to expose his *sentiments*, I have no animosity against him as an *individual*. Let him not imagine that this is merely a *personal* question. He may strive to represent *me* as his *only* opponent; and to give respectability to his heresy by clinging to my excellent friend, "*Mr. Simeon*," or to my valued acquaintance, "*Mr. H. Horne*." But in vain! Apocryphal and anti-apocryphal feelings are forgotten, when an enemy to our common faith steps between the parties; and we unite in testifying our abhorrence of his pernicious principles. I have met with no Christian scholar who does not regret and condemn his views. Dissenters in general join with members of the Establishment in lamenting the course he has taken. Among a multitude of testimonies to this point, let him take as a specimen the following, conveyed to me by letter, from a pious and learned Minister of his *own* communion, and from a Clergyman of equal respect-

tability in mine: the former says, "I never read a more Jesuitical article than that in the last [September] month's Eclectic;" the latter observes, "the principles of the Eclectic Reviewer I hold to be horrible." I know that the opinions of fallible men cannot settle the matter; but they may at least shew him, that he is mistaken in connecting my protest with a want of catholicity in my spirit (Ecl. Rev. p. 388); and they may lead him seriously to reconsider the sentiments which so grieve and scandalize the church of Christ in its different denominations. He has heard the opinions of the living; let him listen also to a voice from the pious dead. "Though ALL Scripture," says the devout Baxter, "be of Divine authority, yet he that believeth but some one book, which containeth the substance of the doctrine of

"salvation, MAY be saved; much more they that have doubted of some particular books:.....yet do all or most of these, in my judgment, cast away a singular prop to their faith, and lay it open to dangerous assaults Certain I am, that the strengthening our faith in the verity of Scripture, would be an exceeding help to the joy of the saints..... 'Truly' (he adds, quoting another author) 'this loose and unsettled faith is one of the fiery darts and forcible engines of Satan; by such cunning cavils, shifts, and elusions, against the authority of Scripture, the poor man, not able to clear himself of them, falls into a doubting of all religion, and sinks into despair.' " I am, &c.

G. C. GORHAM.

Queen's College, Cambridge,
Nov. 9, 1825.

THE STAR OF BETHLEHEM.

WHEN marshall'd on the nightly plain,
The glittering host bestud the sky;
One star alone of all the train,
Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
From ev'ry host, from ev'ry gem;
But one alone the Saviour speaks,—
It is the Star of Bethlehem.

Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn'd—and rudely blow'd,
The wind that toss'd my foundering bark.

Deep horror then my vitals froze;
Death-struck, I ceas'd the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, my all;
It bade my dark forebodings cease;
And thro' the storm, and danger's thrall,
It led me to the port of peace.

Now safely moor'd—my perils o'er—
I'll sing, first in night's diadem,
For ever and for evermore,
The Star!—the Star of Bethlehem!

KIRKE WHITE.

REVIEW OF BOOKS.

An extensive Inquiry into the important Question, what it is to preach Christ, and what is the best Mode of preaching Him. By Richard Lloyd, M. A. Rector of St. Dunstan's. Seeley. Pp. viii. and 372.

A plain Discourse on the Nature, Evidences, and Means of Edification. By the Rev. C. Davy, A. B. Seeley. Pp. x. and 127.

Thoughts on Antinomianism. By Agnostos. Hamilton. Pp. 62.

WE have been induced to notice these three works in the same article from the general coincidence of the subjects on which they severally treat, and from the correspondence of sentiment which on various occasions they evince, however their authors may differ on some particular and minor points. We can scarcely conceive of more important topics than those which Mr. L. proposes for consideration in his present publication; subjects which, though continually occurring, must ever excite fresh interest in the minds of the faithful minister. After a short preface, Mr. L. introduces his first inquiry by some observations on the attainments requisite to the preaching of Christ, in which he well maintains the importance of a learned as well as a pious ministry. He then proceeds to point out the most direct and circumscribed manner of preaching Christ, and afterwards considers the subject with greater particularity.

Amidst much that is excellent, we would call the attention of our readers to the following passages:—

If we pass on to the consideration of Christ's mediatorial character, we shall find that it embraces no inconsiderable range of doctrine and of practice. It leads us to contemplate the sovereign and unmerited love of God the Father, in the transcendent gift of his Son; the ineffable love of that Son in the mysterious assumption of the human nature and its union with the divine in his own person,

—and the voluntary sacrifice of himself upon an ignominious cross, for the redemption of a fallen world. And in this great work of redemption we behold the exact accomplishment of those typical and prophetic promises, which through so many ages prefigured his advent, and a concentration of all the Divine perfections shining forth with a mild and attractive splendour. From the foot of the cross we follow Him, in silent wonder and adoration, through the darkness of the tomb, to his triumphant resurrection and ascension to his mediatorial throne and dominion, and to those communications of spiritual gifts and graces vouchsafed for the edification of his church, and which He will continue to dispense till He come again in the clouds of heaven, with great majesty and glory, to raise the dead, and to judge the world.

He is, indeed, invested not only with the sacred offices of a prophet and of a priest, for the purpose of enlightening and of pardoning a world "dead in trespasses and sins," but He reigns as the Lord God Omnipotent, in the armies of heaven, and among the inhabitants of the earth. Whilst, however, he is thus enthroned in glory, as "the King of kings, and Lord of lords," his kingdom is not, strictly speaking, of this world. He had, while he dwelt among us, no earthly regal authority, no external insignia of sovereignty, no magnificent retinue. He was attended only by a few illiterate fishermen, and was the object of scorn and of persecution. His throne here below is founded in spiritual conquest; it is the mighty dominion of truth and of holiness, in the heart of fallen man; his kingdom is a kingdom of grace. He came to proclaim liberty to the captives of Satan,—emancipation from the ignominious bondage of sin. He has opened and consecrated "a new and a living way" to the Throne of Mercy, and by giving individuality and life to his doctrines and precepts, He has demonstrated, in a striking and palpable form, that the grandeur and nobility of the soul consist, not in the artificial pomp, or in the delusive glare and fashion of this world which pass away, like the fiery meteors of night, but in a mind elevated and attuned to the worship of God, and in harmony with his will. Such a mind is like the blue expanse of heaven, sublime and serene, and the radiant qualities which illustrate and adorn it may remind us of those celestial orbs, which enlighten and beautify this lower world. Pp. 21—23.

After remarking that the exalting character of the Gospel as good news, should strongly mark

and designate our sacred ministry, Mr. L. proceeds :

What argument can be so affecting or make such a triumphant appeal to the heart as that simple, but sublime declaration, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" We may contemplate the Divine glory in the firmament above us, and its numberless orbs of light; or as it is displayed in the diversified productions of the earth, and more especially in its diurnal and annual revolutions, by which we enjoy the constant succession of day and night, and the harmonious vicissitudes of the seasons: these and other phenomena of nature, proclaim with a powerful though silent eloquence the majesty and goodness of our great Creator. But these bright manifestations of his perfections are eclipsed by the greater work of redemption,—by the transcendent gift of his only Son,—by His mysterious assumption of the body prepared for Him, and by His voluntary oblation of it for us men, and our salvation. This is that wonderful and inestimable gift that comprehends all other gifts; it lies at the foundation of our temporal no less than of our spiritual blessings. The primary doctrine of forgiveness, through the "Seed of the woman," is that original promise which rises like the morning light upon a benighted and guilty world; and all the subsequent dispensations of the Gospel are but the gradual evolution of this prophetic promise, which expands daily into a more luminous fulfilment. How admirably suited is such a proclamation of free and unmerited mercy to operate upon the ingenuous part of human nature, and to become the source of that heavenly hope which purifies, whilst it consoles the mind. Standing at the foot of the cross, and looking to Him who died thereon, with the eye of penitential faith,—a flood of light, above the brightness of the sun, has often illuminated the gloom of despondency, and tranquillized the tumults of the soul. This light is not that cold speculative light which amuses only the understanding; it is the light of life,—a light that vivifies, invigorates, and warms the affections,—and at the same time enriches the soul with the lovely fruits of righteousness and true holiness. The black Ethiopian may look long enough at the visible sun and not be changed; but he who thus looks to the Sun of Righteousness shall be enlightened and transformed into that Divine image, which has been so awfully defaced by the fall. For what is the Gospel but the gracious interposition of celestial mercy for the deliverance of fallen man? It is mercy coming down from the Throne of Righteousness in

the person of our Redeemer, that she may brighten the prospects, and revive the dejected spirit of the humble penitent. When all around him is dark and tempestuous, she opens to him a refuge from the storm; safe and secure, he hears the thunders only at a distance, and lifts up his eye to Heaven, radiant with hope, and glistening with gratitude. The Gospel is emphatically the glory of sinners, not of the innocent, but of the guilty. Christ came not to call the righteous, but sinners to repentance; He came to seek and to save that which was lost, and requires only a serious sense of our need of mercy, and an earnest application for it, that we may obtain it. Indeed the cross of Christ exhibits such an assemblage of all that is sublime and lovely in moral excellence,—such unsullied holiness,—such inexorable justice, combined with such an unfathomable depth of Divine love, that it tends far above all other subjects in the Scriptures, to rectify the inverted order which sin has introduced, and to form the Christian character. It alone reveals Christ's righteousness in the remission of sin; it magnifies justice in the way of pardoning it, and mercy in the way of punishing it. It shews justice more awful than if mercy had been excluded, and mercy more attractive than if justice had been dispensed with. In short, it is a scheme of reconciliation, planned with such unerring wisdom, that it magnifies the law, and makes it honourable; whilst it magnifies the criminal, who broke the law;—for the respect put upon the law makes him honourable also. Hence both the sinner and the law have just ground to glory in the cross of Christ, as the wisdom and the power of God unto salvation. Pp. 28—32.

The Saviour is also represented by Mr. L. as the grand source of strength and consolation, and as such deserving the continual regard of the weak and tempted believer :

Is the Christian weak and ready to faint? He is encouraged in the Scriptures to look to his exalted Saviour and be strengthened. "His grace is sufficient for him,"—and He has promised not "to break the bruised reed, nor to quench the smoking flax."—Has he been tempted to deviate from the line of duty? Let him return, like the prodigal son, humbly confessing his sins, and he shall be abundantly pardoned.—Has he been induced, by unworthy motives, to deny his Lord, and to be ashamed of his cross? Let him think of his unparalleled sufferings and dying love, and, like Peter, weep bitterly; such sorrow shall be turned into joy.—Is he weighed down under a gloomy and painful sense of accumulated sins, and does his subtle and

malicious adversary, who before tempted, now accuse and condemn him? Let him recall to mind the gracious and comprehensive promise of his Saviour, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." There is no distress, of whatever kind or degree, to which the voice of mercy is not responsive.—Do the rough winds of this world violently assail him, and damp his Christian ardor?—Does his love begin to wax cold? Let him silently and devoutly think of Him who "bore the contradiction of sinners," their base ingratitude, and monstrous rebellion, and whose intense love for the safety and welfare of their souls, no floods of persecution could extinguish, or even abate. By such solemn meditations upon the cross of Christ, who voluntarily died for the salvation of all men,—sin will gradually lose its attractions and ascendancy, and the sacred fire of Divine love will silently kindle in the soul,—and all enmities towards our fellow-creatures, who have been redeemed by the same atoning blood,—will be melted down into mutual forgiveness, under the benign influence and sunshine of Christian charity. Be, therefore, determined to know nothing but Jesus Christ, and Him crucified,—“who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God!” Such a holy determination, formed in the strength of Divine grace, will soon emancipate you from many embarrassments and difficulties, internal and external, and give a clear and manly tone to your character. Having a good end before you, and being resolute and true to the attainment of it, you will, in so pursuing this end, be moulded into all virtue at once; for whatever virtues lie in the passage towards it, you are invested already with a disposition to conform yourselves to them. Pp. 67, 68.

In the fourth chapter, the importance of studying the law of God as the rule of action is well inculcated, and the evils resulting from those imperfect and erroneous views which ignorant though well-meaning men are apt to bring forward, are forcibly pointed out:

Many do not study the law of God, as a rule of action; they speak of the doctrines of Christianity, of true faith in them, and of the necessary fruits of that faith. Thus they move in a constant round of doctrines, and from their connection with each other and with their correspondent duties, assume, without due examination, that they reach their appointed end in practice. But these assumptions are dangerous in morals, and generate a religion splendid in promise, and meagre in ac-

complishment. Such abortive magnificence reminds us of those clouds which sail along the skies with an inflated majesty, and intercept the light of heaven without fertilizing the lands over which they pass. The system of the Gospel is a system of faith and practice. An evangelical creed was never designed to be the substitute of piety, but the life of it;—and piety itself requires to be disciplined by rules. But many religionists are too wise to be taught by human authority, and too holy and spiritual to attend to the laws of morality. They are disposed to depreciate instrumental duties, and to hold in disdain all mechanism in religion. Under a recondite, mysterious principle of piety, that looks almost exclusively to the immediate illapses of the Spirit, they not only forget that the healing water of life is conveyed through appointed channels, but that Christ is no less our Legislator than our Redeemer, and requires us to recognize Him in his precepts, as well as in his doctrines.—How can we satisfactorily ascertain that we love God, or have a saving faith in our Redeemer, but by weighing ourselves in the balances of the sanctuary,—by bringing our conduct to the standard of the moral law? Even admitting that a man is actuated by that genuine faith which “worketh by love,”—still his faith, love, and other graces must be regulated in their exercise by some rule of action; otherwise, they will soon shew themselves in a “zeal not according to knowledge.” As a ship upon the boisterous ocean requires not only wind and tide to accelerate her course through the trackless deep, but a rudder and a pilot to steer her in safety amidst the rocks and quicksands to which she is exposed; so does the Christian, in sailing over the dangerous ocean of life, require to be constantly reminded of his chart and directory; he must not transgress the boundaries of his appointed course, but he must move, if he would obtain the prize of his high calling, within the prescribed limits. Activity alone is insufficient; unless it be well directed, it may become, not a progressive, but a retrograde movement. Pp. 92—94.

To preach, then, Christ, is not to confine ourselves to his name, as if it had a magical influence,—or to be continually chiming upon his doctrines in order to elicit from them such sounds as may vibrate in exact unison with our morbid feelings: it consists in illustrating the great design of his mediation, and in expounding his laws,—the conjunctive tendency of which is, to render us obedient to the eternal rules of righteousness. In short, the Gospel can never produce its full and appropriate effects,—unless we promulgate the truth, the whole truth, and nothing but the truth; so intimate and indissoluble is the connection between truth and holiness. P. 109.

Many will doubt whether Mr. Lloyd has not occupied a somewhat disproportionate space in his remarks on the duty of submission to rulers, &c. At the same time, when it is considered how feverish and fretful professing Christians in general are when a minister ventures to call upon them to *honour the king*, and how absurdly many assert that Christian ministers have nothing to do with political affairs, though expressly enjoined to put their people in mind to obey magistrates, &c. Mr. L. may perhaps be vindicated for shewing how important a part political submission is of Evangelical holiness.

Mr. L.'s inquiry into what is the best mode of preaching Christ, is less satisfactory than his former investigation. A large part of it is employed in discussing the comparative merits of written and extemporary discourses; and he pronounces, with an air of considerable complacency and authority, that the former ought, by all persons, and under all circumstances, to be exclusively adopted. While, however, we agree with him in many of his observations, we cannot, by any means, concur, unreservedly, in his final decision. The expediency of adopting extemporary or written discourses, cannot now be settled by authority, and the *ipse dixit* of any one will have small weight with preachers in general. Much depends upon the talents of the individual minister; much on the nature of his congregation, and their peculiar habits and prejudices; and still more upon the results which, after due proof of his ministry, the preacher finds to ensue from that particular system which he has adopted.

When, however, extemporary preaching is referred to, it is necessary to remark, that many entertain very erroneous ideas upon the subject. Extemporary preaching, strictly speaking, is a practice almost entirely unknown. We are

not acquainted with any who profess habitually to go up into the pulpit and speak *ex tempore*—that is, who, without any previous selection of their subject, or any preparation of materials, accustom themselves at once to address an audience with what first comes to their minds. Yet this is the correct idea of extemporary preaching. We have known cases where the failure of an expected supply, the sudden indisposition of a minister, the accidental loss of a previous preparation, &c. compelled another to engage at once upon a service for which he had not prepared; but we know of none who really adopt this as their stated practice.

We have, however, neither time nor inclination to enter on the question between written and unwritten discourses. It may, in general, be said that no man preaches well from notes who has not previously written for a considerable period;—that, in many cases, the preaching from notes renders persons indolent and superficial;—but it is by no means true that this is invariably, or even generally, the case: it is certain that many employ much more time and study to prepare a discourse from notes than would suffice to write it at full length; and that they prefer preaching without a written preparation, because they find, that by this means their preaching is more acceptable, more efficient, and more useful. We surely ought to hesitate before we condemn, on the one hand, that mode of preaching which such eminently holy and useful men as Cecil, and Foster, and Robinson, and Scott, and Newton, adopted, and most decidedly recommended to others as the more excellent way; while at the same time the rash condemners of written sermons may well pause, when they recollect that Milner, and Richardson, and many other useful and exemplary characters, confined themselves entirely to such discourses.

Mr. Lloyd has annexed an Appen-

dix, containing notes on various important subjects; of which the following deserves the most extensive circulation.

If the members of our Christian legislature were more strongly influenced by the principles of Christianity, and lived under a more solemn and realizing impression of their high responsibility, they could not, I think, tolerate those gross violations of the Sabbath which disgrace this metropolis. Whilst I am fully disposed to make allowances on account of the magnitude of the dangers and difficulties which they have had to encounter, and highly appreciate their meritorious and successful exertions in defence of the country,—I cannot but deeply lament, that so many public coaches should be allowed to run upon this sacred day, sacrilegiously perverting it to purposes of pleasure or of profit, disturbing the general habits and morals of the nation, as well as usurping upon that rest which was appointed not only for the relief and edification of man, but for the refreshment of the dumb creation.

How injurious also to the interests of religion and morality are the Sunday newspapers!—not merely as tending to secularize the mind upon this day of public worship, but as often contaminating it by their political profligacy, by their gross and libellous abuse of characters,—even of the chief magistrate of the kingdom.

What sources of idleness and vice, involving families in distress, and leading to a consequent augmentation of the poor-rates, are our numberless public-houses!

What extensive mischief issues from the gaming-houses in this city! We have witnessed the frightful enormities to which they lead, producing a desperation of spirit,—a spirit of gloomy suspicion, hatred, and revenge among professed friends and associates. We have read of murders consequent upon robberies, and with a view to concealment; we have heard of urgent distress, impelling to acts of violence;—and the phrenzy of democracy infuriating the mind, and organizing assassinations. But in some recent instances among us, murder itself has been calmly contemplated, and deliberately perpetrated. The victims of the sanguinary purposes of low and unprincipled gamblers have been marked out as sheep for the slaughter, and prospective arrangements were made for the commission of crimes which appal and terrify the mind, and of which we cannot think without the deepest humiliation. What, indeed, is man when left to himself! He is at enmity with God,—and the great enemy of man. What an argument is this, upon the ground of self-love and preservation, for ministerial instruction,—for a religious

education,—for the exertions of magisterial authority, and a vigilant police! Without the latter, the former cannot produce its due influence: the seeds of virtue will be liable to be choked by noxious weeds,—for “where iniquity abounds, the love of many will wax cold!”

What a heavy responsibility attaches to the executive government if it does not suppress, as far as possible, these public enormities! If it allows timidity, a sordid and narrow policy, or any sinister motives, to interfere with their paramount obligations to uphold and promote the best interests of the country!—There is a moral grandeur of character in nations as well as individuals; there is the greatness of goodness,—a sublime and reverential fear of God, which fears nothing, but what displeases Him. This holy intrepidity is imperiously demanded in our legislators and magistrates. They should act as God’s ministers, faithfully fulfilling his will, from whom they derive their authority, not for the purpose of aggrandizing themselves, but of advancing the welfare of the nation. I am fully sensible, however, that the prevalence of some crimes is owing, not so much to the want of vigilance and exertion in those who are invested with official authority, as to a studied and artful evasion of the laws,—to a serpentine subtlety in wickedness, which sets public justice at defiance. Pp. 347—350.

The last of these notes comments on the proceedings of the Home Missionary Society, and charges them practically with neglecting really destitute places, and intruding into the parishes of exemplary and respectable ministers. A charge which the conductors of that institution will do well gravely to consider.

The second work at the head of this article is the production of the Rev. Mr. Davy, whose Cottage Sermons have already met with an extensive circulation, and is written in the same plain, unassuming, pious manner which distinguishes this gentleman’s former productions.—After a suitable introduction, it points out the meaning of edification—its effects—progress—means—evidences, &c. In the course of the inquiry Mr. D. points out many enormous and dangerous ideas, which are, alas! too common upon this important subject, and which, we fear, seriously affect the com-

fort and endanger the safety of many professing Christians. We hesitate not, therefore, strongly to recommend this work to our readers, and hope it will meet with an extensive circulation. It is especially valuable to put into the hands of young Christians, who are very apt to be drawn aside by the devices of the great enemy of souls.

The following extracts may convey a fair idea of the nature of this production :

If a man lay a good foundation, with the full intention and firm resolution of building upon it, if his heart be in the work, and if he really wishes to complete his design, he daily proceeds with the work, he daily makes progress towards the completion of the building, till the whole edifice be at last finished, and ready for his use and his enjoyment. Thus the soul, that truly and indeed does build on Christ, the true foundation, that loves it, and trusts its all upon it, is made willing and desirous to proceed with the work ; no labour deters the true believer in Jesus from his "work of faith ;" no pains are considered too great for the full accomplishment of his holy purpose ; no sacrifice of worldly comfort or temporal gain is considered as sufficient to alarm or indispose him, for the daily and unwearied prosecution of his design, to build for God and glory. "He first sat down and counted the cost." He "knows whom he hath believed, and is persuaded," that the God whom he loves, and the Saviour whom he trusts and obeys, will also, with the desire to build, give him power to finish, and never leave incomplete the works of his own hands. He daily and progressively, by the helping hand of his God, raises up the true spiritual building. We observe in it daily progress and improvement. We see gradual elevation, strength, and beauty. More and more the blessed work proceeds, as the soul "edifies itself in love." The more the soul is truly edified, the more firmly it is "built up on Christ," and the nearer it reaches heaven. The higher the edifice is raised, the more heavenly-minded and spiritual the soul becomes. It breathes a purer air, and is in its conversation and enjoyments "from heaven heavenly." The higher the elevation of the building, the more regular and uniform it will appear, and its strength and beauty will increase together. The more the soul is truly edified, the more regular and uniform will be its obedience to the precepts of the Gospel of Christ, and the more fruitful will it grow in all those holy duties and "good works, which God hath before

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ordained, that we should walk in them." If any one hear or receive "the truth as it is in Jesus" unto edification, his holy "profiting will appear unto all men." If the root of divine truth be planted in our hearts by the Spirit of Christ, the sacred seed will surely rise towards its native clime, shoot forth towards heaven, and bear fruit to the glory of God. If the true foundation-stone be laid by divine grace in our hearts, clear and visible evidences of the great and gracious work will soon appear. The blessed and divine work of grace within, will soon be manifest by clear and undoubted proofs of genuine edification and holy building without also. If the good work of grace be begun "in the inner man," it will soon be evidenced in the whole conduct of the outer man too. A blessed change in the life will soon declare to all men, who has wrought the change in the heart. If the soul receive "godly edifying," it will be proved by the whole conduct. As well might we attempt or expect to prevent the current from flowing towards the ocean, or to stop the winds in their course, as to prevent the man, who is truly edified, from living a "godly life," and from showing to the whole world the real pleasure and profit which he has received, under the means of grace, by a humble walk before God, and by a holy conversation before men. Pp. 20—22.

The following, on the Means of Edification, is all we can at present insert.

My brethren, if we would build for glory, let us be careful to build by the rules of the word of God. Let us daily examine our work, whether it proceeds according to the will of God. Let us daily compare our hearts and lives with the pure precepts of the Gospel of Christ, that we may not vainly flatter ourselves that we are right and safe, whilst we are totally wrong and in danger. Let us live by the rules of the Bible, walk according to the Scriptures, and work as God has commanded us, that we may not be disappointed at last and for ever. If the Bible be our guide to God, to love and to obey him in Christ Jesus, the God of the Bible will be, by his Spirit, our guide unto glory. But,—

The soul of a believer in the Son of God, not only needs rules by which he may build safely on the true foundation, but also stands in daily need of help from the Holy Spirit of God, to work with success and safety. This help is obtained by the soul from God by humble and believing prayer. The Christian that sincerely desires to receive Edification, is a man of "all prayer." He only lives with comfort in the spirit of prayer, in the practice of the duty of prayer, and in the enjoyment

of the high privilege of prayer. He knows the value and the blessing of "the throne of grace," by his daily experience of the consolation and the benefit of prayer. It is his delight to draw near unto God in secret, and to hold communion with his God in humble prayer. He knows all the gracious promises made to believing prayer; and he goes "in the Spirit" of prayer, in faith and lively gratitude to his God and Saviour, for the fulfilment of the promised blessing. "He that prays well will also work well, and do every duty in a right spirit and in a right manner." By prayer the believer receives power to love and to serve God, to conquer sin, to resist all temptation, to withstand all the allurements of a deceitful world, and to gain the victory over all the enemies of his salvation. By prayer he receives grace to edify and to adorn the Gospel, to glorify his Redeemer, and to "make his calling and election sure." By the grace of prayer he obtains from God power to rest all his hopes of glory on the true foundation, and to build upon it the house of sincere obedience and holiness in heart and life. The truly edified soul is ever exercised in all the holy acts of devotion and worship, and finds its sweetest pleasures in holding converse with God in humble prayer. By this powerful and mighty engine the believer in Christ raises the building towards heaven, and makes daily progress in the work of God. "Our sufficiency to build is wholly of God;" the want of acting constantly on the knowledge of this great truth, is the true cause of many failures. We must "set God always before us," as alone able and willing to help us, if we would truly edify and build for the glory of that God, who can only be pleased with the work of his own hands, or with what is done by his people at his command, by his rules, and by his own most gracious help. Pp. 102—104.

The third publication at the head of this article has lain much longer unnoticed upon our table than either we intended or its intrinsic merits deserved. The evil which it combats is one which is so deeply implanted in our fallen hearts, that the faithful minister and the true believer will often feel it necessary to be again and again reminded both of its existence and of its remedy; and we have seldom, if ever, seen the subject at once more concisely and ably handled than in the anonymous and unassuming pamphlet before us.

There have been some who have

weakly denied the existence of Antinomianism; and others who have ventured to pronounce St. Paul an Antinomian, and glory in being in this respect his followers; and melancholy is it to state, that such consummate ignorance and folly have been found amongst the ministers of religion; nay, among some who, if they had understood what they were talking about, would have been the first and most zealous in condemning the evil. So dangerous is it for men to make use of terms which they do not clearly comprehend, or to suppose that the ability of pouring forth a popular harangue is all that is necessary to constitute the able minister of Jesus Christ.

Should these pages fall into the hands of any who have heard or entertained such ideas, and should they be disposed to pay any regard to our recommendation—a point which we by no means expect, for persons of this description are usually too wise to learn—we would earnestly entreat them to lay out eighteen-pence in the purchase of this pamphlet, and carefully to peruse the whole from the beginning to the end. It is, every part of it, deserving of serious attention, by all who desire to know the nature—the marks—the effects and consequences, of this pernicious system; by all who are themselves desirous of preaching Christ Jesus, and him crucified, or of edifying under that Gospel which is preached to them.

Amidst so much that is excellent, we are at a loss what extracts to select for our readers, especially as our limits compel us to draw this article to a close.

One source of humility in true believers, is to be found in those exercises of self-examination, in which they are often engaged, not merely to satisfy themselves that they are in a state of grace, and there let the matter rest; but rather to ascertain how far their habitual temper and conduct correspond with the characters they sustain, as "the light of the world," and "the salt of the earth;" for such they are designated by our Lord. See

Matt. 13—16. "In what respect (the real Christian will often inquire) do I answer to these characters? and wherein have I contributed to extend the knowledge of Divine truth; and to diffuse the savour of vital godliness?" Thus, comparing what he is with what he ought to be, and what he has done with what he ought to have done, the diligence employed with the advantages possessed, the progress made with the opportunities afforded, the fruit produced with the culture bestowed, he finds abundant cause for deep humiliation before God.

The Antinomian, on the contrary, is a total stranger to such exercises as these. His system, indeed, will not admit of them. He is already quite as good as he ought to be, and has done all that he was under any obligation to do: nay more, for he will not admit the idea of obligation at all. His services are perfectly gratuitous, which he may render or not, as he pleases. No such word as *duty* is to be found in his vocabulary. Both the name and the thing are consigned by him to "the children of the bond-woman," as he is pleased to call them. He is resolved, for his part, to stand fast in the liberty wherewith his notions have made him free—a freedom, not from the yoke of sin, but from the yoke of obedience. Now to what gospel, we would ask, do these notions belong? Certainly not to the gospel of our Lord Jesus Christ: for he hath said, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our *duty* to do." Luke xvii. 10. —Pp. 25, 26.

Antinomians are perpetually declaiming against pharisaic pride. Now, we have no hesitation in affirming, that there is no description of persons, under a profession of religion, that exhibit more of the temper and spirit of the Pharisee than themselves. The difference, if any, lies not in the spirit which they manifest, for this is the same in both, but in the ground on which they rest their respective pretensions. The one values himself on his superior goodness, the other on his superior wisdom. The Pharisee says, "Stand by thyself, come not near to me, for I am holier than thou." The Antinomian says, "Stand by thyself, come not near to me, for I am wiser than thou." But there is, in reality, no better ground for the one of these pretensions than for the other: for there is no more of superior wisdom in the Antinomian, than there is of superior goodness in the Pharisee. Both are founded in self-conceit. Both are equally offensive to God. "For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. x. 18. To be wise in our own conceit is no proof of sound wisdom, but the contrary:

for "the way of a fool is right in his own eyes." Prov. xii. 15. And the Antinomian is so much in the habit of taking it for granted that he must be right, that he is not only surprised but grievously offended, if any one should dare to controvert an opinion, which he has thought proper to maintain: as if his judgment ought to be invariably regarded as the standard of truth, and his lips as the oracles of wisdom; or, in other words, as if every one should think as highly of him as he thinks of himself. But let such know, that these who trust in their own wisdom, and despise others, are as far from the kingdom of God, as those who trust in their own righteousness, and despise others. The principle is the same in both, and the issue will correspond with the principle. "For if a man think himself to be something when he is nothing, he deceiveth himself." Gal. vi. 3. "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." 1 Cor. viii. 2. Both originate from pride of heart, and "every one that is proud in heart is an abomination to the Lord." Prov. xvi. 5.—Pp. 28, 29.

The following test of sound doctrine was given at an ordination, some years ago, by the minister who delivered the charge. It was to this effect: "Never think you are quite sound in the faith, unless your principles allow and naturally lead you to make use of every part of the word of God, whether it relate to privilege or duty. If the natural tendency of your system be, to make you shy either of scripture doctrines or of scripture exhortations, you may be sure that either your creed is erroneous or you do not thoroughly understand it. If you had got the right clue, you would find every part of divine revelation suited to answer a valuable end: but if there are some texts which you never willingly mention, except to explain away their obvious meaning, there must be something wrong in your own sentiments."

This criterion is rational and just. Let us apply it to antinomian tenets, and, like Satan at the touch of Ithuriel's spear, in Milton's *Paradise Lost*, they will quickly assume their true character, and appear to be what they are—anti-scriptural. O how many passages of Scripture, especially such as relate more immediately to practical religion, must be either wholly omitted, or materially altered, before the Bible can be made to speak the language of Antinomians! The very phraseology is repugnant to their views and feelings. It is such as they never employ themselves, and never countenance in others. To mention only a few instances of this sort out of the many that might be produced. Matt. vi. 19—21; Luke xiii. 24; John vi. 27; 1 Tim. vi. 17—19; Phil. ii.

12, 13. Such language as this, though proscribed by Antinomians, was familiar to the Apostles. Accordingly we find it employed by them on all suitable occasions without scruple. In the account given us, in the Acts of the Apostles, of the transactions of the day of Pentecost, when three thousand souls were converted to God, it is said, at the close of the discourse delivered by Peter on that memorable occasion, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts ii. 40.—Pp. 40—42.

Antinomians profess to be strenuous advocates for the sovereignty of God: but where is the sovereign, who would number among his faithful subjects, those who, while they pretended to maintain his sovereignty, denied his authority, and would not admit that they were bound to obey his laws? But perhaps they will tell us, that we do not understand them; that it is merely the sovereignty of God in election for which they contend. Their ideas of Divine sovereignty then, it seems, are extremely limited. They believe that God has a right to save whom he will, but that he has no right to govern those whom he will save; although, in his love and in his pity he redeemed them; not with corruptible things, as silver and gold, but with the precious blood of his only begotten and well-beloved Son. Surely, their views and feelings, on this subject, are very different from those of the ancient church and people of God; when, in the language of the Evangelical Prophet, they exclaimed, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."—Isai. xxxiii. 22. They had no idea of separating saving power from sovereign authority, but cheerfully submitted to him as their King, whom they rejoiced in as their Saviour. These characters are inseparably united in the person of our Divine Redeemer. "Him hath God exalted with his right hand to be a Prince and a Saviour." Acts v. 31. "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a Priest upon his throne." Zech. vi. 13. "And being made perfect, he became the Author of eternal salvation to all them that obey him." Heb. v. 9. As for those that will not obey him, they will be accounted his enemies, and treated as such, in that day "when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. i. 7, 8. Then will he say, "But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me." Luke xix. 27.

The doctrines that we so strongly condemn, are generally termed Antinomian: but they might, with equal propriety, be denominated anti-evangelical; for they are as opposite to the spirit of the Gospel as they are to the letter of the Law. They are, indeed, anti-christian; for no heresy, ancient or modern, can possibly be more subversive of the end and design of Christianity, and, indeed, of every revelation which God has made of himself to man. Antinomian sentiments, pursued to their ultimate consequences, would destroy the moral government of God, and wrest the sceptre from his hands; leaving him no power to enforce obedience to his laws, on any of his revolted subjects.—P. 46.

Some expressions in these extracts point out the author as belonging to our Dissenting brethren; but the work before us clearly shews that he need not shrink from avowing either his name or denomination.

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The Warning suggested by awful Providences considered: A Sermon on Occasion of the Sinking of the Comet Steam-Boat. By J. Fawcett, A.M. Rector of Scaleby. Seeley. Pp. 24.

This Sermon is deserving of especial notice at the present moment, as the attempt of a pious and excellent Minister to improve a most sudden and awful dispensation. The Comet steam-boat, proceeding from Inverness and Fort William, in rounding a point near Greenock, in the river Clyde, was met by the Ayr steam-boat, and struck with such violence as to sink almost instantaneously, with more than seventy passengers on board, of whom fifty at least sank to rise no more! So sudden a transition from the full vigour of health to the arms of death has seldom been experienced, and has consequently excited the strongest feelings of sympathy for the unfortunate sufferers. May it be sanctified for the benefit of survivors!

We regret that our limits compel us to omit the interesting extracts we had marked for insertion, but trust that many of our readers will procure the sermon for themselves.

THE PROTESTANT.—No. XI.

It was our intention to have offered our readers, at the close of this year, a retrospect of the events with which it has abounded, affecting, more or less, the cause of Protestantism in this country; and a few words of congratulation on the decided loss of ground which its assailants have experienced. One circumstance has altered this intention: we have just received, but at too advanced a period of the month to find a place in our "Review," a Sermon which has lately been published by "Peter Augustine Baines, D. D. Bishop of *Siga*, &c." and which is stated to have been "preached at the Dedication of the Catholic Chapel at Bradford, in the County of York."

Dr. Baines, if we are not mistaken, resides near Bath. He did not journey into Yorkshire, we may suppose, to deliver an every-day discourse: nor would the booksellers of *London*, *Liverpool*, *York*, and *Bath*, have been ranged on the title-page of an ordinary 'dedication sermon.' This production has been one of labour: it is condensed, pointed, and polished, with an evident design to obtain a more than common result. We recollect very few tracts of forty-five pages comprehending so much matter, concocted with so much care, or couched in terms so studiously insidious. We expect that much will be made of this sermon; and, to give the author his due, it is not often that the Roman Catholics can produce so able an advocate. For which reason, among others, we have determined upon embracing the very earliest opportunity of shewing, by this example, how little *any* advocate, however able, can effect towards hiding the palpable defects of the Church of Rome, or justifying her unscriptural pretensions.

Dr. Baines divides his discourse into two parts: in the first he attempts the defence of Roman Catholicism against the objections of Protestants; in the second he advances and asserts its claim to be considered the true, and the *only* true, church. Upon the first of these heads we shall be very brief; our object on the present occasion being, not so much the exposure of the *corruptions* of the Church of Rome, as the refutation of her claims to be the "one sheepfold appointed by the one Shepherd," out of which there is no salvation.

Briefly, however, we will first advert to the accusations against the Catholics, which he attempts to refute.

"You have been told," he says, "that '*Catholics worship images, as did the pagans of old; and that, like them, they give the glory of the Eternal God to the works of men's hands.*'.....Is it possible, that, in an age and country which claims to be so learned and so enlightened, men should be found capable of believing that the majority of the Christian world—the great, the good, the learned, of almost every civilized nation under heaven—are so ignorant, so debased, so stupid, so wicked, as to give Divine honours to a lifeless and senseless image?" P. 10.

Now this is just the answer, let it be observed, which a sensible and acute Greek or Roman would have been likely to make, to any one who reproached him with worshipping stocks and stones. 'We worship Jupiter,' he would have replied, 'but we do not believe that *this image is Jupiter*. We kneel before it as a mode of expressing our adoration of the God whom it represents. Our thoughts and our prayers ascend to heaven, his dwelling.' Doubtless this was the case with many of the heathen: but it is equally certain that the minds of the great mass of their people were not capable of this abstraction: they worshipped the image which they *saw*, while more elevated minds ascended to the God in whom they *believed*. And so it is with Roman Catholics of every age. In

England, in the full light of scriptural knowledge, the Catholics affect to wonder that any person can possibly believe them to be "so stupid, so wicked," as to give divine honours to a lifeless and senseless image; but at Naples they bring out the image of St. Januarius, and place it in the way of the stream of burning lava which issues from Vesuvius, expecting the destructive torrent to stand arrested by the "lifeless, senseless image." It was from a perfect knowledge of this propensity in man that the command was given, "Thou shalt not *make* unto thyself *any* graven image;"—a command which is too plain and full to admit of any evasion; and which, as Catholics will not obey, so they endeavour to keep it out of sight, exhibiting in their churches and their books a garbled and mutilated copy of the holy law of God.

The next objection to which Dr. B. adverts is given as follows:

"But '*do we not worship and pray to the Saints?*' We worship *no creature whatever*; and therefore not the Saints.—'*But at least we pray to them.*' Yes, my Christian brethren, just as St. Paul prayed to his own converts, or I pray to you "..... May I not reasonably hope that *their* prayers will be more efficacious than my "own, or those of my friends?"—Pp. 11, 12.

The latter of these two sentences is a sufficient reply to the former. St. Paul, when he said to the Thessalonians, "Brethren, pray for us," was in no danger of elevating his own converts into mediators or saviours; but the practice of the Romish Church leads its followers directly into this danger. Disregarding the Apostle's assurance, that "there is (*but*) *one* Mediator between God and man, the man Christ Jesus," she teaches that there may be *many*. She encourages her disciples to pray to them; to rely on their intercession; to expect blessings at their hands. Christ, therefore, becomes no longer the sole object of their love and worship: he must share henceforth in the orisons offered up to the thousand saints of the Church of Rome, *St. Pantaleon*, *St. Pambo*, or the mad *St. Simeon Stylites*. And He is not only reduced to a level with these apostles of Satan, but is also commonly insulted by a distinct preference given to some favourite of the Romish Church. The altar of a turbulent priest was loaded with offerings, and the steps leading to it worn away by the feet of countless thousands, praying for salvation "through the blood and merits of St. Thomas à Becket:" the altar of Christ remained unnoticed, without an offering, without a worshipper!

The *third* point noticed by the preacher is thus stated:

"You have heard 'that the Catholic priesthood *usurps the Divine power of forgiving sins*; that for a sum of money any offender may obtain from the priest "pardon for the past, and permission for future crimes; that by this doctrine morality "is relaxed, and the commission of every enormity encouraged.'"—P. 13.

Upon this head Dr. B. enlarges for nearly four pages. We cannot follow him through this long argument, but must content ourselves with setting the accusation in a more correct point of view.

It is matter of history, that, in earlier times, every sin had its price, and that pardons were sold for money. But no one supposes that such a practice would be ventured upon in the nineteenth century, or in the heart of a Protestant country. The charge we make against modern Popery is this, that as she draws her followers away from prayer to Christ, and teaches them to pray to the "Saints;" so she also discourages them from confessing their sins to Christ, and seeking pardon at his hands, and tells them to come to the priest for both. Real contrition for sin and supplication for pardon is a deeply spiritual exercise: the Romish Church makes it a formal service. A well-grounded sense of forgiveness is the work of the Spirit alone: the Romish Church makes it the work of

the priest. In this, as in all other respects, opening a broad and easy way to heaven, drawing off those who are seeking the strait gate and narrow way; and proving herself to be, most truly, *Antichrist*.

We proceed to the *fourth* objection noticed:—

"But 'do not Catholics believe that there is a *place called Purgatory*, and that the priest can liberate souls from it, upon payment of a sum of money?'"—P. 17.

Under this head we have a long statement and defence of the doctrine of Purgatory. We cannot enter upon a subject of this kind, but shall leave it with one remark. If the sin of any one man can be expiated, and his soul purified, by a certain degree of suffering in Purgatory, it follows that the sin of any other may be got rid of in a similar way: nothing more is necessary than to proportion the suffering to the crime: and then, upon this plan, we need no Mediator, no Redeemer. The same spirit is discernible here which was apparent in the former instances—namely, a stripping the Saviour of all his offices and glory, and a putting them upon the priest: for it is peculiarly the function of the Romish priesthood to offer those prayers which are to be instrumental in getting souls out of Purgatory. It is also their function to receive money for this especial purpose. But upon this point Dr. B. says,

"With respect to the assertion, so often made by the enemies of the Catholic religion, that '*for a sum of money its ministers claim the power of releasing souls from Purgatory*,' I need not, I am sure, add, that it is another of those strange misrepresentations, which, though a thousand times proved to be groundless, is as often repeated."—Pp. 20, 21.

We are to forget, then, the whole history of Tetzels, and his declaration, "The moment the money tinkles in the chest, your father's soul mounts up out of Purgatory." We are also to forget Mr. Gavin's statement, who himself had been a Romish priest, "I knew a shoemaker's wife, very ignorant, proud, and full of punctilios of honour, who went to a Franciscan friar, and told him, that she desired to know whether her father's soul was in Purgatory or not, and in what apartment? The friar asked her how many masses she could spare for it; she said, two; and the friar answered, Your father's soul is among the beggars. Upon hearing this, the poor woman began to cry, and desired the friar to put him, if possible, in the fourth apartment, and she would pay him for it; and the quantum being settled, the friar did promise to place him there the next day."

We know, indeed, that nothing of this gross and revolting description is suffered to transpire in this country. But, though softened and moderated, the doctrine is still the same: all Catholics are taught to believe that there is a place of punishment into which the souls of their departed friends enter at their death—that from this place of punishment the prayers offered up by the priest are efficacious to deliver them,—and that these prayers may at any time be had for payment. How can any child, then, rest satisfied, in the midst of affluence, or even comfort, while his parent is suffering in flames, from which a sum of money will deliver him?

But we pass on to the *sixth* objection to which Dr. B. replies. It relates to the Mass:

"In it," says Dr. B. "the bread and wine are solemnly consecrated, and, when so consecrated, solemnly offered to God, in the way of oblation or sacrifice, and for the various ends for which, from the beginning of the world, sacrifice has been offered."—P. 22.

Now St. Paul tells us, on the contrary, that "we are sanctified through the offering of the body of Jesus Christ *once* for all;" and that Christ, "after he had offered *one* sacrifice for sins, for ever sat down on the right hand of God; from thenceforth expecting till his enemies be made his

footstool. For by *one* offering he hath *perfected* for ever them that are sanctified." (Heb. x. 10—14.) But let us hear the Doctor on Transubstantiation.

"What, then, is the real doctrine of the Catholic Church? She teaches, that by the words of consecration a real change is wrought in the bread and wine; not, indeed, in external properties, but in internal substance: that now the body and blood of Christ are, *in substance, truly and really present*, though not perceptible to our senses. This is her doctrine."—P. 22.

Let our readers observe these expressions: "*By the words of consecration* a real change is wrought in the bread and wine;" so "that the body and blood of Christ are in substance truly and really present:" and this, although the priest be an infidel, and all the communicants unconverted persons. *By the words of consecration*, the bread and wine are changed at once into the real and substantial body and blood of Christ.

The Doctor builds this belief upon the words of Christ, "*This is my body,*" &c. Upon which we must remark:

1. That if these words mean that a real change takes place in the substance of the bread, they must have meant so at the moment when our Saviour used them.

2. But if this real change in the substance of the bread took place when the Saviour blessed it, then the disciples must have eaten of his body, his material flesh and blood, while he was sitting at the table with them.

But the fact is, that this doctrine, like all the other peculiarities of the Romish faith, has an obvious tendency and intention to put the priest in the place of Christ, and to direct the mind of the worshipper to him rather than to the Saviour. As the Lord's Supper is used by Protestants, it is a direct communion with their Lord; the ministering priest being only an assistant, or leader, in the act of devotion. In the Romish Church, the priest is the great agent in the whole transaction. By the mere use of four Latin words, he works a daily miracle, and changes a piece of bread into the body of the Son of God. He then receives the elements himself; but does not, except about once a year, impart them to the surrounding worshippers. Their duty is merely that of spectators. Their minds are fixed upon the wonder which is being wrought, and their faith consists in the credulity with which they believe in the transmutation.

But we must hasten on to the seventh point discussed:

"*But why is it performed in an unknown tongue, and why all this parade of richly attired priests and attendants at the altar?*"... The Latin and Greek were "the languages most generally used, and almost the only written languages in the principal countries where the Christian religion was first promulgated. In these languages, *therefore*, the liturgy of the church was originally composed, nearly in its present form."—P. 25.

Our readers will not fail to observe this little word "*therefore*" in the above paragraph; and they will naturally ask, If the Romish liturgy was written in Latin, *because* that language was "generally used," surely it ought now to be translated out of that language, because it is *not* "generally used?" It was originally composed *for* the people, and in a language which they understood. If the Church of Rome were, as she asserts herself to be, the same now as in the early ages, she would still provide a liturgy *for* the people, in a language which they could understand. But, in conformity with her leading principle of making the priest every thing in religion, she now makes him the sole *intelligent* worshipper; while the people kneel and listen to his whispered Latin prayers, with the same kind of devotion, though not equally well directed, as that which pervades a Quaker's silent meeting.

Of the various and fantastic robings of the Romish priesthood; of their masses in white, in green, and in violet; Dr. B. says,

"They give a peculiar dignity to the sacred mysteries of religion; they raise the mind of the beholder to heavenly things, by their various and appropriate import."—P. 27.

But he does not explain to us *how* the sight of a person decked out in an endless variety of colours, operates to "raise the mind to heavenly things;" and such a tendency is by no means apparent.

We are now to consider the second part of Dr. Baines's discourse. Having gone over the principal objections urged by Protestants against his Church, and answered them, he perhaps thinks satisfactorily,—he now advances a step farther, and proceeds to shew that it is "the Church of Christ," "the one sheepfold appointed by the one Shepherd," "the religion established by the Saviour."

And the first claim set up by him, on the part of the Romish Church, is that of "*Apostolic descent*." Under this head, he advances two propositions: the first, *that obedience is due to the successors of the Apostles*; the second, *that the clergy of the Romish Church are the successors of the Apostles*.

In support of the first proposition, he constructs the following argument:

"Christ commissioned his Apostles to teach *all the doctrines of his religion* to mankind;" and "he required mankind to receive these doctrines, and this under the severest penalty.... *He that believeth not shall be condemned*. Therefore we are not at liberty to believe what we please, but our salvation is attached to the belief of the *very doctrines taught by the Apostles*.... With respect to the Apostles themselves, you will readily admit that there was an obligation of believing their doctrines.... But why, let me ask, should the Apostles be entitled to an obedience which is refused to their successors? The Apostles had no power but such as they received from Christ; no security from error, but such as they derived from his guidance and protection. Now the same powers, the same guidance and protection, were promised to the successors of the Apostles, as were promised to the Apostles themselves.... The Catholic Church, therefore, believes that the same submission is due to the lawful successors of the Apostles in the first, the second, and the nineteenth century of Christianity, as was due to the Apostles themselves."—Pp. 30, 31.

If one leap at a conclusion is held to invalidate an argument, what are we to say to a logician who treats us with two such bounds in one short argument? To get, by a single jump, from the Divine mission of the Apostles, to their plenary infallibility, would make a plain man stare; but the second leap, from the infallibility of the Apostles to that of all their successors, is perfectly astounding. However, let us seriously examine this remarkable specimen of Roman Catholic argumentation.

The author starts from a point upon which all are agreed,—the Divine mission of the Apostles. He says truly, 'we are not at liberty to believe what we please, but our salvation is attached to the belief of the *very doctrines taught by the Apostles*.' So say all Protestants; and it is upon this very ground that we contend for the general circulation of the *writings of the Apostles*. Our salvation depends upon *believing* what they taught: let us, therefore, *know* what they taught; and know it in the most direct and unquestionable manner, by reading for ourselves the books which they have left us.

Dr. Baines, however, deduces a very different conclusion from the fact of the apostolic mission. "You will readily admit," he says, "that there was an obligation of believing *their doctrine*." This we have already allowed to be true, *in one sense*; but as the Doctor immediately after begins to talk of the "*obedience and submission*" due to the Apostles, it is necessary to state in what *sense* it is *not* true. It is *not* true that the Apostles were

rendered infallible, or that every thing they wrote or said was dictated by the Spirit of God. St. Paul testifies that St. Peter himself, in one instance, acted in a *blameable* manner, with "*dissimulation*;" and that St. Barnabas was also drawn into the same error. (Galat. ii. 11—13.) The Epistles which have been transmitted down to us for the benefit of the church in all ages, were unquestionably dictated by the Holy Spirit, and were written by the Apostles to their converts *in that character*. But the above instance proves that these Apostles did not at all times act under the guidance of inspiration; that they were fallible men, and liable to error.

It is *not* true that the Apostles ever claimed, even when writing or preaching under the influence of inspiration, any thing like a blind "*submission*," or an unreasoning "*obedience*." They did not look for it; they did not ask for it: they inculcated an examining, inquiring tone of mind. "*Beloved*," writes St. John, "*believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.*" How should they "*try the spirits*," but by the only unerring test, the word of God? Even our Saviour himself required not an ignorant faith: "*Search the Scriptures*," said he, "*for they are they which testify of me.*" And the Apostles record their high approbation of the Bereans, not for giving instant credence to all that was said to them, but because they "*searched the Scriptures daily, whether these things were so.*" Neither our Lord nor St. Paul seem to have been of the opinion held by the Romish Church,—that it was quite useless for these poor Jews and Bereans to bewilder themselves in searching the Scriptures, since they could never hope to understand them.

But, now we come to that notable point in the Doctor's argument, in which he gets, no one can tell how, at the infallibility of the successors of the Apostles—that is, according to him, of the Romish priesthood.

"Why," he asks, "should the Apostles be entitled to an obedience which is refused to their successors?" . . . "the same powers, the same guidance and protection, were promised to the successors of the Apostles, as were promised to the Apostles themselves." . . . "The Catholic Church, therefore, believes that the same submission is due to the lawful successors of the Apostles, as was due to the Apostles themselves."—P. 31.

Dr. Baines says, that "the same *powers* were promised to the successors of the Apostles as were promised to the Apostles themselves." This is obviously untrue. To say nothing of the power of working miracles, why does he forget *inspiration*? What was it that rendered it incumbent upon Christians to believe the doctrines declared by the Apostles?—this, and *only this*, that they spake and wrote as they were moved by the Spirit of God. Are the Romish clergy inspired? If not, they want that one qualification which alone entitled the Apostles to direct our belief.

The Romish clergy, however, while they have no pretension to the gift which alone rendered the Apostles (and that only while in the exercise of it) *infallible*, do constantly claim a higher degree of obedience than any Apostle ever exacted. Those on whom the Spirit of God evidently rested, testifying his presence by signs and wonders, never asked the credence of their hearers to any doctrine which they did not find confirmed by the written word. We have already shewn that they encouraged the people to whom they preached in "*searching the Scriptures, whether these things were so.*" But the Church of Rome demands another, and a very different, kind of obedience. She does not say, "*Believe the doctrines I preach, as far as they are agreeable to the word of God;*" but she shuts the Bible to the people; declares that it is dan-

gerous to allow them to read it; and then demands their implicit faith to every dogma she may put forth. "*Whoever,*" says the decree of the Council of Trent, "*without a licence from a Bishop or Inquisitor, shall DARE to READ or to HAVE the Scriptures, cannot obtain forgiveness of sins, except the book is first given up to the ordinary.*" And yet, while she thus denounces all who shall *dare* even to have the Scriptures in their possession without special permission, she demands, in Dr. Baines's words, "the same submission as was due to the Apostles themselves." He ought to have said, a *much greater* submission than any Apostle ever claimed;—a submission, not to the doctrines she may preach as far as they are accordant with the word of God, but to the doctrines which she preaches, to the exclusion of the word of God.

"Where does Scripture teach that the doctrines of the Apostles should be received, and those of their successors rejected? Where does it teach that, after the death of the Apostles, the commission to teach mankind should be transferred from the living pastors of the Church to the dead letter of the Bible?" P. 31.

Common sense teaches every man, that, in a matter of such awful moment as the eternal welfare of his soul, he needs an unerring guide. An infallible teacher is the only security he can have against the greatest of evils. This unerring guide, this infallible teacher, he finds in the inspired word of God, and he can find it *no where else*. Dr. B. would tell him to prefer the Romish priesthood, to what he calls "*the dead letter.*" Let us inquire how he can justify this preference.

Every man's salvation is an *individual concern*. No man will be saved because he belonged externally to the Romish Church, any more than he will because he dissented from it. Men are not converted or regenerated in bodies, or societies, but each by himself. Now take a single Roman Catholic—a member, let us suppose, of the congregation at Bradford—and ask him what assurance he has that he is in the right path; that he is not misled in the matters that concern eternity. He cannot answer you upon scriptural grounds, for he must not "*dare to have*" a Bible in his possession: he tells you, therefore, that he has heard that Jesus Christ promised to be with his church, "all days, to the consummation of the world." Now, suppose you concede to him the application of this promise to the Church of Rome, and that the Saviour is now present in that Church, and directs and influences its proceedings and decisions, still this does not prove *his* safety. His belief, in the absence of the Scriptures, is not formed upon the general acts of the Church: he has not studied the decretals of the Popes, or the acts of the Councils: the Church, as a body, may be immaculate, and infallible; but he does not take his religion from the Church generally, but from one single member, one individual priest, in it. Now, if every individual priest of the Romish Church is indeed infallible, and if every sermon preached by every priest is indeed preached under the influence and guidance of the Holy Spirit, then indeed is the Catholic in a safe and happy condition; but to believe this he must, one would think, hesitate, when he remembers some of the doctrines promulgated by the Romish priests, and even dignitaries. Pope Urban II. declared, "that they are not guilty of murder who kill any that are excommunicate"—which includes all Protestants. Another Urban, by a bull dated May 25, 1643, granted "an absolute remission of all their sins" to such Irish Catholics as should rebel against their sovereign. Pius the Vth, issued, in 1570, a bull entitled, "The Damnation and Excommunication of Elizabeth, Queen of England," &c. &c. Cardinal Bellarmine teaches that, "heretics are to be destroyed, *root and branch*, if that can possibly be done," &c. And so we might continue through

a volume. Now these were not simply Priests, they were Popes and Cardinals. Christ promised to be present with his Church to the end of time: was He present with those Popes, &c. when they penned these detestable decrees? Nay, to come down to the present day: was He present with Father Carroll, when he murdered the child at Limerick a few months since? If not, then we have lost our infallible guide. If bishops and cardinals may err, if priests may commit crime, then to what are the Catholics trusting? It is idle for them to rely upon the promise of Christ's presence and guidance, except he is present in every instance. If some priests of your Church are not favoured with his influence and direction, then yours may be one of those exceptions; and it is for this uncertainty that you have consented to give up the Scriptures of truth, which, St. Paul declares, "are able to make you wise unto salvation, through faith, which is in Christ Jesus."

But we have been discussing the kind of obedience due to the successors of the Apostles; admitting for the moment, for the argument's sake, that the Romish priesthood have a right to assume that character as exclusively belonging to them. But this they can never prove. Episcopal ordination, derived in a direct line from the Apostles, they certainly possess; but so does the Greek Church, and so does the Church of England. In this respect the clergy of Rome have no superiority. If they call the Church of England a schism, a body of men who have left their parent religion, they can say nothing of that kind to the Greek clergy. The Eastern churches are as ancient as the Western; and they stand, in every respect, upon equal ground.

The only pretence of superiority which a Romish priest can offer, on behalf of his Church, is deduced from the authority which she claims for St. Peter. If the right of this Apostle to a supremacy over all other sees, cannot be established; and if the Greek Church cannot thus be proved to have rebelled against her lawful superior; there is nothing whatever to support the Roman Catholics in refusing to allow the Greek clergy to be "the successors of the Apostles," in the same sense, and as fully, as themselves. But the question of St. Peter's supremacy will meet us in a future part of this discussion. Meanwhile we proceed to consider Dr. Baines's second reason for considering the Church of Rome to be the only true Church of Christ.

"I infer, in the second place, from the commission of Christ, '*go teach ALL NATIONS*'—'*go PREACH the Gospel TO EVERY CREATURE*'—that the religion of Christ must be a *universal*, not a *national* or *merely local* religion. Now the Catholic is the only universal religion." P. 35.

This argument will not bear the least examination. In what sense is the Romish religion *universal*? Does it embrace the whole, or the greater part, of the population of the globe? It does not claim even one sixth. But does it at least reckon within its pale the far greater part of the Christian world? So far from it, that there will be found a larger number *without* its communion than within it. So much for "*the only universal religion*." But Dr. B. says, that "*in every country, where Christianity exists in any form, there the Catholic religion is found:*" in other words, there some Catholics are found. He might as rationally prove the universal dominion of England, by the fact that there is no civilized land where Englishmen are not found!

The third point advanced by Dr. Baines is that of *unity of doctrine*.

"The doctrines of the true and universal church of Christ must be in all places the same; for where there is difference of doctrine, there must necessarily be deviation from the doctrines of Christ." Now this unity of doctrine exists in the great Catholic Church, and in it alone.....Consult the first English bishop or priest you meet; ask

"the respectable pastor of this congregation, what is the doctrine of the Catholic Church on any given article of faith, and carefully note his reply. Put the same question to the bishop or priest of France, of Italy, of Germany, of Spain, of America, of Hindostan, of China, and I am sure you will receive from all and every one the same answer....This you will acknowledge, my brethren, is as it ought to be." Pp. 36, 37.

This, we beg to add, by the way, is a mere fiction. No such unity ever did exist, or ever will exist, in the Romish Church. Not to dwell on the furious dissensions between the Jesuits and Jansenists, the history of the Church of Rome is the history of its differences and divisions. Popes have anathematised the principles of their predecessors; general councils have enacted and decreed, in direct opposition to the enactments and decrees of prior general councils; and saints and doctors, without number, have been as fierce and furious in their contentions, as the most free-thinking heretics in the world.

But we have evidence enough of a contrariety of opinion in Dr. B.'s own discourse. *He* pronounces "*anathema* to the man who worships an image, or believes it to possess any portion of Divine power or virtue." Other Romish priests, as we before said, expect their images of St. Januarius to have the power to stay the course of a torrent of burning lava.—*He* says, that, "as to the charge of forgiving sins for money, it is a simple calumny:" and yet, in a Spanish ship, captured, in the year 1800, by Admiral Harvey, there were found several bales of stamped pardons for sins, sealed by the Papal authorities, and with the price on each, varying according to the crime. These were carrying out for sale in South America.—*He* says, that the priest who prays for the dead remains "uncertain respecting the efficacy of his prayers." The London Purgatorial Society, however, state their charitable views to have reference, "first, To the soul most in need;" by which a knowledge of the state of souls in purgatory is implied, and also a knowledge of the efficacy of prayers offered.—But we need not pursue this topic. No one can give the least credit to Dr. Baines's assertion of the unity of the Romish Church in matters of doctrine, who has the least acquaintance with its history.

The *fourth* point to which Dr. Baines directs our attention, is that of "the exclusive privilege of converting nations," which he asserts to be possessed by the Romish Church.

"Catholics," he says, "conclude that the church which has converted '*all the nations*' that have been converted, and which still enjoys the exclusive privilege of converting nations, must be the Church of Christ. Now it is a certain fact, that every nation which has at any time become Christian, was originally converted by the Catholic Church." "But does the Catholic Church *still* possess the power of converting nations? Take a map of the globe, and see what she has done since the Reformation. Before that period, the Church of Christ comprised but three quarters of the globe; since that time, a fourth has been added to it."—P. 39.

The Doctor here mis-states facts, both as to what the Church of Rome has done, and as to what she is doing.

1. As to what she has done.—His assertion is, that every nation which has at any time become Christian, was originally converted by the Catholic Church. Is this a wilful mis-statement, or is he really so ignorant of the history of the world, as not to know that Russia, with its thirty millions of inhabitants, received Christianity, not from the Romish, but from the Greek Church?

2. As to what she is now doing? The plain truth is, that the Church of Rome has, for a very long period, done nothing whatever in the Missionary field. How does Dr. Baines conceal this. By very adroitly taking in three centuries at once, and thus covering up the deficiencies

of the seventeenth and eighteenth centuries by the achievements of the sixteenth. And what were those achievements? Simply the conquest, not the conversion, of South America. Bands of soldiers took possession of Peru and Chili, enslaved the inhabitants, and then baptized them; and this is what the Romish Church calls "converting nations!" Dr. B. asks:

"Is it then possible that Christ can have forsaken his Catholic Church? or can he trust with his richest graces, and employ in his greatest works, a church which has forsaken him?"—P. 39.

Admirable logic! by which the presence of Christ in the Romish Church in the year 1825, is proved by the fact of the conquest of Mexico and Peru in 1520. But let us return to common sense, and ask, Where are these "greatest works" in which the Catholic Church is now "employed?" What exhibition has been made of these "richest graces" with which she is entrusted? The point upon which Dr. B. is insisting, is that of her success in converting nations; and the only fact illustrative of this, which has lately come before the public, is that of the return of the Abbé Dubois from India after thirty-two years' toil, "disgusted at the total inutility of his pursuits." The Doctor's argument, therefore, plainly recoils upon him. If it be a distinctive mark of the true Church to be employed in the conversion of nations; how is it, that, while three-fourths of the globe is still immersed in Pagan idolatry, the Church of Rome has been *unemployed* for centuries? Dr. B. may scoff at the humble attempts of voluntary associations of Protestants, when compared with the converting exploits of a Cortez or a Pizarro;—but let him remember, *that all that is now doing for the conversion of the heathen, is doing by Protestants.*

The *fifth* point by which the pretensions of the Romish Church are to be established, is that of the power and superiority invested in St. Peter, by which he and all his successors are said to be constituted the permanent governors of the Church.

"The Catholic Church," Dr. B. observes, "has ever been united in faith, and has ever acknowledged a superiority of spiritual power in the successors of St. Peter; whilst all other sects have invariably broken this connection, and have consequently ceased to answer the scriptural description of the Church of Christ."—P. 41.

This worn-out controversy is by no means inviting. Dr. Baines seems to feel it impossible to say any thing new upon it, and therefore dismisses it very speedily; and we shall only stop to observe:

1. That the whole notion of Peter's supremacy is built upon a single verse, and that a verse the exact meaning of which is disputed. Protestants have abundant ground to maintain that the expression "*upon this rock* will I build my church," referred not to the person of Peter, but to the faith which he had just declared, "Thou art the Christ, the Son of the living God."

2. That the meaning which Papists attach to this solitary passage is entirely unsupported by any other in the whole of the New Testament; nor is there a syllable to warrant the supposition that St. Peter ever assumed any superiority over the other Apostles, or that they ever conceded it to him.

3. But, on the other hand, the sense in which Protestants understand the words, is warranted and confirmed by several passages in the subsequent writings of the Apostles. No one of the twelve, excepting the apostate Judas, fell into such grievous sin as did St. Peter. No one of the disciples shewed such disgraceful fear of confessing his Lord, as did this disciple, whom the Papists would tell us was "a rock" able to support the church itself. No one of the number is spoken of, after our Saviour's

death, with such blame as Peter, who "dissembled" with the Judaizing Christians, and "led away Barnabas" into the same error. And when the college of the Apostles was assembled to decide an important question; James, if any, was the presiding Apostle.

But Dr. B. quickly leaves this subject, to present us with his *sixth* point of preference.

"The Catholic Church has ever preserved the stability of character designated by 'the rock against which the powers of hell were never to prevail.'... Only the 'original church continues undiminished, undivided, and unchanged.'"—P. 41.

The man must possess no small degree of confidence who could use such language as this. "The original church continues undiminished, undivided, and unchanged!" What does Dr. B. call *diminution of division*? In the ninth century, the whole of the Eastern churches separated themselves at once: Africa soon followed: six hundred years after, a large portion of Europe became Protestant: and nothing came to repair these losses but the slaves of South America. From being, in fact, the Catholic Church, she has fallen so far as no longer to reckon one half of Christendom within her pale. And yet Dr. B. tells us that she is "undiminished, undivided, and unchanged."

We have now arrived at the end of this discourse; and have found, as we expected, that its ingenious and plausible representations were not supported by either facts or arguments capable of bearing a close examination. We have scarcely room for another word, but we cannot part with Dr. B. without giving him one question to resolve, which it will rather perplex him, we imagine, satisfactorily to answer.

The purport of his sermon is to win us, in a gentle manner, to the conviction that the Romish religion is really the only true, the only safe one, and that Protestants are wandering up and down in mazes of error, from which there is no way of escape but into her bosom. But Dr. B. must believe that the disciples of a church with which Christ promised to be present "all days, even to the consummation of the world," will naturally be the most exemplary and the most happy of human beings; while the poor wandering separatists from her communion would fall into every description of vice and misery. "Length of days is in her right hand; and in her left hand, riches and honour."

But what are the facts? Look over the whole face of the globe, and, among the nations professing Christianity, say, which are the most prosperous and happy, and which are the most miserable and hopeless. Look at Spain and at Italy, the two countries which, of all the kingdoms of Europe, are the most exclusively Catholic, and say if they are not, also, the most deplorably situated of all. But, if you would look for peace and morals, liberty, industry, and happiness, look towards Protestant Saxony, Protestant Sweden, Protestant Holland, and, above all, Protestant England. And, to come still nearer home, take the three kingdoms which support the British Crown, and observe the remarkable contrast they present. Two of them, differing in origin, in character, in church government, and long estranged from each other by perpetual warfare, are yet now cordially united, and operate together with a power which is felt in every part of the world. To such a point of influence has Providence now raised this little island, that every thing done in it becomes matter of interest even at the farthest extremity of the globe. But there is a third member of this union—there is a sister isle. That isle is blessed with a delightful climate, a most fertile soil, a numerous, active, and ingenious population; and yet this, the most favoured of the three countries in all

natural advantages, is nevertheless a dead weight upon the energies of the sister kingdoms. In every kind of circumstance, under every kind of treatment, she continues an absolute drawback to the strength which she ought to augment; a gigantic pauper, reducing the wealth which she ought to increase. And, yet, wherein lies the cause which produces this amazing difference? In this one thing, Religion. England is "a land of heretics;" Ireland continues in the bosom of that church, "with which," according to Dr. Baines, "Christ promised for ever to remain." Like Spain and Italy, she is pre-eminently attached to the Roman Catholic religion; and, like Spain and Italy, she is miserable. Is not this, upon Dr. Baines's principles, even more than paradoxical? We know he would endeavour to attribute the whole to the want of what is called "Emancipation." Emancipation from spiritual bondage is indeed the greatest want of Ireland; but mere political emancipation cannot be the cure for miseries, the cause of which lies far deeper than any political remedy can ever reach. Her malady is the malady of Rome; it is the same which ruins Italy and Spain; and her cure will be found in that tree alone "*whose leaves are for the healing of the nations.*"

DECISION OF THE APOCRYPHAL QUESTION.

We are happy to announce, however late, the termination of this unhappy and alarming dispute, by which the very existence of that noble Institution in which it originated was threatened.

On Monday, Nov. 21, at a Special Meeting of the General Committee, at the Bible Society's House in Earl Street, the Special Committee appointed to examine into the question of the circulation of the Apocrypha made their report; after which the following resolution was adopted:—

"That the funds of the Society be applied to the printing and circulation of
 "the Canonical Books of Scripture, to the exclusion of those books, and
 "parts of books, which are usually termed Apocryphal: and that all copies
 "printed, either entirely or in part, at the expense of the Society, and whether
 "such copies consist of the whole or of any one or more of such books, be
 "invariably issued bound, no other books whatever being bound with them.
 "And, further, that all Money Grants, to societies or individuals, be made
 "only in conformity with the principle of this regulation."

RECEIPTS OF RELIGIOUS CHARITIES IN 1824-25.

	£.	s.	d.		£.	s.	d.
Bible Societies.				Societies of a mixed nature.			
British and Foreign	93,285	5	2	Christian Knowledge	62,487	3	4
Naval and Military	2,615	2	0	Propagating the Gospel	32,016	14	5
Merchant Seamen's	911	4	7	Jews	13,715	2	1
Missionary Societies.				London Hibernian	8,143	3	11
Church	45,383	19	10	Continental	2,133	15	10
London	40,719	1	6	Book Societies.			
Wesleyan	38,046	9	7	Prayer-Book and Homily	1,781	12	10
Baptist	15,995	11	2	Church Tract Society	737	19	9
London Moravian Assoc.	3,568	17	3	Religious Tract	12,568	17	0
Scottish	8,257	4	3				
Home	5,092	15	10				
School Societies.							
British and Foreign	2,114	19	3				
Sunday-School Union	4,253	12	2				
Newfoundland	701	0	6				

IN IRELAND.

Hibernian Bible Society ..	6,728	10	4
Sunday-School Society	2,653	7	2
Tract and Book Society ..	3,647	6	3
Irish Society	1,060	3	8

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THE END.

